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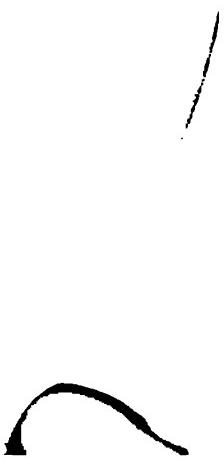
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A

CRITICAL GRAMMAR

OF THE

HEBREW LANGUAGE.

BY

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CITY OF NEW YORK.

IN TWO VOLUMES.

VOL. II.

NEW YORK:

WILEY AND PUTNAM, No. 161 BROADWAY.

PHILADELPHIA.—HENRY PERKINS; DESILVER, THOMAS & Co.
BOSTON.—CROCKER & BREWSTER.

M DCCC XLI.

MVR

PJ4563
N7
1842
v.2

Entered, according to act of Congress, in the year 1841,
by ISAAC NORDHEIMER,
In the Clerk's office of the Southern District of New York.

University Press.
JOHN F. TROW, PRINTER,
114 Nassau-street.

PREFACE AND INTRODUCTION.

In publishing the second volume of his Grammar, the author feels himself to be only liquidating a debt of honour which he has for some time been under to the public; yet believing that the book will bear internal evidence that the delay has been caused not by any negligence on his part, but by an earnest desire to perform his task in a manner satisfactory both to the public and himself, he hopes therein to find his excuse for the lateness of its appearance.

The truth is, and the author is willing to acknowledge it, that in promising the publication of the present volume at a much earlier period, he was not fully aware of the real nature of his undertaking and of the amount of time and labour its proper execution would necessarily involve. He had indeed imbibed to some extent the prevalent opinion, caused partly by the rapid progress usually made in the first stages of the study of Hebrew and partly by the imperfect manner in which the subject has hitherto been treated, that the syntax of the Hebrew as compared with its etymology is of minor importance. He had, however, no sooner entered upon his work in good earnest, than he became fully aware of the erroneousness of such an impression.

In undertaking to discuss the syntax of a language, the grammarian enters upon a more extensive, more complicated, and at the same time more interesting branch of grammatical science than that presented in the etymology, which in fact is but the preparation for it. In the etymology he has to exhibit the formation of words from the elementary sounds composing them, as well as the changes which their forms undergo in the course of grammatical inflection: but in so doing he treats all analytically and independently of the mutual relations of words to one another which give rise to these changes. Not so in the syntax: here his inquiries into the nature of words and their forms are to be conducted in the opposite manner, i.e. synthetically, and chiefly with the view of ascertaining the relations in which words may stand to one another, and the means employed for indicating such relations. He must therefore be aware at the very outset, that his self-imposed task involves no less than the investigation and exhibition of the fundamental principles on which the entire mechanism of language depends. Thus, to ascertain the nature of the representa-

tion of an idea formed by a compound sentence, he must be able to follow it out from its primitive element, through the several declarations, modifications, and restrictions made by its other members, to its completion ; and to find out the share of each in the expression of the idea conveyed by the whole. He must also be able, on the other hand, to descend analytically from the complete sentence through all its branches, and, by determining the precise office of each of its members, to arrive at the simple idea which serves as a foundation to the whole. For language is properly to be regarded as a complete organic system, each part of which performs its prescribed function in connection with the rest : and the grammarian may be compared to the physiologist or the man of science, who undertakes to describe the organization of an animal or plant, or the construction of a complicated piece of machinery ; such a one should not and cannot rest satisfied with a mere knowledge of the several parts and of the places they respectively occupy, but must also make himself acquainted with the peculiar powers of each, with the manner in which one operates upon another, and how they all work together to form a harmonious whole.

Thus at the very outset, and while forming the plan of his syntax, the grammarian cannot fail to discover that the task he has undertaken is one of much greater complexity and difficulty than the etymology. The latter indeed offers in itself the outlines of a plan, by means of the several parts of speech, which are to be considered and discussed independently of each other. In the syntax, on the contrary, the mechanism of language is to be viewed in operation, that is, each word must be considered with regard to the relations it bears to others and the means employed for their indication ; but as these relations are of so diversified a character, and as the same form which denotes one of them is also used for many more, he finds that with whatever topic he may think to commence his exposition, the treatment of some other is necessarily presupposed, so that he is utterly at a loss where to begin and where to end. As, however, no scientific investigation can hope to be successful which is not conducted upon a plan derived from the subject itself and from the nature of the inquiry, he must settle his mode of treatment, notwithstanding these embarrassments, before proceeding further.

In the mental struggle which here ensues, and which no grammarian who seriously sets about the undertaking and is not content to follow in the footsteps of his predecessors can fail to experience, there are two opposite extremes into which he is in danger of falling. The one is, that despairing to find an internal clue to the mazy labyrinth of the various kinds of words and relations, he may content himself with some objective order presented by the etymology, and merely exhibit the relations of the several parts of speech in an unconnected manner according to their forms. The other danger he is exposed to is, that being convinced that the success and originality of his per-

formance will in great measure depend on the theoretical views upon which it is based, he may adopt an arbitrary method of his own invention, one not founded on an accurate study of the organization of language, and into which the different parts of speech are introduced without regard to their classification. The former may appropriately be termed the *objective*, and the latter the *subjective* mode of treatment.

It is utterly impossible that either of these methods in the present state of philology should lead to satisfactory results. The first or objective plan will indeed facilitate the grammarian's progress by furnishing him with a regular series of topics for discussion, and will enable the learner to acquire by study a familiar acquaintance with a number of rules and facts, to which when needed he can readily refer; the student however cannot hope to obtain by it a comprehensive view of the whole language as an organic system, for such a view was not possessed by the author himself. Moreover, many important phenomena which can be brought to light by the synthetical mode of investigation alone, must thus necessarily escape the grammarian's attention, while many others must offer themselves to him in an erroneous point of view. This statement will be fully borne out by a close examination of the grammatical productions of GESENIUS, which are executed precisely on the plan here described.

The opposite method, being founded on the observation of some internal congruities, cannot fail to present many of the laws of syntactical construction in a novel, striking, and often accurate light; yet, as on the whole such a plan is rather an arbitrary creation of the author's mind than one lying in the nature of language itself, it tears many individuals of the several parts of speech from their proper connection, and thus causes him to overlook numerous important facts; at the same time it bewilders the student, who when desiring an explanation of some simple phenomenon finds himself compelled to search through the whole volume, with the doubtful expectation of meeting with it at last. The correctness of these remarks will at once be recognised by such as are acquainted with the peculiarities of EWALD'S grammatical treatises, in which these features predominate to a peculiar degree.

It became therefore perfectly evident to the author of this work, after having satisfied himself by due examination and reflection of what a truly philosophical treatment of the subject of syntax requires, that, in order to avoid the faults and imperfections of these two extremes, he must form his own plan, collect his own materials, and digest and reproduce them in such manner as to follow as closely as possible the simple and natural method pursued by language in its formation. He was convinced, moreover, that one who would succeed in discovering and expounding the laws on which the syntactical structure of a language like the Hebrew depends, must not conduct his inquiry according to preconceived notions derived from the study

of some other individual language, a source from which Hebrew grammar has already suffered so severely, nor should he even rest content with an examination merely of its cognate dialects, but must ground all his investigations on the broad principles of universal grammar. For the ideas conveyed in one language either actually are or may be expressed in another, and the same is true of the relations existing between them; so that each complete language possesses the same or similar means for denoting both these ideas and their modifications: that is, they all have notional words, consisting of names of existences concrete and abstract, of words denoting quality, quantity, action, states of being, &c.; and also relational words, or words used to signify the relations which the notional words bear to one another. The most important differences between languages arise from the variety of the modes in which these relations are indicated; but as the relations themselves are constantly the same, the modes employed in a given language for their designation must be regarded not as isolated peculiarities, but as the form under which the fundamental and all-pervading principles of human speech manifest themselves in a particular instance. Hence, after having settled his plan, the grammarian has chiefly to ascertain: 1st. what are the relations which the several parts of speech comprising the notional words may bear to each other; 2dly, in what manner are these relations indicated in the individual language under consideration; and, 3dly, what relations does each inflection or relational word denote.

The several modes employed for indicating relation may be thus described. Two or more words are used in connection which bear a certain relation to each other, and thus express an idea compounded with various modifications of those which the words separately signify, as follows: 1, the mutual relation of the words is left to be ascertained from their respective position, the genius of the language opposing the tendency to indicate each relation by a change of form or by a separate word; or, 2, the word becomes changed or inflected; or, 3, the form of the notional words is left unchanged, and their relation is pointed out by a particle consisting of a letter or word; or, 4, the desire for indicating relations with perspicuity is so great as to cause the employment of both an inflection and a particle for the purpose.

These four modes of designating relations are not employed in every language to an equal extent, neither are all or any of them confined to a single language; nor again is either of them applied exclusively to any one kind of relation or the relations of any one part of speech; on the contrary, they are all used alternately for every kind of relation in every language, although with different degrees of frequency, on which, as we have observed, the peculiar character of a language or class of languages chiefly depends. The manner of adopting these expedients in a given language has not resulted from chance or conventional agreement, but is to be ascribed to the peculiar mental and

physical conformation of the mass of the nation to whom it belongs ; this being the original producing cause of all language, as well as its principal modifier after its production. And as the words themselves have an internal connection with the ideas they respectively convey, which causes such and such sounds to be chosen as the representatives of a certain idea rather than others, so too the changes or inflections which the words afterwards undergo owe their rise to a mental perception of their peculiar adaptedness for the purposes they fulfil.

But though the existence of a hidden analogy between an idea as perceived by the mind and its objective representation in sounds be acknowledged as indubitable, it is still difficult to describe precisely in what this consists ; since in some instances it can only be felt or guessed at, and in others cannot be perceived at all. Notwithstanding this difficulty however, a difficulty which lies in the very nature of the subject,* the connection between most ideas and the words denoting them may be reduced to the following general principles.

1. The words themselves bear an objective resemblance to the sounds produced by that which they denote, whether it be an object or an action ; that is, they are produced by an endeavour to imitate inarticulate by means of articulate sounds. The number of such words in a language is much greater than would at first sight appear to be the case ; because the difficulty and even impossibility frequently experienced in reproducing an articulate sound in the form of a word, causes it to be somewhat modified in the operation, and its origin thus rendered more difficult to trace. Words formed by this imitative process are called *onomatopees* : such are the English words *rush*, *crash*, *dash*; *batter*, *clatter*, *bang*, *clang*, *slam* ; *groan*, *growl*, *roar* ; *shriek*, *squeak*, *peep*, *chirp* ; *hum*, *buz*, *mew*, &c. &c.

2. Sometimes, when there can be no direct imitation as in the preceding cases, the mind still perceives an analogy between certain ideas and certain sounds, which render the latter the fit exponents of the former. This, which may be termed the *symbolical* mode of formation, being an entirely subjective one, can be more easily felt than described ; the following examples of words thus produced will suffice : *stop*, *stand*, *stay*, *steady*, *still* ; *sleep*, *sloth*, *slow*, *sluggish*, *sly* ; *hurry*, *drive*, *rage*, *tear* ; *horror*, *terror*, *fright* ; *ease*, *peace*, *quiet*, *calm*, &c. &c.

To the above two principles, the imitative and symbolic, may be added two others equally productive in the creation of language : these are the analogical and synthetical.

1. The *analogical* principle is that by which the mind, after having arrived by one of the former methods at the representation of an idea, expresses such other ideas as are analogous thereto by similar sounds ;

* See Pref. and Introd. to Vol. I., p. vii. et seqq.

and this without rendering it necessary for us to consider such words as immediately derived the one from the other in chronological order.

2. The *synthetical* principle, which is little more than a branch of the preceding, is that feeling which causes a compound idea to be represented by a combination either of the entire words denoting its constituent simple ideas or of the most important elements of such words: in the former case the origin of the compound may easily be traced; but in the latter it often becomes difficult and even impossible so to do. Here again it should be observed that, although this process of composition must be subsequent in point of time to the formation of the separate words, since a compound idea cannot be conceived by the mind before the simple ones of which it consists, we must be careful not to consider this as a mere deliberate and mechanical conjunction of words; for in language every thing is an immediate emanation from the mind itself.

These four principles harmoniously coöperate in creating for every idea an external representation in the form of a word. But as ideas, and consequently the words expressing them, are not isolated existences, but are created with various relations to one another and are also constantly entering into new ones, it is necessary that there should be provided some means for indicating these relations, and among those actually employed are the grammatical inflections of words, as shown above. In endeavouring to ascertain the connection which exists between the grammatical relations of words and the means used for representing them, we find that the immediate origin of these inflections may also be referred to the three last principles which operate in the production of the words themselves, viz. the symbolical, the analogical, and the synthetical; the first or imitative process of course cannot here apply.

1. a. The effect of the symbolical principle, or that sentiment of the mind which perceives a connection to exist between ideas and sounds, although difficult to describe, may still be recognised in many instances of the inflection of nouns, attributives, &c. Thus,

a. It is clearly apparent in the manner of indicating the gender; the masculine for the most part ending in the hard sound of a consonant, and the feminine in the soft one of a vowel: compare for instance the Sanscrit feminine terminations *a* or *e*, the Greek *α* or *η*, the Latin *a*, the German *e*, the Hebrew *ת*, the Chaldee *ת*, the Syriac *ת*.

β. In the manner of indicating number, the extension of the idea in the plural being denoted by an increase in the length of the word, consisting of an added termination; compare the Sanscrit plural termination *as*, Greek *ες*, Latin *es*, and the corresponding ones in the modern languages, as also the addition of the long vowel and liquid, Hebrew *תְ*, Chaldee *تְ*, Arabic *تُّ* (Germ. *en*); feminine, Hebrew *תִּ*, Arabic *تِّ*. Or the symbolical increase is still more

obviously shown in the lengthening of vowels or the insertion of new ones in the word; compare the Arabic so-called broken plurals, e.g. ^٩أَنْعَالٌ, plur. ^٩فُعُولٌ, ^٩نَعَالٌ, ^٩أَنْعَلٌ, &c. &c., the German *Vater*, *Väter*, &c.

y. And also in the formation of cases, although it would perhaps be impossible to assign its immediate origin to each of them, there still exists a general resemblance to the inflections for indicating the gender: thus the independent or nominative case, which usually ends in a consonant, corresponds to the masculine; the oblique cases, genitive, dative, and ablative, mostly ending in a vowel, answer to the feminine; and the accusative, being the most dependent, or, in other words, that on which the influence of the verb is most directly exerted, bears a striking similarity to the neuter gender; compare the accusative singular terminations Sanscrit and Latin *m*, and Greek *ν*, with the neuter endings of nouns and adjectives.

b. a. This principle may also be clearly traced in the conjugation of verbs. Thus the preterite, which, as it denotes an action that has been completed, may be regarded as an emphatic tense, is often formed by means of a reduplication: compare the preterites made by augmentation and reduplication in Sanscrit and Greek, and occasionally in Latin; and sometimes in the latter language by lengthening the radical vowel. Either of these modes may be considered as a proper symbolical expression of emphasis.

b. This is still more obvious in the manner of distinguishing active and neuter verbs in Hebrew and Arabic; those of the former class having for their principal vowel the simple *a*, and those of the latter being provided with one of its modifications *e* or *o*: while the Arabic passive is accompanied by both these modifications, thus قَاتِلٌ. Again, as regards the modes of verbs, the accessory ideas of dependence, contingency, desire, &c. conveyed by the subjunctive and optative, are expressed by an emphatic dwelling on the word, which causes the lengthening of its principal vowel (§ 989. I. 3.). The Shemitish languages, moreover, symbolically express an intensive meaning of the verbal root by the reduplication of one of its constituent parts; compare the Hebrew Pi'hel נְפִילָה, נְפִילִים, and the Arabic second form قَتَلَ; or else by the lengthening of a vowel, compare the Hebrew Pi'hel of verbs § guttural, as נְגַזֵּעַ, and the Arabic third form قَاتَلَ.

2. The analogical principle exhibits itself here also in causing the same or nearly the same inflection to be used for the indication of several relations analogous to each other; compare the numerous relations denoted by each of the oblique cases, as also the manifold uses of the tenses in the classical and still more in the Shemitish languages: to these may be added the many significations which frequently belong to a preposition or other particle.

3. But the most extensively operating principle in this respect is the synthetical, or principle of composition, according to which the relation existing between two words is denoted by adding to one of them some essential part, as a letter or syllable, of the other, either with its original or with a somewhat modified form and meaning ; compare the verbal terminations denoting person, number, and gender in Sanscrit, Greek, and Latin, and likewise in the Shemitish and Celtic languages, where their origin may be much more easily traced. This principle applies also to the formation of the tenses of all attributive verbs in the Indo-European languages : in the modern tongues, this is effected by the addition of auxiliary verbs ; and in the ancient ones, by joining the several parts of the substantive verb to a verbal root denoting an action or state of being. Thus for example, in Latin the principal letter of the verb of existence is *s* (e. g. *sum, sim, esse, essem, esto*) or the later substitute *r*, which in comparative philology is equivalent to it (e. g. *eram, ero*), these letters being cognates, inasmuch as they can each be pronounced without the aid of a vowel ; another class of letters having a like force are the interchangeable labials *f, v* (e. g. *fui*), and these are sometimes compounded with the former (e. g. *fu-issem, fu-eram, fu-ero*). Attributive verbs are formed, as we have said, by the addition of one or more of these elements to a verbal root, thus *ama-bam, ama-bo, ama-vi, ama-rem, ama-visse, ama-veram, ama-verim, ama-vero*. In the third conjugation the preterite is regularly formed by adding the element *s*, thus *rego, rexī (= regsi)* ; as are also the Greek aorist and future. In the passive voice of Latin verbs, the substantive verb remains for the most part separate, retaining its full form, thus *amatus sum, &c.* ; which is also occasionally the case in all the voices of the Greek. Another instance of the operation of the synthetical principle appears in the formation of verbs with prepositions, as *facere, afficere, conficere, deficere, sufficere, &c.* ; as also in the use of the Hebrew prepositional letters, and of the particle prefixed to form the relative past and future.

These three principles, the symbolical, analogical, and synthetical, do not all operate with the same degree of activity in the formation of a language ; neither on the other hand is any one of them limited to a single language or class of languages, or to the expression of any one kind of relation. In fact the application of each of them is universal, although sometimes one predominates and sometimes another. Thus,

1. In comparing with the ancient Indo-European languages those of the Shemitish family, we find that as regards the indication of relations the *symbolical* principle is much less active in the latter than in the former. It does indeed at times cause their words to assume an appearance which differs in some degree from the original one ; but comparatively speaking, such changes are both rare and unimportant. The Shemitish languages also differ in this respect among themselves ; the Hebrew occupying a middle rank between the Arabic and Ara-

maic branches: thus in Hebrew, the symbolical principle has not sufficient power over the noun to cause a change in its termination, while the Arabic possesses three distinct cases; with which may be enumerated in the same language the use of the *plurales fracti*; the comparison of its adjectives; the formation of the subjunctive, conditional, and emphatic futures; the more extended use of the dual number, &c. &c.

2. On the whole, the *analogical* is much more active than the symbolical principle in the Shemitish languages, as regards both the relations of nouns and the numerous tenses expressed by only two principal forms, a past and a future, the latter of which is occasionally slightly varied to signify a change of mode; to which we may add the numerous analogical meanings and uses that belong to each of the particles.

3. The *synthetical* principle shows itself in these languages chiefly in the indication of the person of the verb by means of pronominal suffixes and prefixes, the formation of the two relative tenses, and the use of inseparable particles, as the prepositional letters, *ו* conjunctive, the demonstrative and interrogative *ר*, &c.; but it does not extend so far as to connect prepositions with verbs for the purpose of modifying their meaning, or to form compound words, with the exception of a few proper names.

These investigations, which go to demonstrate the influence of the fundamental laws of speech even on the more intricate and apparently artificial portions of the structure of language, however interesting in themselves, have here been merely touched upon for the purpose of showing that, although the modes of indicating relations in an individual language may differ exceedingly in appearance from those found in others, they must be viewed and explained, not as unconnected facts, but as the peculiar manner in which the fundamental laws of speech display themselves in a particular instance. Of the results to which a constant attention to these principles has led in the composition of the present work, it does not belong to the author to speak; and he would desire rather that they should be ascertained from a connected study of the book itself. At the same time it will be proper to give here a sketch of its general plan, in order to assist the student in obtaining a comprehensive view of the whole.

After a brief statement of the subjects which fall within the province of syntax, the treatise commences with an analysis of the simplest kind of proposition, consisting of a subject and a predicate. The subject, it is shown, may be viewed by the speaker either as known or not known to the party addressed, or in other words, as definite or indefinite; whence are derived the rules respecting the use of the article. The predicate conforms in all respects (i. e. in gender, number, and person) to the character of the subject; and hence proceed the rules of agreement.

An attribute may be given to an object, and its degree of strength determined by reference to the same attribute as belonging to one or more other objects; and this gives rise to the rules of comparison. A noun may enter into various relations to other words: thus, for example, it may be in immediate relation to another noun either in the way of specification (construction) or of description (apposition); it may also bear direct or indirect relations to verbs, which relations are indicated in Hebrew in a manner conformable to the general simplicity of its character. The personal pronouns may enter into the same relations, and are accordingly treated in the same manner as the nouns. These are succeeded by the demonstrative, relative, interrogative, and indefinite pronouns. As the numerals present in their formation and use the same phenomena as the nouns and adjectives, to which in effect they belong, the treatment of them naturally follows.

The next in order is the verb, the animating principle of discourse, which presents for investigation two particulars peculiar to itself, which are the means for denoting time and manner comprised in the tenses and modes; and here is strikingly exemplified the truth of the assertion before made, that the phenomena of each individual language should always be treated with reference to the immutable laws of general philology! As this important subject is discussed in full in its proper place, we will here only insert a few words in reply to some objections which have been made to the nomenclature of the tenses employed in the first volume.*

The reviewer finds fault with the retention of the ancient terminology, according to which the second or בּוּמָה form is called a *future*, and advocates the propriety of giving it the name of *present*, in view of the following considerations, viz.: 1st, the frequent use of this form as a present, and the fact that on its being so rendered the whole force and beauty of a passage frequently depends; 2d, the analogy of other languages, as the English and German, in which we find the present used as a future or as a past with an accompanying noun or particle of time, employed to indicate the period at which the event takes place, as "he goes to-morrow," "he then comes to me," while the future in these languages is never used as a present; 3d, the fact that both the above-mentioned languages denote the present and imperfect by a form of the verb alone, while the future, preterite, &c. are made by the addition of an auxiliary; 4th, the testimony of an Arabian grammarian cited by Prof. LEE of Cambridge,† who prefers to call the corresponding Arabic form جُنْبَد a present.

* In a masterly and extremely favourable review of the volume, contained in the Princeton Repertory for April, 1838.

† Hebrew Grammar, Lect. XVII.

To these arguments we reply, first, that we concur with the statement of the reviewer, that the so-called future is also frequently used to denote present time, and doubt not it would be equally easy to develope its use as a future from an original present signification as to pursue the opposite method, since the present and future are tenses immediately bordering upon each other (see § 957); and if the other form (**בָּשָׁר**), which the reviewer consents to term a preterite, were employed only as such, we might less object to give the name of present to the form **בָּשָׁרִים**: but such is not the case, for we find the so-called preterite used equally with the future to signify present time (see § 964); so that the question arises, With what propriety can either one of these forms be called a present rather than the other?

Secondly. Why should we suppose that the Orientals originally possessed a verbal form for the past, and another for the momentary present, but none for a tense of such importance and duration as the future? The Teutonic languages express only the present and imperfect tenses by forms of the verb alone, because the actions thus denoted are incomplete and consequently of an unemphatic nature; while the emphatic tenses are formed symbolically by the addition of an auxiliary verb: hence too the present, which in these languages constitutes the simple form of the verb, and originally expresses merely the verbal idea (see § 155), may be used in narration to denote a past or future action, the epoch of which is fixed by means of a noun or particle of time (comp. §§ 966. 1. c., 967. 1. e.); while the compound tenses, which contain in themselves a distinct specification of time, cannot be so employed.

Thirdly. With regard to the authority of the Arabian grammarian, who prefers to call the **يَقْتُلُ** form a present, we shall endeavour to show in our intended Arabic grammar, that this is merely an individual opinion of the writer in question, and not a truth founded in the nature of the thing. Indeed the temporal forms **قتَّل** and **يَقْتُلُ** are used in almost precisely the same manner as the corresponding **בָּשָׁר** and **בָּשָׁרִים** forms in Hebrew, and consequently admit the same mode of illustration; for the quotations he adduces in support of his theory, such as that from Locman, **مَا يُزَكِّي الْإِنْسَانُ بِشَهَادَةِ أَهْلِ بَيْتِهِ**, *a man is not justified by the testimony of his family,** prove nothing more than that in Arabic as in Hebrew the future is used in the enunciation of general propositions (see § 964. 2. c.); but for this purpose the preterite form is employed with equal frequency, as an example of which we give the following from the very first fable of Locman,

* See Lee's Hebrew Grammar, Art. 231. 10. note.

مِدِينَتَيْنِ إِذَا اتَّقْوَا عَلَى رَأْيٍ وَاحِدٍ أَهْلُهُمَا فَانَّهُ لَا يَتَمَكَّنُ مِنْهُمَا عَدُوٌ قَيْدًا افْتَرَقَا هَلْكًا جَبِيعًا
while the inhabitants of two cities are of one accord, no enemy prevails (يَتَمَكَّنُ) against them; but when thy quarrel between themselves, they perish (هَلْكَ) together:
 here both forms are used in corresponding parts of the sentence to make a general assertion (see § 964. 3.), and either of them might in consequence be termed a present with as much propriety as the other. Accordingly, as the author has sought throughout the present work to derive his authorities from an examination of the language itself rather than from the subjective views of writers on language, he cannot be induced to acquiesce with Professor LEE in the opinion of the native grammarian referred to, in opposition as it is to those which have been entertained by the great majority of Arabian writers on the subject. Having, however, given to the reviewer's remarks the attentive consideration demanded by the able manner in which they are enforced, and having replied to all the objections raised against the terminology he has thought proper after mature deliberation to adopt, the author hopes that the arguments brought forward here and in the chapter on the tenses will prove satisfactory to the reviewer, and that he will assent to the propriety of adhering in this particular to the ancient nomenclature.

The treatment of the tenses is followed by that of the modes both personal and impersonal. To this succeeds a chapter on the construction of words with prepositions; which is again followed by a detailed exhibition of the various powers of the prepositions and other particles, each of which has received that full developement which the now acknowledged importance of this department of language requires; and it will easily be seen how much has been left to be done in this respect by GESENIUS, notwithstanding his valuable labours on the subject in his lexicon. The Syntax closes with a short chapter on the collocation of words and another on the most important figures of speech.

The fourth book contains the Prosody, under which head we have included a description of the characteristic features which distinguish Hebrew poetry from prose, and a chapter on the use and consecution of the accents. The former has been transferred in substance from the Grammatical Analysis already published, as belonging more properly in this place. The latter subject has been discussed with considerable fulness, it being one imperfectly understood and generally neglected; although its importance as an exegetical help as well as the harmony of its system, render it worthy of more attention than it commonly receives.

These are the general features of the plan on which the present work has been conducted; and it is hoped that the original research and laborious care which have been bestowed on every part of it, as

also the pains that have been taken in its typographical execution, will not escape the notice of the attentive reader. There remains for me only to make some remarks with regard to the important assistance afforded me by my friend Mr. Wm. W. TURNER throughout the composition and execution of the work; and I am happy to state, not simply from feelings of good will, but under a sense of moral obligation both to him and to the public, that not only does it owe to his skill and learning its English dress, but also that the scientific treatment of its details, as well as the completeness and symmetry of its parts, which it is hoped it will be found to possess, are in great measure to be attributed to him, who digested the whole subject as an independent scholar, and united his mental strength to mine with the single view of rendering the work as perfect as it was possible for us to do.

With heartfelt thanks to Almighty God, אָמֵן יְהוָה קָדוֹשׁ, and with fervent prayers that it may be instrumental in promoting his glory through a correct understanding of the truths of his Holy Word, the book is now respectfully presented to the public.

New York University, January, 1841.



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CRITICAL GRAMMAR
OF THE
HEBREW LANGUAGE.

BOOK THIRD.

SYNTAX.

CHAPTER I.

SENTENCES.

§ 694. SYNTAX (גָּמְנִיתַת־הָלֶשׁ) is that department of grammar whose object is to investigate and exhibit the laws followed by language in connecting and arranging its materials, viz. words, for the correct expression of thought and feeling in all their varieties. Syntax then differs from Etymology in this, that while the latter treats both of the formation of the various species of words considered as individual existences, and of the changes they undergo, the former shows on what occasions and for what purposes these changes are made use of in the course of rational speech, and how all the modes and relations of thought may be expressed by the combinations of words with one another aided by their inflections. Accordingly Syntax, which discusses the laws that regulate the entire structure of language, is a far higher and more complicated branch of grammatical science than Etymology, which relates merely to its materials in their unconnected state.

§ 695. The order followed in the treatment of Syntax should be made conformable to that of the operations of the human mind, which language is designed to represent; and these are essentially progressive, passing by easy gradations from the simple perception of an object to the formation of the most complicated judgments respecting it. The expression of these different modes of perception and judgment gives rise to a great variety in the forms of sentences; but they

may all be reduced to the simple fact, that *something is declared of something*: hence the two principal members of every sentence are the something declared, called in grammar the *predicate* (*id quod prædicatum est*) or statement, and the something concerning which a declaration is made, called the *subject* (*id quod prædicato subjectum est*) or foundation of discourse. Such a declaration of something concerning something, or in other words, an expression containing a grammatical subject and predicate, is termed a *proposition*. Propositions are of various kinds, according as these principal terms remain simple in their nature, or are specified and extended in a multitude of ways.

§ 696. It is the business of Syntax to trace all these species of propositions through their manifold ramifications, and explain their construction down to the minutest points; observing, as we have said, to follow the order pursued by nature in producing them. Now as the mind must first have a perception of a thing before it can form a judgment respecting it, and as the perception of something necessarily involves the fact of its existence, the first and simplest kind of proposition is that which affirms the *existence* of something. After becoming cognizant of the existence of something, the mind by a further operation ascertains the *manner* in which its existence is manifested, that is, it perceives what attributes are proper to it besides that of its mere existence; and from the declaration of these further perceptions results that infinite variety of propositions, declaratory of every possible form of existence, which is to be found in language.

Simple Propositions.

§ 697. The simplest kind of proposition then, and that with the consideration of which Syntax should commence, is one that *affirms the existence of something*. The name of this something whose existence is affirmed, or in other words, the *subject* of the proposition, must be the representative of a member of the material or immaterial world, that is to say, a concrete or abstract noun (§ 490). This must be considered with respect to its inherent or subjective quality called *gender*, which in Hebrew is either *masculine*, *feminine*, or *common* (i. e. which may be viewed as masculine or feminine); and likewise as to its accidental or objective quality called *number*, which may be either *singular*, *plural*, or *common* (the latter is the case with collective

nouns, which are viewed sometimes as singular and sometimes as plural).

§ 698. In Hebrew the predication of existence is made in the following ways.

1. a. By the particle יְשָׁא (lit. *existence, being*), used as an impersonal verb, equivalent to *there exists, there is*. This word when closely connected to a noun, predicates existence of the object denoted by such noun; that is, affirms it to exist, e. g. יְשָׁא בִּרְשָׁתָאֵל there is a prophet in Israel, 2 Kings 5 : 8., יְשָׁא דָרְךָ there is a right way, Prov. 14 : 12., יְשָׁא תְּקֻוָּה there is hope, Prov. 19 : 18. Job 11 : 18. Eccl. 5 : 12., יְשָׁא צַדִּיקִים there are righteous men, Eccl. 8 : 14.

b. As יְשָׁא affirms existence absolutely, it is not subject to any change as respects gender, number, or person; the noun whose existence it declares forms its complement, and, by designating the object of which existence is predicated, specifies it in the manner of a noun placed with another in regimen. This is proved also by the fact that יְשָׁא takes the pronominal suffixes to indicate such object, e. g. יְשָׁא תְּהִירָתְךָ thou art, Gen. 43 : 4. Judg. 6 : 31., יְשָׁא הוּא he is, Deut. 29 : 14. 1 Sam. 14 : 39. 23 : 23., יְשָׁא תְּהִירָתְךָ you are, Gen. 24 : 49.*

2. a. The corresponding negative is made by the particle אֲנֹן (lit. *non-existence, nothing*), which in construction with a following noun assumes the form אֲנֹן (§ 569. d. note), and is thus used as an impersonal verb, equivalent to *there is not*, instead of יְשָׁא, † e. g. אֲנֹן אֱלֹהִים בִּרְשָׁתָאֵל there was no king in Israel, Judg. 21 : 25., אֲנֹן מֶלֶךְ there is no God, Ps. 14 : 1. 53 : 1.. אֲנֹן מְשֻׁלָּחָה בְּפֶלְחָבוֹה there is no discharge in the war, Eccl. 8 : 8.. אֲנֹן קְבָרִים בְּמִצְרָיִם there were no graves in Egypt, Ex. 14 : 11.‡ This particle also like יְשָׁא takes the

* It also appears followed by the illustrative particle וְאַתָּה, which serves to point out the noun to which the predication of existence refers, e. g. יְשָׁא וְאַתָּה בְּנֵשֶׁבֶת if it be your desire, Gen. 23 : 8.

† The expression יְשָׁא אֲנֹן, although almost entirely supplanted by its equivalent אֲנֹן, appears in Job 9: 33. In biblical Chaldee אֲנֹן אֲנֹן (= יְשָׁא אֲנֹן) is the common formula for the denial of existence, being synonymous with the Hebrew אֲנֹן, e. g. אֲנֹן אָנָה there is not a man, Dan. 2 : 10.; the same may also be said of the Chaldee לְרִתָּה or לְרִתָּה, the Syriac Δῆται, and the Arabic لَيْسَ and لَمَّا, where the two words are fused into one. Negative verbs of existence corresponding to the above are to be found in many of the Indo-European languages, e. g. Pers. نیست is not, compounded of نه not and است is; so also Russ. *niest'*, Engl. Sax. and Old Eng. *nis* or *nys*: these however may all be inflected to some extent.

‡ In Ps. 135 : 17. we meet with the pleonastic formula יְשָׁא וְאַנְנָה.

pronominal suffixes, e. g. אַנְתֶּה I am not, Ex. 5 : 10., אַתָּה thou art not, Gen. 43 : 5., אַתָּה he was not, Gen. 5 : 24., Jer. 31 : 15.

b. These two words, viz. יֵשׁ and its negative אֵין, are often used antithetically in the same sentence, e. g. אֲמֹדָאִין בְּקָרְבָּנוּ יְהִי־רוֹלָה is the Lord among us, or not? Ex. 17 : 7., יֵשׁ אֶחָד וְאֵין שֶׁנֶּй there is one, but not a second, Eccl. 4 : 8. Prov. 13 : 7.

§ 699. 1. a. Existence may also be affirmed by means of the verb הָיָה to be, not indeed absolutely as with יֵשׁ, but always with relation to some noun or pronoun as its subject, with which it accordingly agrees in gender, number, and person, e. g. תִּהְיֶה אָשָׁר there was a man, Job 1 : 1., מָלְחָמָה הָיָה there was war, 1 Kings 14 : 30., תִּירְאֵן there were giants, Gen. 6 : 4., 7 : 10. When the subject is not otherwise expressed, it is contained in the pronominal affirmative of the verb itself, e. g. אָנִי הָיָה or אָנִי הָיָה I am (= אָנִי אֲרוֹנָה) Ex. 3 : 14.

b. The verb הָיָה is also used without reference to any particular subject, or as it is called *impersonally*, in which case it remains in the third pers. masc. sing. without any change, e. g. כַּאֲשֶׁר פִּתְرָלָנוּ כִּי as he interpreted to us, so it was, Gen. 41 : 13. 2 Sam. 13 : 35., הָיָה אָמַר וַיַּהַי and it was so, Gen. 1 : 7, 9, 11, 15, &c. הָיָה אָמַר וַיַּהַי and it shall be, it shall come to pass, Gen. 4 : 14. 12 : 12. 27 : 40., &c.

2. The corresponding negative to הָיָה is לֹא, which is employed either with or without זֶה הָעֵם לֹא הָיָה this people was not, Is. 23 : 13., לֹא־עָלָנוּ הַלְּצָרִים (are) not against us, Ex. 16 : 8.

§ 700. When the existence of an object has been predicated, it admits of being specified with respect to a quality or attribute inherent in or ascribed to it. This specification may be made by means either of an adjective, noun, participle, or verb, which then constitutes the predicate. Accordingly the second kind of simple proposition is that which specifies the existence of something, that is to say, which specifies something with regard to the manner in which its existence is manifested. The numerous varieties of this kind of proposition may be classed under the two following heads.

1. The subject is specified *subjectively*, i. e. with respect to some inherent quality, which may be done either by connecting it to the predicate by means of the substantive verb הָיָה, e. g. וַיַּעֲשֵׂה הָיָה טָרֵם and the serpent was cunning, Gen. 3 : 1., וְהַאֲרֵץ הָיָה תֹהַם and the earth was void, lit. vacuity, Gen. 1 : 2.; or by employing an attri-

butive neuter verb conveying the idea of existence under some modification, e. g. אֶבְרָהָם זֹקֵן *Abraham was old*, Gen. 24 : 1., וְעַמְּצָא דֵין *he is unclean*, Lev. 13 : 36.

2. The subject is specified *objectively*, i. e. with respect to an attribute contained in its mode of action, which may be done by an active participle connected to the subject by הִיא, e. g. וְיָפָעַר חַיָּה קָשָׁרָת אֶדְיוֹתָה *and the boy was ministering to the Lord*, 1 Sam. 2 : 11. 17 : 34., וְהַבְּקָר חַיָּה תְּשֻׂוֹתָה *the oxen were ploughing*, Job 1 : 14. ; or by an active verb, which, as it denotes an action, of course includes the idea of existence, e. g. בָּרָא אֱלֹהִים *God created*, Gen. 1 : 1., וַיֹּאמֶר אָדָם *and the man said*, 2 : 23., &c. &c.

§ 701. 1. a. The verb הִיא when thus used to connect the subject and predicate, is termed a *copula*, or connecting bond; since it no longer by the affirmation of existence constitutes a predicate in its own right, but simply serves to connect to the predicate the idea of existence contained in the subject.

b. As the existence expressed by הִיא must always be inherent in something, and as on the other hand every thing has an existence, the pronouns of the third person, as אֵن it = *it is*, הם they = *they are*, &c. may be used as copulas to connect the subject and predicate instead of הִיא (see § 648), e. g. חָם הוּא אָבִר כְּנַעַץ *Ham was the father of Canaan*, Gen. 9 : 18., אַתָּה הוּא יְהֹוָה *art thou not Jehovah?* Jer. 14 : 22., שְׁלֹשָׁת הַשְׁרָגִים שְׁלֹשָׁת יְמִים *the three branches are three days*, Gen. 40 : 12, 18.

2. When a noun becomes specified by a predicate, its existence is thereby necessarily affirmed; consequently the mere placing of the predicate in juxtaposition with the subject and in the proper gender and number, will sufficiently indicate their mutual relation without the aid of הִיא or אֵן, e. g. טֹב הַחֲכָר *the thing (is) good*, Deut. 1 : 14., טֹב הָאָרֶץ *the land (is) good*, v. 25., בָּעֵר הַסְּבָדָה *the bush (was) burning*, Ex. 3 : 2., אַנְּיִ יהֹוָה I (am) Jehovah, 6 : 2., בָּגָלִיל אַנְּהָנוּ we were confederate with Abram, Gen. 14 : 13., בְּאַלְמִימִים אַלְמִימִים we were binding sheaves, 37 : 7. As the copula may thus be readily dispensed with, because not needed, we must not suppose here an ellipsis of הִיא or אֵן, the insertion of which is in reality an after process arising from the further developement of the language.*

* As by the Hebrew construction the sense is rendered complete without the aid of a copula, we consider it erroneous to represent these as instances of ellipsis in popular versions from the Hebrew. We do it in the present work merely to point out when the copula is inserted and when not.

§ 702. The subject of a proposition whose predicate is a verb requires to be separately expressed only when the latter is in its unspecified form, that is to say, in the third person, in which case it is essential to perspicuity that the subject should be distinctly stated ; but when the subject is a first or second person, the afformatives denoting those persons contained in the verb render all further specification unnecessary ; thus the verb **הִרְאָתָה** forms an entire proposition, and is equivalent to **אַתָּה הִרְאָתָה** or **אַתָּה הִרְאָתָה** ; so, **אֲנַחֲנוּ קָטְלִים** = **קָטְלָנוּ** **אֲנַחֲנוּ קָטְלִים** or **אֲנַחֲנוּ**.

§ 703. Simple propositions then are those in which existence alone is predicated of something by means of one of the substantive verbs **יָשַׁן** or **הִרְאָתָה** ; or in which a modified state of being or action is intimated either by a predicate simply placed in juxtaposition with the subject or connected to it by **הִנֵּה** or **הִזְהָרָה**, or by an attributive verb including in itself both predicate and copula.* But, as we have observed, the principal members of a proposition, its subject and predicate, may be specified and otherwise extended in a variety of ways, which gives rise to the formation of compound propositions. We will describe the principal of these, arranging them under the heads of extended subject and predicate.

Extension of the Subject.

§ 704. It may be observed previous to entering upon this topic, that in Hebrew as in most other languages, a common noun, whether subject or object, may either be employed in its nude form and in its most unlimited sense, as **אָדָם man**, **מְאוֹרָה lights**, or may be restricted in its application to a certain individual or individuals, by means of the definite article, as **הָאָדָם the man**, **הַמְּאוֹרָה the lights** (see Chap. II.).

§ 705. The subject of a proposition may be viewed as already qualified in some manner before any declaration is made respecting it ; and this qualification may be made by an adjective, noun, pronominal suffix, demonstrative pronoun, or numeral.

1. The following are examples of nouns constituting the subject of a sentence, which are specified by an adjective or participle, e. g. **וַיַּקְרָב מֶלֶךְ נָעָשֶׂה** and **there arose a new king**, Ex. 1:8. Prov. 10:1., **מִימִים**

* The difference between **יָשַׁן**, **הִרְאָתָה**, and **אָתָה** may be briefly thus described : **יָשַׁן** may be used to affirm the existence of something, but never as a mere copula ; **הִרְאָתָה** may be used to affirm existence, and likewise as a copula ; while **אָתָה** can be employed only as a copula, and never to make an affirmation of existence.

גָּנוּבִים יְמֻתָּקַי *stolen waters are sweet*, Prov. 9 : 17. The adjective may be further specified by a noun either with or without a preposition, e. g. **כָּל אִישׁ חֲכָמֶלֶב וְגֹרֵי** *every man wise of understanding*, i. e. skilful, Ex. 36 : 1., **וְתַאֲכֵלֶת הַפְּרוֹת רָעוֹת הַבָּשָׂר וְגֹרֵי** *and the ill-favoured [lit. ill of appearance] and lean fleshed* [lit. lean of flesh] *kine ate*, &c., Gen. 41 : 4. When an adjective, participle, or demonstrative pronoun is thus attached to a noun for the purpose of specifying it more particularly, it is called a *qualificative*; in contradistinction to the term *predicative*, which is applied to it when used to make a declaration.

2. a. The subject may be specified by another noun, placed with it either in the close connection of the construct state, e. g. **וַיֹּאמֶר תֹּהַنְתָּה מֹשֶׁס וְאֶתְּנָהָרָא** *and Moses's father-in-law said*, Ex. 18 : 17., **לֹא יְזַעֲרֵל אֶתְּנָהָרָא** *treasures of wickedness profit not*, Prov. 10 : 2.; or in the state of apposition, e. g. **וַיֹּאמֶר יְהֹוָה אֱלֹהִים** *and the Lord God said*, Gen. 2 : 18., **כִּי יְהִי נָעָרָה בְּתוּלָה מְאֹשֶׁר** *if a girl, a virgin, be betrothed*, Deut. 22 : 23.

b. Infinitives, participles, and other verbal nouns, besides admitting the above constructions, may also take a noun after them as their complement, or, as it is termed, in the accusative (§ 473. 2.): thus an infinitive, e. g. **וְהַעֲפָה דָּרְגָּב בָּקָר וְשָׁחַט צָאן וְגַם** *and behold (there is) killing oxen and slaughtering sheep*, Is. 22 : 13.; a participle, e. g. **אֲתָּה הַפְּכַב אֲתָּה כָּל־אָרֶץ הַחוּלָה** *that which goes about the whole land of Havilah*, Gen. 2 : 11, 13. Deut. 11 : 7.; a verbal noun, e. g. **כְּאֶחָבָת יְהֹוָה אֲדֹנָנִי יִשְׂרָאֵל** *like the Lord's loving the children of Israel*, i. e. as the Lord loves, &c. Hos. 3 : 1.

3. The subject may be restricted by a pronominal suffix, e. g. **רַגֵּל לִבְרֵךְ** *my heart rejoices*, Ps. 18 : 6., **וְיָמִינְךָ יְהֹוָה נָאָרֵרִי** *thy right hand, O Lord, (is) glorious*, Ex. 15 : 6., **לְמַעַן יָרַב וּמִיכְמַן** *that your days may be multiplied*, Deut. 11 : 21.

4. By a demonstrative pronoun, e. g. **אֵם יַכְפֵּר דָּשָׁן הַהָּר לְכֶם** *when this iniquity shall be pardoned you*, Is. 22 : 14., **וְרֹאָנְשִׁים הָאֵלֶּה קְשִׁירִים** *these men are too hard for me*, 2 Sam. 3 : 39.

5. By a numeral, e. g. **וְהִיא שְׁלֹמָה אֲנָשִׁים נָאָבִים עַלְיוֹ** *and behold three men (were) standing by him*, Gen. 18 : 2. Ex. 2 : 13., **וַיַּהַלְלוּ כָּל שְׁבַשָּׁה בְּנִים** *there were born to him seven sons*, Job 1 : 2.

§ 706. A complex subject of this kind, consisting of a noun in the nominative, and one or more accessory words qualifying or restricting its meaning, is called a *logical subject*, and the noun itself the *grammatical subject*.

§ 707. The subject may also be extended by connecting together two or more nouns, to each of which the predicate applies, forming what is called a *compound* subject, e. g. *mercy and truth have met together*, Ps. 85 : 11., *וְרֹוחַ כָּנֹור וִינְבֵּל הַקְּשָׁתָה וְחֶלְלָה וְיִרְאָה* *and the lute and viol, the tabret and pipe, and wine* (are) *their feasts*, i. e. their entertainment, Is. 5 : 12. These again admit of specification in the same manner as simple subjects, e. g. *טֹוב פָּתָח חֲרֵבָה וְשָׁלֹוְדָבָה מְבִירָה מֵלָא זְבֻחָרָבָה* *better is a dry morsel and quietness therewith, than a house full of sacrifices with strife*, Prov. 17 : 1., *מְצִירִיק רְשָׁע וְמְרִשְׁעֵץ צָדִיק הַזְעֵבָת וְהַזָּהָה* *a justifier of the wicked, and a condemner of the just, (are) an abomination to the Lord*, 17 : 15, 19., *רַק נְשָׁרִים וְוְתָפְכִים וְמַלְכִים יְשַׁבֵּ בָּעֲרִיכִם* *but your wives, and your little ones, and your cattle, shall abide in your cities*, Deut. 3 : 19.

§ 708. The logical subject may also consist of an entire predicative sentence, that is to say, a noun may first be specified by a predicate or attributive used predicatively, and then form the subject of a further specification, e. g. *who* *finds a wife finds a good thing*, Prov. 18 : 22., *אַיִלָּה חַיָּה לְיוֹתָה קָרִיה נָאָמָנה* *how a faithful city that was full of judgment, &c.* *has become a harlot!* Is. 1 : 21., *שְׁכַר יְרִידָה וְגַן* *who rise early in the morning, (and) follow strong drink*, 5 : 12.

Extension of the Predicate.

§ 709. The predicate like the subject may be either simple or complex, and accordingly either *grammatical* or *logical* (§ 706). A. grammatical predicate may consist either of a noun, adjective, pronoun, or verb.

1. When the predicate is a noun, under which denomination are included the verbal nouns called infinitives and participles, it admits of the same extension in every respect as the subject (see § 705).

2. When an adjective, it may be specified, *a.* by an adverb, e. g. *וְרֹחַה טֹוב מְאָדר* *and behold (it was) very good, Gen. 1 : 31.* *b.* Or by a following noun with or without a preposition, e. g. *יְהָה אָרְךָ אַפְרִים* *the Lord (is) slow to anger, Nah. 1 : 3.* *c.* *לְמַאֲכָל הַעֲץ טֹוב* *the tree (was) good for food, Gen. 3 : 6.*, in which case it may be placed in relation to the following noun in either of the degrees of comparison: thus positive, e. g. *מִרְאֵן אֵל גְּדוֹל בְּאֱלֹהִים* *so great a god as God? Ps. 77 : 14.* Amos 2 : 9.; comparative, e. g. *טֹוב מְכֹסֶת וּמְתַהַב תַּחַט טֹוב favour (is) better than silver and gold, Prov. 22 : 1.*; superlative, e. g. *וַיְהִי הָאִישׁ הַחֹזֶה*

בָּרוּךְ מֶלֶךְ נָרָקִים *and that man was the greatest of all the natives of the East*, Job 1 : 3.

3. When the predicate is a pronoun, it admits of no qualification, e. g. אָנִי זוֹא *I (am) he*, Deut. 32 : 39., מהַזָּהָא *what (is) this?* Gen. 3 : 13.

4. When it is a verb, it may be either intransitive or transitive.

a. Intransitive verbs may be subdivided into active and neuter.
 a. Neuter verbs are such as denote a subjective attribute, or state of being (§ 700. 1.); consequently they admit all the specifications of adjectives, besides those which relate to time, e. g. עד כִּי גָּדוֹל מָאֹד *until he became very great*, Gen. 26 : 13., גָּדוֹל חַסְדֵּךְ עַל רַאֲנָיךְ *great is his mercy towards those that fear him*, Ps. 103 : 11., וַיַּחֲבֹם מִכְלָהָאָנוּם *and he was the wisest of all mankind*, 1 Kings 5 : 11. β. An active intransitive verb denotes an objective attribute, i. e. not a state of being or quality inherent in the subject, but a mode of action (§ 700. 2.); and it admits the same extensions as a neuter verb, e. g. וַיַּרְכֶּב עַל־כְּרוּב *and he rode upon a cherub, and flew*, Ps. 18 : 11., וַיַּלְכֶּל שְׁנֵיכֶם *but they both went away quickly*, 2 Sam. 17 : 18., כִּי־אָסְרֵצָתִי אֶחָדָיו *but I will run after him*, 2 Kings 5 : 20.

b. Transitive verbs, besides the qualifications they may receive in common with other verbs, extend the predicate by taking after them one or more nouns denoting the object or objects on which the action indicated by the verb is exerted, e. g. וְהִכִּית אֶבְרָהָם אֶזְדְּבִרְמֶלֶךְ *and Abraham reproved Abimelech*, Gen. 21 : 25., בָּרָא אֱלֹהִים אֵת הַשְׁמִים *God created the heavens and the earth*, 1 : 1. Nouns constituting the object of a verb may become extended in the same manner as the subject (see § 705, *et seqq.*).

§ 710. It is scarcely necessary to add, that of each of these kinds of predicates there may be two or more in a single proposition, either simple or specified in the same manner as when there is only one, and forming what is termed a *compound* predicate, e. g. וַיַּהַל הָרָה *Rachel was beautiful in form and comely in aspect*, Gen. 29 : 17., וַיַּשְׁבַּט אֶבְרָהָם בְּבָקָר וַיַּחֲבֹשׂ אֶת־חַמּוֹר וַיַּקְהֵל *and Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, &c.* 22 : 3.

Sentences.

§ 711. Sentences may be either simple or compound.

1. A *simple* sentence consists of a single proposition, one not containing another within itself, e. g. יְהִי אֹור *let there be light*, Gen.

1 : 3., *וְהִנֵּה יְמִילָךְ לְעַלְםָ רַקְדָּ* *the Lord reigns for ever and ever,* Ex. 15 : 18., *וּמְكֻנה רֵב תְּחִיה לְבִנֵי רָאוּבֵן וּלְבִנֵי גָּד עֲזָזִים מִאֶד* *the children of Reuben and the children of Gad had a very great multitude of cattle,* Num. 32 : 1.

2. a. A compound sentence is one which contains two or more propositions within itself. In sentences of this kind the first proposition is frequently further specified by what is affirmed in the second, e. g. *הַנֶּפֶשׁ הַחֹטָאת הִיא תִּמְתֹּה* *the soul that sinneth, it shall die,* Ezek. 18 : 4., *שְׁבַע הַקְרֹות הַקְרֹתֹת וְהַרְעוֹת הַלְלוֹת אֲחַרְיוֹן שְׁבַע שָׁנִים הַנָּהָר* *the seven lean and ill-favoured kine that came up after them, are seven years,* Gen. 41 : 27. Here belong all kinds of relative sentences, e. g. *אֲלֹהָה הַקְרָבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֲשֶׁר* *these (are) the words that Moses spoke,* Deut. 1 : 1., *אֲדָם בָּרוּךְ הוא חָכָם* *happy is the man (that) finds wisdom,* Prov. 3 : 13.

b. Or it consists of two or more propositions, one declaratory and the other hypothetical, causative, &c., e. g. *אֶהָבָרְכָר כִּי יִשְׁפַּע וְהִנֵּה* *I desire that the Lord may hear my voice,* Ps. 116 : 1., *אִם קָרָאְתָּר כִּי וְצִנְגָּר לֹא אָמַרְתָּן כִּי יִאָזְרֵן קָלֵי* *if I call that he may answer me, I do not believe that he will hearken to my voice,* Job 9 : 16.

§ 712. When words thus become combined together in sentences, they are to be viewed no longer as independent existences, but as members of the same body politic, united by a common bond and standing to each other in various and often complicated relations. The investigation of the nature of these relations and the modes of denoting them, which are regulated by principles as general and immutable as those that give rise to the primitive forms of words, constitutes, as we have said, the chief object of the doctrine of Syntax. In Hebrew as in other languages, the relation of one member of a sentence to another is indicated by one or more of the following means : 1st. by the use of particles, consisting of separate words or of pre-fixed or suffixed letters ; 2dly, by changes in the forms of words ; and, 3dly, by their respective positions.

§ 713. The relations of the members of a sentence to each other are of two kinds, which may be termed coördinate and subordinate.

1. The *coördinate* relation is that in which the accessory terms used to modify or restrict the meaning of a principal one, assume a character corresponding to that of the principal term, so as to clearly indicate their relation. Hence proceed the rules of *agreement*.

2. The *subordinate* relation is that in which one or more words are employed as the complement of some other term ; in which case they fre-

quently assume a form indicative of such relation. And hence the rules of *government* are derived.

§ 714. The rules of agreement affect accessory words, such as adjectives, pronouns, and verbs, by causing them to assume the character of the principal term, which is always a noun, with respect to gender, number, person, and the reception or non-reception of the article. The influence exercised by these rules as also by those of government on the structure of the Hebrew language, we are now about to exhibit; in so doing, we shall first discuss separately each member of a simple proposition, and thence gradually proceed to those of a more complex nature.

§ 715. But before beginning to investigate the manner in which the rules of agreement operate on words placed in a coordinate relation to a noun, whether subject, object, or predicate, we have to consider the modes in which the noun itself may be mentioned. These are two-fold: 1st, a noun may be spoken of as *indefinite*, that is, in its most general sense without any restriction of its application whatever; or, 2dly, it may be spoken of as *definite*, whether already so in its nature, as a proper noun, or made so by construction or by the addition of a particle called the *definite Article*.

CHAPTER II.

THE ARTICLE.

Use with respect to Nouns.

§ 716. Nouns in Hebrew are either definite or indefinite. In their nude state, without any addition or change of form, they convey for the most part, with the exception of proper nouns, an idea not specific but general and indeterminate, and hence are termed *indefinite*. *Definite* nouns are such as are already definite in their signification, or are made so by their construction or by receiving the definite article **ה** (see § 645, *et seqq.*), the only one which the Hebrew as

well as the Greek language possesses.* We shall first enumerate the cases in which nouns appear without the article, and afterwards those in which they receive it.

A. Nouns without the Article.

§ 717. Nouns remain without the article, 1st, when used indefinitely; and, 2dly, when rendered definite by some other means.

I. An indefinite noun may be either,

1. a. A common appellative noun employed without reference to a particular individual of the kind it denotes, and where in English it would usually receive the indefinite article, e. g. **כִּי תָקַרְבֶּנִי אֶלְעִירָה** *when thou approachest a city*, Deut. 20 : 10. 21 : 1., **מִפְרֵץ וְתִרְבֵּב וְתַחַז שְׁנִין אִישׁ-עֲבָדָה בְּרֻעָה עַד שְׁקָר**, *a maul, a sword, and a sharp arrow, (is) a man that bears false witness against his neighbour*, Prov. 25 : 18.† So too when accompanied by a qualifying term, e. g. **וַיָּקֹם מֶלֶךְ חָרָשׁ** *and there arose a new king*, Ex. 1 : 8, 14. Deut. 4 : 38. 22 : 8, 14., **מְרֻפָּא לְשׁוֹן עַצְמָתִים** *a wholesome tongue (is) a tree of life*, Prov. 15 : 4.

b. An appellative used to signify a whole class of existences, e. g. **וַיֹּהֵי לְךָ שָׂור וְחַמּוֹר צָאן וְעַבְدָר וְשָׁפָחָה** *Lord, what (is) man?* Ps. 144 : 3, 4. And thus often when used collectively, e. g. **וְיָהִי לְךָ שָׂור וְחַמּוֹר צָאן וְעַבְדָר וְשָׁפָחָה** *and I have oxen and asses, flocks, men-servants and maid-servants*, Gen. 32 : 6., **וְרָאָתָּה סִוס וְרַכְבָּתָּה** *and thou shalt see horses and chariots*, Deut. 20 : 1.

2. A material-noun used in its widest acceptation, e. g. **בְּרוּלָה בְּעַפָּר יְקֹחַ** *clotted milk and honey shall he eat*, Is. 7 : 15., **וְאֵכֶל יְאָכֵל** *iron is taken out of the ground, and stone (is) melted into brass*, Job 28 : 2.

* We do indeed occasionally find the numeral **אֶחָד** *one* made use of without especial reference to number, and equivalently to the indefinite article, Eng. *a* or *an*, Germ. *ein*, French *un*, e. g. **אֶחָד סֶל** *a basket*, Ex. 29 : 3., **אֶחָד אִישׁ** *a man, a certain man* (*vir quidam*, ἄνθρωπος), Judg. 13 : 2. 1 Sam. 1 : 1., **אֶחָד נ֬וּבָרָא** *a prophet*, 1 Kings 20 : 13. 19 : 4. The Chaldee **חָדָה** and the Syriac **חָדָה** are employed in a similar manner, e. g. **אֶחָד כְּלָבָן** *an image*, Dan. 2 : 31., **אֶחָד אָבִן** *a stone*, 6 : 18., **אֶחָד חָדָה** *a certain man*, Acts 5 : 1.

† This applies also to patronymic and gentile nouns, which in effect are appellatives formed from proper nouns, e. g. **וַיַּרְא אֶרְאָשׁ בְּצִרְיָה בְּכָה אֶרְאָשׁ-עֲבָדָה** *and he saw an Egyptian striking a Hebrew*, Ex. 2 : 11.

3. An abstract noun used in like manner, e. g. **עָלֵילִים אַיְמָנָה** חסֶד וְאַמְנוֹת *fear and dread shall fall upon them*, Ex. 15 : 16., **צְדָקָה וְשְׁלָמָה נְשָׁקָר** *mercy and truth have met together, righteousness and peace have kissed (each other)*, Ps. 85 : 11. 89 : 15. 96 : 6.

II. Nouns may be definite without the article.

1. By their *signification*, as is the case with proper nouns, e. g. **מִשְׁהָ אֱלֹהִים**, **מִשְׁרָם**, **מִצְרָיִם**, **מִרְבָּחָה**, &c.

2. By their *construction*. a. The article is not used before nouns having a pronominal suffix, as this kind of specification renders them sufficiently definite without it, e. g. **עֲבָדִי** *my servant*, **בָּקָה** *thy son*, **שָׂרוֹךְ** *his ox*, **מִשְׁפָּחָהוֹתֶיךָ** *your families*, &c.*

b. Neither is the article prefixed to a noun in construction with a definite noun, since in this case also the sense of the whole phrase is sufficiently restricted by the definiteness of the governing noun. This rule holds good whether the governing noun be rendered definite,

a. By its signification, as when a proper noun, e. g. **בֵּית אֱלֹהִים** *the house of God*, **בִּנְיָה אַבְרָם** *the wife of Abram*, **בְּנֵי יִשְׂרָאֵל** *the children of Israel*.† When three or more nouns are thus connected into one compound term, and the last is a proper noun, it renders the whole

* A few instances are met with where under peculiar circumstances a noun with a pronominal suffix does receive the article. Thus in the passage, **חַצֵּירָה אֶל-מֶזְבֵּחַ וְגַרְגְּרִיטָה וְתְּחִזְרִירָה אֶל-מֶזְבֵּחַ תַּרְצִיבָּה** *one half of them opposite Mount Gerizim, and the other half of them opposite Mount Ebal*, Josh. 8 : 33., the article is prefixed to the latter **חַצֵּירָה** for the purpose of rendering it emphatic, so as to mark distinctly the opposition between it and the preceding one. In most cases, however, where a noun receives both suffix and article, it specifies and governs a preceding noun in the construct, and the article appears to have been superadded for the purpose of rendering the definiteness of the entire expression more conspicuous, e. g. **חַכְמָה מִכְּפָתָח** *the worth of thy estimation*, Lev. 27 : 23. Josh. 7 : 21., **תַּחַזְקָה בְּבִרְכָּה** *the midst of its fold*, Mic. 2 : 12., **כָּל-דָּרוּמִיָּה** *all (lit. the whole of) its pregnant women*, 2 Kings 15 : 16.

† The article is emphatically employed in a few instances where the noun in construction is also in apposition with a preceding proper noun or pronoun, e. g. **אֲנָכִי קָנָא לְעָלָה אֲנָכִי** *my master, the king of Assyria*, Is. 36 : 8., **אֲנָכִי קָנָא לְעָלָה אֲנָכִי** *I (am) the God of Bethel*, Gen. 31 : 13.; and also where it is preceded by **כָּל**, to indicate that it is used collectively and not distributively (see § 725. II. 1.), e. g. **כָּל-עֲמָדָה תַּחַלְתָּה** *all the people of war*, Josh. 8 : 11. Jer. 25 : 26. Ezek. 45 : 16.; but very rarely when neither of these is the case, e. g. **הַרְבֵּיד הַאֲגָרֶב** *the pin of the beam*, Judg. 16 : 14. Jer. 32 : 16. In the passage, **וַיַּבְאֶה דָּוֹלָה שָׂרָה** *and he brought her to the tent Sarah's*, i. e. Sarah's tent, Gen. 24 : 67., the noun **דָּוֹלָה** cannot properly be said to be in construction, on account of the affixed **וְ** directive, and consequently may receive the article.

phrase definite, and neither of the constructs receives the article, e. g. אָרוֹן בְּרִית יְהוָה *the ark of the covenant of Jehovah*, 1 Kings 8 : 1., פְּרִידְגָּלֶל לִבְבֵךְ אַשְׁדָּר *the fruit of the greatness of heart of the king of Assyria*, Is. 10 : 12.

β. By construction, as when receiving a pronominal suffix, e. g. עֲבָדֵי כְּמֵר *the affliction of my people*, Ex. 3 : 7., בְּרִית אֲבוֹתֶיךָ *the covenant of thy forefathers*, Deut. 4 : 31., רְאֵשׁ שְׂבִיטֵיכֶם *the heads of your tribes*, Deut. 1 : 15. As in the preceding case, when there is more than one noun in the construct, neither takes the article, as the definiteness of the last term applies to the whole expression, e. g. יְמֵר שְׁנֵי חַיְּךָ *the days of the years of thy life*, Gen. 47 : 8., מִשְׁפָט עֲנֵי עַמְּךָ *the right of the poor of my people*, Is. 10 : 2.

γ. Or by the reception of the definite article, e. g. שֵׁם הַמִּקְדָּשׁ *the name of the place*, Gen. 28 : 19., אֲנָשִׁי הַמִּלְחָמָה *the men of war*, Deut. 2 : 14. And also when there is more than one noun in the construct, e. g. נַעֲרִים שְׁנֵי הַמִּדְרוֹנוֹת *the young men of the provinces*, 1 Kings 20 : 15. 2 Kings 18 : 15.

§ 718. This particle as well as others is sometimes omitted by the poets, who, for the sake of elevating and condensing their expressions, frequently neglect those minute specifications of meaning which the prose writer is required to make, e. g. אָמַר שָׁמֵר אֲתָה בָּקָר (the) watchman says, (the) morning comes, Is. 21 : 12., אָרֶץ נָתַנָּה בַּיֶּד רְשָׁעָה (the) earth is given up into the hand of a tyrant, Job 9 : 24.. Sometimes when the first of two parallel nouns situated in different parts of the same sentence receives the article, the last omits it, e. g. הָיוּ הַזָּקְנִים תַּקְרִיר אָנוּ וּבְתָבִיבִים מְרֻשָּׁת הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה woe to those that decree iniquitous decrees, and to (the) scribes who diligently prescribe trouble, Is. 10 : 1.; and occasionally, on the other hand, the last receives the article, and the first omits it, e. g. רָעָה מְכֹתֵר אֲזָהָצְרִיךְ (the) mountains quake at him, and the hills melt, Nah. 1 : 5. Ps. 148 : 10., רְשָׁעָה מְכֹתֵר אֲזָהָצְרִיךְ (the) wicked circumvents the righteous, Hab. 1 : 4.

B. Nouns with the Article.

§ 719. The Hebrew definite article הַ, a fragment of the personal pronoun הָאֵת, is employed, agreeably to its origin, to direct particular attention to the noun to which it is prefixed (see § 645, *et seqq.*).

We shall divide the article prefixed to nouns into three kinds, according to the different uses to which the prominence thus obtained is applied; and shall call them the article of determination, the article of preëminence, and the demonstrative article.

§ 720. This particle may be called the *article of determination* when employed for the ordinary purpose of rendering a common noun definite. Its use in this respect may again be subdivided into objective and subjective.

I. The *objective* use of the determinative article is that in which it is prefixed to a common noun to indicate it as the name of a person or thing previously or subsequently described. Thus,

1. It renders a noun definite by pointing it out as one before mentioned, e. g. וְאֵלֹהִי וְקָרְבָּן כַּאֲשֶׁר אָשָׁר shall I go and call thee a woman? וְתָקַח הָאָשָׁה הַיּוֹלֶד and THE woman took the child, Ex. 2 : 7, 9. וְהָיוּ רֵדָיו וְלֹקְחוּ עֲגַלָּת בָּקָר they shall take a heifer, Deut. 21 : 2, 5., and they shall bring down THE heifer, Deut. 21 : 3, 4., רֹאמֶר יְשָׂמֵד צְנִירָה וְשָׂמֵד הַצְנִיר וְלֹא * and I said, Let them set a handsome mitre upon his head; and they set THE mitre, &c. Zech. 3 : 5.

2. It likewise renders a noun definite by pointing it out as one that is further specified in a following relative sentence, e. g. וַיַּלְךְ אֶל־מָקוֹם אֲשֶׁר אָמַר לוֹ הָאֱלֹהִים he went to the place which God had mentioned to him, Gen. 22 : 3. Ex. 3 : 5., וַיֹּסֶף הַעֲבָר לִזְבֹּח אֶת כָּל־דְּבָרִים אֲשֶׁר עָשָׂה and the servant told Isaac every thing (lit. all the things) that he had done, Gen. 24 : 66., וְהַדְבֵּר אֲשֶׁר בַּיּוֹרָה חַמִּיה and the fish that (are) in the river shall die, Ex. 7 : 18, 21., אֲשֶׁר־הָאִישׁ אֲשֶׁר לֹא וְנָתַן blessed is the man who does not walk, &c. Ps. 1 : 1.

3. Sometimes a noun is thus made definite although not specified precisely in either of the ways above described, e. g. אָכֵן נָדַע הַדָּבָר surely the affair is known, Ex. 2 : 14. (alluding to the event detailed in vs. 11, 12.), וַיַּקְרֵב בַּיּוֹרָה אֲדָד־אָשָׁש וְאֶזְזָד־הַמְּאַכְלָתָה and he took in his hand the fire and the knife, Gen. 22 : 6. (meaning the fire and the knife requisite for the contemplated sacrifice, as sufficiently appears from the context without a particular specification to that effect).

II. Its *subjective* use is that in which the article is prefixed to a common noun by way of emphasis, and to point it out as one which, although neither previously nor subsequently described, is still viewed as definite in the mind of the writer. Thus,

* The letters גַּכְּ are, it may be proper to mention, a contraction of the Chaldee techinal expression וְגַנְצָר et completio = and so forth.

1. In Hebrew an article is frequently prefixed to a noun which, although not otherwise directly specified, is definite in the writer's mind, and which, owing to the context, or to a general knowledge of existing usages and circumstances, is also rendered definite by the use of the article to the mind of the reader, e. g. וַיַּעֲשֶׂה אֶת־הַחְפָּסִים וְאֶת־הַרְכָּבִים *and he smote the horses and the chariots*, 1 Kings 20 : 21. (meaning those of the Syrians with whom he fought), so וַיִּקְרֹב הַצְּעִירָה וְתַחַכְמָה *she took the veil, and covered herself*, Gen. 24 : 65. (meaning the veil which women in the East are accustomed to wear), וַיִּשְׁבֶּן עַל־הַבָּאָר *and he sat down by the well*, Ex. 2 : 15. (i. e. the well always near an Arab village or encampment), וַיַּרְא מִלְאָךְ יְהוָה אֵלֶיךָ בְּלֹבֶד־אָשָׁא מִתְּנֻאָה *and the angel of the Lord appeared to him in a flame of fire from the midst of the bush*, Ex. 3 : 2. (i. e. one of the thorn-bushes usually found growing in uncultivated places), אֶת־בְּשָׂמְדָרִי הַחֲמֹר *I will saddle me the ass*, scil. which I am accustomed to ride, 2 Sam. 19 : 27. 1 Kings 13 : 18, 23, 27. In such cases as the preceding one, the use of the article is clearly equivalent to that of a pronominal suffix, e. g. וַיִּשְׁתַּחַדֵּשׁ וְיִשְׁתַּחַדֵּשׁ רַשְׁתְּאָל עַל־רָאֵשׁ הַמִּטְהָרָה *and Israel bowed himself on the head of the bed*, Gen. 47 : 31. 1 Kings 1 : 47. (meaning the bed on which he lay, equivalent to his bed); so יָרַט תְּהִרְקָה לְגַדְעֵי *the — thy way is perverse before me*, Num. 22 : 32., לֹא הָגַלְתָּה הַשְׁמְדָה *hast thou not increased the (= their) joy?* Is. 9 : 2.

2. The article is also prefixed by way of emphasis to nouns used, not to denote individual objects, but as general terms. It is thus prefixed,

a. To common appellative nouns not designating particular individuals, but employed simply as generic terms applicable to any individual or individuals of the class mentioned; in which case it serves to render prominent the nature and properties of the class of objects denoted rather than the objects themselves, e. g. כְּזָה וְכָזָה חָאכֵל הַחֲרֵב *the sword devours one as well as another*, lit. this as well as that person, 2 Sam. 11 : 25., בְּגַדְלָתִים וּמְקַרְבָּתִים *through much slothfulness the rafters fall through*, &c. Eccl. 10 : 18. The same construction too is used in a more specific sense in speaking of an indefinite number not including the entire species, e. g. וַיִּרְאֶה הַעֲרָם *and the fowls came down*. Gen. 15 : 11., וַיַּחַל אֶת־הַצְּרָעִים *and cause the frogs to come up*, Ex. 8 : 1. 10 : 12, 13. 16 : 13.* But the most

* It is also occasionally employed to give emphasis to the names of individual objects, e. g. וְאֶת־הַדָּבָר *and there came a [the] lion and a [the] bear*,

frequent use of the article in this manner is in comparisons, the article being regularly prefixed to the name of the well known object employed as an illustration, e. g. וְאַרְיָה בַּקְרָה and lions shall eat straw like the ox, Is. 11: 7. 22: 18. 42: 13. 49: 18., אֲדֹנִיה כְּפֶל I will be like the dew to Israel, Hos. 14: 6, 7, 8. Mic. 4: 9, 10., לִרְשָׁאָל שָׂתָר they are laid in the grave like sheep, Ps. 49: 15.; occasionally the illustrative noun is placed in the plural, e. g. וְיִרְדֵּשׁ אֲחָבָם כַּאֲשֶׁר חָשְׁבָה הַדְּבָרִים Deut. 1: 44., רַצְלָה אֶבֶר בְּנִישְׁרִים they shall mount up with pinions like the eagles, Is. 40: 31.

b. To material-nouns used emphatically in a general sense, e. g. חַמְרָם slime served them for mortar, Gen. 11: 3. Ex. 2: 3., וְאַבְרָם כִּבְרָם בְּכֶסֶף וּבְזָהָב and Abram was very rich in silver and in gold, Gen. 13: 2. Job. 28: 1., אָם יְהִירָה דְּסָאִירָם כַּפְנִים כַּפְלָגָה though your sins be like scarlet, they shall become white as snow, Is. 1: 18., מִלְאָה הָאָרֶץ זָהָה אֲדֹנִיהָה כְּפִים לִים מִכְפִּים the earth shall be full of the knowledge of the Lord, as the waters cover the sea, Is. 11: 9. Ps. 22: 15.*

c. To abstract nouns also used emphatically and in their widest sense, e. g. וְאַרְתָּה אֲנָגְשָׁרִים הַפִּי בְּפִנְוּרִים and they smote the men with blindness, Gen. 19: 11, 19., וְיִטְרָה בְּתוֹךְ צְדִיקָה and they led the just into error, Is. 29: 21. 60: 2., וְהַשְׁלָמָה אֲהָבָה therefore love truth and peace, Zech. 8: 19., בְּרִיתִי הָרוּחָה אֲמֹתָה הַתְּקִיעִים וְהַלְּלִום my covenant was with him of life and peace, Mal. 2: 5., וְהַתְּכִסָּה פְּנַירָה תְּפִיצָה but where shall wisdom be found? Job 28: 12.†

§ 721. The article of preëminence is the name by which we shall designate the article when used, not merely to specify or give emphasis to generic nouns, but to confer the idea of preëminence.

i. e. there came one of each of those powerful and ferocious animals, the lion and the bear, 1 Sam. 17: 34. Amos 5: 19. Compare τοιγε λέοντε δύω, II. 554.

* This construction is frequent in Greek, as also in the languages of the south of Europe: thus the first example given above is rendered in the several versions, Sept. καὶ ἀσφαλτός ήν αὐτοῖς ὁ πηλός, Fr. et le bitume leur fut au lieu de mortier, Ital. e 'l bitume in vece di malta. It appears also, though seldom, in German, e. g. sie sollen weiss werden wie der Schnee.

† This construction is also found in the same languages as the preceding: the last example given is rendered, Sept. η δε σοργια ποθεν ενσεθη; Fr. mais où trouvera-t-on la sagesse? Ital. ma la sapienza, onde si trarrà ella? Span. mas la sabiduría, en dónde se halla? The example from Malachi is rendered by Luther, denn mein Bund war mit ihm zum Leben und Frieden.

1. The article is prefixed to a common appellative noun, to restrict its application to some object which is preëminent over all others of its class, e. g. **הַבָּיִת** *the house*, i. e. house of God, the temple, Mic. 3 : 12., **הַאֲרוֹן** *the ark*, the chest containing the law, &c. Ex. 25 : 14, 15., **הַכֹּהֵן** *the priest* **خָזֵר** **אֶסְכַּחַנְ**, the high priest, Ex. 29 : 30. Lev. 21 : 21. An appellative restricted in this manner often becomes equivalent to a proper noun, e. g. **הַאָרֶץ** *the land*, i. e. Canaan, Joel 1 : 14., **הַיָּם** *the sea*, i. e. generally the Mediterranean, Josh. 15 : 47., **הַנָּהָר** *the river*, the Euphrates, Gen. 31 : 21., also **הַנָּהָר** *the river*, the Nile, Gen. 41 : 1. &c. (this latter being a word of Egyptian origin), **הַבָּעֵל** *the lord*, Baal, **הַמֶּלֶךְ** *the ruler*, Molech, **הַשָּׁטָן** *the lurking adversary*, Satan.*

2. The article prefixed to the names of well known objects of which there are only one of the kind in existence, gives to them the additional idea of preëminence, e. g. **הַשְׁמָמִים** *the heavens*, **הָאָرֶץ** *the earth*, **הַשֶּׁמֶן** *the sun*, **הַיּוֹם** *the moon*, &c. To these may be added the form **הַאֱלֹהִים** *the (true) God* (Arab. **الله**, Gr. ὁ Θεός), which is occasionally used, as in Gen. 5 : 22. 6 : 9. &c., although the word **אֱלֹהִים** without the article is usually employed to denote the same great Being.

3. Furthermore, the article is prefixed by way of preëminence to certain proper nouns, which otherwise would not receive it (see § 717. II. 1.), as the names of places, mountains, and rivers famous in the history of the Israelites. It is thus added,

a. To the names of celebrated regions and towns, e. g. **הַבָּשָׂן** *Bashan*, which generally appears in prose with the article, as Num. 21 : 33.; and in poetry without (see § 718), as Deut. 32 : 14. The following also frequently take the article, especially when preceded by a noun in the construct, viz. **הַחִרְדָּלה** *Havilah*, Gen. 2 : 11., **גִּלְגָּל** *Gilgal*, Josh. 4 : 19, 20., **הַעַי** *Hai*, 12 : 9., **הַחֲרָמָה** *Hormah*, Num. 14 : 45., **גִּלְעָד** *Gilead*, Deut. 3 : 12. Josh. 12 : 2, 5., **הַמִּזְפָּה** *Mizpah*, Jer. 40 : 6, 8., **מָגֹג** *Magog*, Ezek. 38 : 2.

b. To names of mountains, e. g. **הַלְּבָנוֹן** *Lebanon* (the white mountain), in prose always with the article, but in poetry frequently without it, as 2 Kings 19 : 23. Is. 14 : 8. Jer. 18 : 14. Nah. 1 : 4.

* This use of the article is also common to other languages, e. g. **τὸ βιβλῖον**, *the book*, the Bible, **الكتابُ** *the book*, the Koran, **الربُّ** *the Lord*, **النَّبِيُّ** *the prophet*, Mohammed.

Ps. 29 : 6. &c.; so too **הַכְּרֶמֶל Carmel** (the vineyard), without the article in Is. 32 : 15. 33 : 9. Nah. 1 : 4. The following two likewise take the article, viz. **הַפִּסְגָּה Pisgah**, Num. 23 : 14., **הַפְּעוֹר Peor**, v. 28.

c. To the name of the principal river of Palestine, **הַיְהוּנִין the Jordan**, which in prose always takes the article, except when in construction with a definite noun (see § 717. II. 2. b.), thus **יְהוּנֵן וְיְהוּנָה Jordan of Jericho**, i. e. near Jericho, Num. 35 : 1.; although in poetry it occasionally appears without it, as in Ps. 42 : 7. Job 40 : 23.

4. The article of preëminence is likewise prefixed to nouns in the vocative, to give additional point to the exclamation, e. g. **הָאָזְנוֹן וְהַשְׁמַע הָאָרֶץ give ear, O heavens; and hear, O earth!** Deut. 32 : 1. Is. 42 : 19. Joel 1 : 2., **הַבָּעֵל צָנָנוּ O Baal, answer us!** 1 Kings 18 : 26., **עַל הַסּוֹתִים וְהַחֲלָלִים הַרְכָּב come up, ye horses; and rage, ye chariots!** Jer. 46 : 9., **רוּחָה בְּאַרְץ מְאֻרְבָּעָה רוחות from the four winds, O spirit!** Ezek. 37 : 9.*

§ 722. The *demonstrative article* is the definite article employed with certain nouns denoting time, to restrict their meaning to that period in which the time of narration is situated, whence it has the force of a demonstrative pronoun, e. g. **הַיּוֹם to-day** = this day (Lat. *hodie*, i. e. *hoc die*), Gen. 4 : 14. 1 Sam. 12 : 17., **הַלְילָה to-night** = this night, Gen. 19 : 5. 30 : 15., **הַזְמִינָה this time**, Gen. 29 : 35. 30 : 20. Ex. 9 : 27.†

Use of the Article with Adjectives and Pronouns.

§ 723. Adjectives when standing alone and referring to a noun understood, may always be rendered definite by the reception of the article in the same manner as nouns, e. g. **הַחֲכָם the wise** (man), ὁ σόφος, **הַרְשָׁעִים the wicked**, οἱ ἀσεβεῖς. And since the adjective must always belong to a noun either implied in the expression, as in the above instances, or previously mentioned, the article, which properly refers to such noun, may be resolved into a relative, thus **הַחֲכָם = אֲרַשׁ חֲכָם** or **אֲרַשׁ הַוָּא חֲכָם** (see §§ 652, 653). And hence we may term the article thus employed the *relative article*.

§ 724. The rules which relate to the prefixing of the article to nouns apply equally whether the noun be found in the subject or predicate

* The New Testament writers employ the article in a similar manner, e. g. ὁ νιός, Mark 10 : 47., ὁ Θεός, Luke 18 : 11., οἱ πατέρες, Eph. 6 : 4.

† So Arab. **إِمْشَبْ إِمْرُوزْ أَلْلَيْلَةْ**, Pers. **امشَبْ امروزْ الليلَةْ**, Pers. **امشَبْ اللَّيْلَةْ**, Pers. **امشَبْ اللَّيْلَةْ**.

of a proposition. The case, however, is different with regard to attributives, such as adjectives and demonstrative pronouns: since these when employed as predicatives to ascribe certain attributes to the noun, are not affected by the latter's definiteness, and consequently never receive the article; while a qualificative, which is viewed in immediate connection with the noun to which it belongs, must agree with it in this as in all other respects. We will therefore exhibit them first as predicatives and then as qualificatives.

I. 1. In Hebrew a *predicative* adjective is considered, not as a specifying appendage to the noun to which it refers, but as the representative of an abstract quality which the proposition assigns to or predicates of its subject; and on this account it can never take the article even when the noun itself is definite,* e. g. סֹבֵךְ וּאָרֶץ the land (is) good, Deut. 1 : 25., קָרְבָּה נָעִיר הַשָּׁמֶן this city (is) near, Gen. 19 : 20., רַעֲשָׂךְכֶם רַבָּה your wickedness (is) great, 1 Sam. 12 : 17., יְהוָה חָפֹן וּרוֹחָם רַחֲמָה Jehovah (is) gracious and merciful, &c. Ps. 145 : 8., גָּדְלִים מְצֻמְשִׁים the works of Jehovah (are) great, Ps. 111 : 2.

2. The same is the case with demonstrative pronouns employed as predicates, e. g. זֶה הַקְּבָר אֲשֶׁר צָהָה וְהַזָּה this (is) the thing which the Lord commanded, i. e. the thing is this, &c. Ex. 35 : 4., זֹה הַאֲשֶׁר הָיָה this (is) the woman, 2 Kings 8 : 5., אֵלֶיךָ בַּיְרִיסָּפָת these (are) the sons of Joseph, Num. 26 : 37.

II. 1. An attributive employed as a *qualificative* is viewed as an appendage to the noun to which it belongs, and is consequently placed after such noun, whereas a predicative attribute most commonly precedes it. It also agrees with its noun as to the reception or non-reception of the article as well as in other respects. Thus, a qualificative adjective is placed,

a. Without the article after an indefinite noun, e. g. בֶן חֲכָם a wise son, Prov. 10 : 1., אָרֶץ טָבָה וּרְחַבָּה a good and broad land, Ex. 3 : 8., אַתָּה נָגָעִים גָּדְלִים great plagues, Gen. 12 : 17., נְשָׁרִים יְפָרָה beautiful women, Job. 42 : 15.†

* It is on a similar principle that in German an adjective in the predicate is put in the nude form, without being inflected to agree with the noun to which it belongs, e. g. das Land ist gut (not gutes), gross (not grosse) sind die Werke des Herrn; while if used as a qualificative, it must agree with its noun in gender, number, and case.

† In the comparatively few instances where adjectives take the article contrary to the above rule, it may be viewed as a relative (see § 723), e. g. תְּרִיר

b. With the article after a noun rendered definite by the reception either of the article or of a pronominal suffix, e. g. **הַמְּאוֹר הַבָּרוֹל** *the great light*, Gen. 1 : 16., **הַטּוֹבָה הָאָרֶץ** *the good land*, Deut. 1 : 35., **הַקְרֻותָה וְהַרְשֻׁתָה** *the lean and ill favoured kine*, Gen. 41 : 20., **הַקָּרֵב שֶׁבֶן הַקָּרֵב** *his near neighbour*, Ex. 12 : 4., **יְמִינְךָ הַחֲזָקָה** *thy strong hand*, Deut. 3 : 24. 4 : 3, 36, 37.* This applies likewise to ordinal numerals, which in effect are adjectives, e. g. **בְּזָהָר חַנְצִינִי** *in the second month*, Gen. 7 : 11., **בְּשָׁנָה הַשְׁלִישִׁית** *in the third year*, 1 Kings 18 : 1.

2. A noun qualified by a demonstrative pronoun is always definite; and hence they both receive the article,† e. g. **הַיּוֹם הַהֵּה** *this day*, Gen. 7 : 13., **הָאָרֶץ הַזֹּאת** *this land*, Deut. 3 : 12., **הַעֲרִים הַחָלָל** *these cities*, Gen. 19 : 25., **הַדְּבָרִים הַאֲנוֹנָה** *these things*, 15 : 1.;‡ **בְּפֶקְוּם נָהָרָא** *in that place*, 28 : 10., **הַעֲיר הַחִירָא** *that city*, Deut. 21 : 3, 4., **הַחֲמָה הַחֲמָשִׁים הַחֲמָשִׁים** *those men*, Num. 9 : 7., **הַצָּאן הַהְעָם הַחֲמָשִׁים** *those sheep*, 1 Sam. 17 : 28.§

- § 725. I. The word **כָּל** *totality, whole, all*, which, though considered as a pronominal adjective, is in reality a noun,|| may receive the article when standing alone, like any other word of its class, e. g. **בְּכָל יָדֶךָ** *his hand (shall be) against all*, Gen. 16 : 12., **הַכָּל הַכָּל** *all (is) vanity*, Eccl. 2 : 1., **הַכָּל עַמָּה יִפְרַח** *he has made every thing beautiful*, 3 : 11.

הַבָּרוֹל *the great well*, lit. a well that (is) great, 1 Sam. 19 : 22.; so **הַגָּדוֹל** *the great*.
שְׂנִיר הַצְּלִינִין *the gourd*, Zech. 4 : 7., **שְׂנִיר הַצְּבָחָה** *the serpent*, Ps. 24 : 7, 8, 10. 104 : 18. The same is the case with ordinal numerals, e. g. **יְמִינְךָ הַשְׁשִׁי** *the sixth day*, Gen. 1 : 31. 2 : 3.

* A very few instances are found where the article is not prefixed to a qualitative belonging to a definite noun, e. g. **חַצְנָלָה הַדְּבָרָה** 2 Sam. 6 : 3., **תְּנוּרִים רַבִּים** *many rabbins*, Ezek. 39 : 27. In the instances, **כָּרוֹן הַדָּרוֹל** Judg. 16 : 5, 6, 15., **כָּרוֹן הַבָּשָׂר** Ps. 99 : 3., the adjectives may be considered as predicates.

† Compare the use of the article in Greek with the demonstratives *οὗτος*, *όδις*, *εὗτινος*.

‡ An exception appears in the passage, **וְהַיּוֹר וְהַזְּבֹר** Ps. 12 : 8.

§ Although the demonstratives, which are definite in themselves, when accompanying a noun with the article usually take the article also, in order to agree with it in form, yet they frequently remain without it when the noun is made definite by a pronominal suffix, e. g. **זֶה שְׁבָעֵתְךָ** *this my oath*, Gen. 24 : 8. Ex. 10 : 1. Deut. 5 : 29. 11 : 18. 21 : 20. Josh. 2 : 14, 20.

|| Hence in Arabic it loses its nunnation when in construction, like other nouns, e. g. **كُلْ يَوْم** *every day*.

II. When placed in construction with another noun, it may be viewed as a pronominal adjective, and rendered by *all* or *every*, according as such following noun is definite or not. Thus,

1. a. When in construction with a definite noun in the singular number, such noun is viewed in its entirety, and **כָל** is generally to be rendered by *all*, *the whole*, e. g. **כָל הָאָדָם** *all mankind*, Gen. 7:21., **כָל הַגּוֹדֶר** *the whole generation*, Ex. 1:6., **כָל הָעָם** *all the people*, Ezek. 45:16., **כָל הַיּוֹם** *all the cattle*, Zech. 14:15., **כָל מִלְאָכָתוֹ** *all the whole day*, Is. 28:24., **כָל מְלָאָכָתוֹ** *all his work*, Gen. 2:2., **כָל בְּבֵבֶךְ יְבָכֵל נֶפֶשׁךְ** *with all thy heart, and with all thy soul, and with all thy might*, Deut. 6:5., **כָל־עֲמָרָה** *all the mortar of the house*, Lev. 14:45., **כָל־בָּיְתָה יְהוּדָה** *all the house of Judah*, Neh. 4:10.* So too when receiving a singular pronominal suffix, e. g. **כָל־וּ** *all of him*, Cant. 5:16., **כָל־הַ** *the whole of it*, Ezek. 29:2., **כָל־ךְ** *all of thee*, Mic. 2:12.

b. The same is the case with plural nouns, e. g. **כָל־יְמִינִים** *all the days* (of one's life), always, Gen. 43:9., **כָל־גּוֹיִם** *all the nations*, Is. 2:2., **כָל־חָרְשִׁים** *all the wicked*, Ps. 145:20., **כָל־בְּנֵי־יִשְׂרָאֵל** *all the children of Israel*, Ex. 16:6.† And also with plural pronominal suffixes, e. g. **כָל־נוּ** *all of us*, Gen. 42:11., **כָל־תֶּם** *all of you*, 1 Sam. 22:7, 8. Ps. 62:4., **כָל־ם** *all of them*, Eccl. 2:14.

2. When followed by a singular indefinite noun, **כָל** is used distributively, and should generally be rendered by *every* or *any*, e. g. **כָל־בָּכֹר** *every first-born*, Ex. 13:2., **כָל־רָאשׁ וּכָל־בָּבֶבֶךְ** *every head and every heart*, Is. 1:5., **כָל־תְּמִימָה** *any likeness*, Ex. 20:4., **כָל־דָּם** *any blood*, Lev. 7:27., **כָל־עֵץ** *any tree*, 19:23., **כָל־כְּלֵי** *any implement*, Num. 35:22, 23. Judg. 19:19. Also when the noun is in the plural number, e. g. **כָל־דְּרוֹם** *every hand*, Is. 13:7., **כָל־חוֹצֹצָה** *every street*, 51:20.

Use of the Article with Participles and Verbs.

§ 726. The article is employed with participles in like manner as with adjectives, that is to say, with reference to a noun expressed or understood; on which account it may usually be rendered by a relative,

* A different meaning is conveyed by this construction in the passage, **כָּרְדָּבָן כָּל־חָנָצָרִים** *this is all of, or belonging to, man*, meaning, the whole duty of man, Eccl. 12:13.

† Occasionally the article is omitted in poetry in cases where it would regularly be inserted in prose (see § 718), e. g. **בְּקָל־בְּנִים** *of all the sons*, Is. 51:18.

e. g. **הַמְּאמָרִין** *he who believes* (lit. the believing one), Is. 28 : 16.; so **הַתֹּוֹתֶן**, *he who gives*, Job 5 : 10., **הַבָּאִים** *they who came*, Is. 27 : 6., **הַבָּטָחוּתִים** *they who trust*, Ps. 125 : 1.

§ 727. As participles like other attributives may be employed either as predicatives or qualificatives, they follow the same rules with respect to the reception or non-reception of the article (see § 724). Thus,

1. Participles when used as predicatives do not admit the article, on account of their independent nature (§ 724. I.), even though the subject be definite, e. g. **זַבְּךָר הָרְשָׂוֹת וְהַאֲתָנוֹת רָעוֹת** *the oxen were ploughing and the asses feeding*, Job 1 : 14., **רֹשֵׁה חִירָה עֲבָדָךְ לְאָבָרָךְ** *thy servant was keeping his father's sheep*, 1 Sam. 17 : 34., **רוֹתָחָן בָּאָתָן עַל פְּנֵי הָעָם** *the Spirit of God (was) brooding over the face of the waters*, Gen. 1 : 2.

2. a. But participles used as qualificatives agree with the nouns they refer to as respects definiteness or indefiniteness (§ 724. II.). Thus a participle when joined to an indefinite noun, also remains indefinite, e. g. **אָרִיה טָנָךְ וְשָׁאָג** *a ravening and roaring lion*, Ps. 22 : 14. Prov. 2 : 12., **לְשׁוֹן מִדְבָּרָה צָלָלוֹת** *a tongue speaking proud things*, Ps. 12 : 4., **עֲשָׂר אֲהֻנוֹת מְשֻׁבֶּב מְצָרִים וְעֶשֶׂר נְשָׂאות בָּר וּנְט'** *ten he-asses carrying of the best of Egypt, and ten she-asses carrying corn*, &c. Gen. 45 : 23.*

b. But when the noun is definite, the qualificative participle must receive the article, which is generally to be rendered as a relative (see § 726), e. g. **כָּל־דָּרְשָׁשׁ הָרְמָשׁ עַל־הָאָרֶץ** *every creeping thing that creeps on the earth*, Gen. 1 : 27., **הַחֲרֵב הַפְּרוֹתָהָפְכַת** *the sword that (was) turning itself*, Gen. 3 : 24., **הַשְׁעָרִים הַנּוֹשְׁבוֹת** *the cities that (are) inhabited*, Ezek. 12 : 20.,† **עֲבָדָךְ הַמְּמַלְּכִים אֲדִינָפְשָׁךְ** *thy servants who (have) saved thy life*, 2 Sam. 19 : 6., **שְׁנַיְרִ בְּנֵיתְךָ הַנְּמַצְאָת** *thy two daughters who (are) present*, Gen. 19 : 15.‡

* In a few instances, however, a participle qualifying an indefinite noun receives the article as a relative, e. g. **עֲבָדִים הַמְּקַרְצִים עַל־פְּנֵי תְּהִרְיוֹן** *servants who (are) breaking away*, 1 Sam. 25 : 10., **אָבָרָךְ** *a fence that (is) broken down*, Ps. 62 : 4.

† In the following instance, where the word to which the participle belongs is an adjective, whose article refers to a noun understood (§ 723), the participle properly remains indefinite: **רוֹלֵךְ דַּיְשֵׁר** *he who walks as an upright (man)* Mic. 2 : 7.

‡ Occasionally a noun with a suffix is followed by a qualificative participle without the article, e. g. Ezek. 34 : 12., **בְּבָתָרֵיכֶם סְפָאֵרִים צְאָנוּ נְמַרְשָׁתָה** *Hag. 1 : 4.*

§ 728. An active participle which has for its complement a pronominal suffix may also receive the article, which refers properly not to the participle itself, but to a noun expressed or understood (§ 726), e. g. יְהוָה הַמֹּצִיאךְ מִאֶgypt מִצְרַיִם he who smites him, Is. 9:12., יְהוָה הַבָּרֵךְ the Lord who brought thee out of the land of Egypt, Deut. 8:14, 15, 16., יְהוָה הַמְעַטֵּרְךָ וְנָתֵן the Lord who crowns thee, &c. Ps. 103:4.

§ 729. From the above use of the article as a relative before participles, is derived its occasional employment for the same purpose with verbs, representing either the subject, e. g. בָּנוּ הַפָּלָדָלׁ his son that was born to him, Gen. 21:3. Judg. 13:8. 1 Chron. 29:17., אֲנָשִׁים הַפְּלָמָה the men of war who went with him, Josh. 10:24., כָּל אֲשֶׁר בָּעֲרֵינוּ וְחָשַׁיבָה נְשָׁים נְכָרִיות all who (are) in our cities who have married strange women, Ezra 10:14, 17.;* or the object, e. g. הַהְרִימָה הַפְּלָקָה וְעַצְרוֹן וְנָתֵן which the king and his counsellors, &c. had offered, Ezra 8:25., כָּל הַחֲקִידָה שֶׁמְאוֹלָל all that Samuel had dedicated, 1 Chron. 28:28., עַל דְּבָרֵךְ הָאֱלֹהִים לְעַם on account of what God had prepared for the people, 2 Chron. 29:36.†

CHAPTER III.

AGREEMENT.

§ 730. HAVING shown in the preceding chapter when a word is made or considered definite, and when left indefinite, we shall now exhibit those changes which take place in the forms of attributives, whether predicative or qualificative, in consequence of their entering into a coördinate relation with nouns (see § 713. 1.). In other words, the object of the present chapter is to detail the rules of agreement, with the principles on which their application depends.

* The other instances adduced by Gesenius, as 1 Sam. 9:24. 1 Kings 13:33. Is. 56:3. Dan. 8:1. (see § 448), are rather to be viewed as participles.

† As the infinitive has no subject, and cannot receive a relative for its object, it never takes the article; the only exception is חַיִל, which is considered as an abstract noun (see § 720. II. 2. c.).

A. § 731. 1. a. In a sentence containing a simple subject and a simple predicate, when the latter consists of a word which has no gender or number of itself, as an adjective, participle, or demonstrative pronoun, it assumes those of the noun it serves to specify, that is to say, *the predicate agrees with its subject in gender and number*. And this is the case whether they are connected by a copula or not. Thus, when the predicate is an adjective, e. g. הַקְרָבֶשׁ הִרְחָה עֲדִים *the serpent was cunning*, Gen. 3 : 1., מֹבֵד יְהוָה the Lord (is) good, Ps. 145 : 9., וְתֹהַרְתֶּם הַפְּגָפָה גָּדוֹלָה *and the slaughter there was great*, 2 Sam. 18 : 7., רַבָּה רָעָה הַאֲדָם *the wickedness of man (was) great*, Gen. 6 : 5.; הַעֲרִים הַאֲנָשִׁים טֹבִים *the men (were) good*, 1 Sam. 25 : 15., בְּצֻרוֹת גְּדֹלָה מְאֹד *the cities (are) walled (and) very great*, Num. 13 : 28. When a participle, e. g. וַיַּהֲיֵה־אֶבֶל רָשָׁה צָאן אָרוֹר אָנָּחָה *and Abel was a keeper of sheep*, Gen. 4 : 2., אָרוֹר אָנָּחָה *cursed (art) thou*, Gen. 4 : 11., אָנוֹשִׁים בְּאָוֹת שָׁמְלִים בְּכָלָמִים *the men were ashamed*, 1 Chron. 19 : 5.; הַיּוֹם עַמְּדוֹת הַיּוֹם רָאִיתִי *our feet shall stand*, lit. shall be standing, Ps. 122 : 2., רְעוֹת הַאֲזָנוֹת רְעוֹת *the asses (were) feeding*, Job 1 : 14. When a demonstrative pronoun, e. g. זֶה הַבָּבּוֹר זֶה הַאֲשָׁׂה *this (is) the first-born*, Gen. 48 : 18., זֶה הַאֲשָׁׂה זֶה הַמְּנֻשָּׁה *this (is) the woman*, 2 Kings 8 : 5., אָלוֹה הַאֲנָשִׁים אָלוֹה these (are) the men, Ezek. 11 : 2.

b. The same rules of agreement are observed by qualificative attributives. Thus adjectives, e. g. קָרֵב מֹבֵד *a good matter*, Ps. 45 : 2., יוֹם אֶחָד one day, Gen. 1 : 5., הַיָּד הַחְזָקָה *the mighty hand*, Deut. 34 : 12., שְׁפָט one lip, Gen. 11 : 1., פָּרִים רַבִּים many bulls, Ps. 22 : 13., נְשָׁרִים רַבּוֹת many women, Judg. 8 : 30.; participles, e. g. לְשֹׁונֵי אִישׁ מְדֻבָּר תְּרַבּוֹת *a man speaking falsehoods*, Prov. 2 : 12., עֵינֵים רַמּוֹת מְדֻבָּרָה גְּדוּלָה *a tongue speaking proud things*, Ps. 12 : 4.; high looks, lit. eyes, Ps. 18 : 28.; demonstratives, e. g. הַמִּקְרָם הַאֲחָת הַבָּאָר הַאֲחָת *this place*, Gen. 19 : 13., הַבָּאָר הַאֲחָת this well, Gen. 21 : 30., הַדְּבָרִים הַדְּבָרִים these words, 22 : 1.*

2. a. When the predicate consists of more than one attributive, they all agree with the subject in gender and number, and are either placed together before it, e. g. מֹבֵד־רוֹשֵׁר יְהוָה the Lord (is) good and upright, Ps. 25 : 8, 16.; or one is placed before, and the rest after it, e. g. גָּדוֹל אָדוֹנִינוּ וּרְבִיכָּה our Lord (is) great and of great power, 147 : 5.

* It may here be remarked that the few nouns which assume the dual form (see § 563) are treated with respect to agreement precisely as plurals of the same gender.

b. When a noun has two or more qualificatives, they are all placed after it, agreeing with it in gender and number, e. g. אָשֶׁר צַדִּיק הַמְּרֻמִּים a righteous (and) perfect man, Gen. 6 : 9., אֱלֹהִים וְחָסֵן אֲרָךְ אֲפָרִים a God merciful and gracious, long-suffering and abundant in mercy and truth, Ex. 34 : 6., אֶחָד מְלֹאת וְרָחֶב a good and broad land, 3 : 8., מְטֻהָה גְּדוֹלָה וְגַםְנָטוּתָה וְתָלִיתָם רְעִיטָם וְנָאָמְנוּתָם plagues great and lasting, and sicknesses grievous and lasting, Deut. 28 : 59.

3. a. When the subject consists of two or more nouns in regimen, the predicate agrees in gender and number with the first, or specified noun, that being the principal one, e. g. יְרָאָת יְהוָה תָּחוֹרָה the fear of the Lord (is) pure, Ps. 19 : 10., רָוחַן אֱלֹהִים מְרֻחָקָה the Spirit of God (was) brooding, Gen. 1 : 2., וְהָרִי צְקָקָת הָעָם גְּנָנְיָהָם קָדְלָה and the cry of the people and of their wives was great, Neh. 5 : 1., פְּקוּדֵי רָוחַן יְהוָה יְשָׁרִים בְּשִׁפְרָחָרְלָב the statutes of the Lord (are) right, rejoicing the heart, Ps. 19 : 9., אֶלְהָה בְּנֵי עַשְׂרֵה אֶלְהָה בְּנֵי אַסְאָה these (are) the sons of Esau, Gen. 36 : 5. 37 : 2.

b. The same is the case with qualificatives appended to a noun in construction with another, e. g. יְד אֱלֹהִיר הַטּוֹבָה the good hand of his God, Ezra 7 : 9., בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרָמָה the children of Israel who came into Egypt, Ex. 1 : 1., דְּבָרֵי הַפְּלִשְׁתִּי הָאֱלֹהָה these words of the Philistine, 1 Sam. 17 : 11.

4. When the subject consists of two or more nouns of the same gender connected by a conjunction, and denoting different persons or things, the predicate agrees with them in gender, and is put in the plural number, e. g. שָׁאָלָל וְיְהוֹנָךְן הַפְּאָחָדִים וְהַנְּעָרִים בְּחִיּוֹתָם Saul and Jonathan (were) lovely and pleasant in their lives, 2 Sam. 1 : 23. The same is the case with qualificatives, e. g. חַטְשָׁקָה וְהַאֲפָחָה אֲשֶׁר אֲסֹרוּתָם the butler and the baker who (were) bound, Gen. 40 : 5.

5. a. When the nouns thus constituting the subject are of different genders, the attributive generally takes the masculine form, which is considered as the principal one, on account of the prominent part played by the male sex in the affairs of life and consequently in narrations,* e. g. אַבְרָהָם וְשָׂרָה זָקִינִים Abraham and Sarah (were) old, Gen. 18 : 11., מְנוֹחָה וְאַשְׁתָּוֹ רָאִים Manoah and (his) wife (were) looking on, Judg. 13 : 19, 20., בְּנֵיךְ וּבְנָתְרֵיךְ נָחִינִים לְעַם אַחֲרֶיךְ thy sons and thy

* The classical reader will here recognise the construction of the Greek and Latin, as ὁ ἀνήρ καὶ ἡ γυνὴ ἀγαθοὶ εἰσιν, Il. σ'. 567., pater mihi et mater mortui sunt, Ter.

daughters (shall be) *given to another people*, Deut. 28 : 32.; see also 1 Kings 7 : 5. 20 : 3. Neh. 9 : 13. Job 1 : 13., &c.*

b. The same rule is followed by qualificatives attached to nouns of different genders, e. g. חֲקִים וּמְצֻוֹת טֹבִים *good statutes and commandments*, Neh. 9 : 13.

§ 732. 1. It is a common idiom of the Hebrew to employ instead of an adjective, an abstract noun denoting the quality to be predicated of the subject,—an emphatic construction, also found in ancient classical as well as in modern poetry. Here of course the rules of agreement do not apply; since predicates of this kind have a gender and number of their own, not depending on those of other words, e. g. הָאָרֶץ הַיְתָה תֹהוֹ וּבֹהֵא *the earth was emptiness and vacuity*, i. e. empty and void, Gen. 1 : 2. Is. 1 : 7., וְרִישְׁלָם כַּעַשׂ *then shall Jerusalem be holiness*, i. e. holy, Joel 4 : 17., מְשֻׁפְטָרִיהוּת אָמָתָה *the judgments of the Lord (are) truth*, i. e. true, Ps. 19 : 10. 2 Sam. 7 : 28., כָּל־אֶרְחָות יְהֹוָה חִסְדָּה וְאֶמְתָּה *all the ways of the Lord (are) mercy and truth*, i. e. merciful and true, Ps. 25 : 10.,

2. Material nouns are employed in like manner instead of adjectives derived from them, e. g. נְחֹזֶה thy forehead (*is*) brass, i. e. brazen, Is. 48 : 4., כָּל כָּלְרִי מְשֻׁקָּה הַמְלָכָה שְׁלָמָה זָהָב *all the drinking vessels of king Solomon (were) gold*, i. e. made of gold, golden, 2 Chron. 9 : 20.

B. § 733. 1. When the predicate is a verb, it agrees with its subject not only in gender and number (§ 731. 1. a.), but also in person: thus, third person, e. g. וַיֹּאמֶר קָרְן he shall bruise thee, Gen. 3 : 15., וַיֹּאמֶר רָדוֹא וַיֹּאמֶר קָרְן and Cain said, 4 : 13., הָאָרֶץ וְתַצְאֵא וְתַבְרִיא and the earth brought forth, 1 : 12., וְתַבְרִיא הַפְּצִירִים וְתַבְרִיא הַפְּצִירִים and the Egyptians saw, 12 : 14., וְתַבְרִיא הַפְּצִירִים and the eyes of both of them were opened, 3 : 7.; second person, e. g. וְתַבְרִיא and thou shalt bruise him, 3 : 15., וְתַבְרִיא and thou knowest, 1 Kings 2 : 15., וְתַבְרִיא אֱלֹהִים יְדַעַת ye (masc.) know, Gen. 44 : 27., וְתַבְרִיא אֱלֹהִים יְדַעַת ye (fem.) know, 31 : 6.; first person, e. g. וַיֹּאמֶר אָנָּה I אָנָּה בְּמַדְאָנִי וַיֹּאמֶר I will go also, Zech. 8 : 21., וְתַבְרִיא אָנָּה we will go up, Deut. 1 : 41.

2. When there are two or more verbs to a single subject, the first is usually placed before, and the rest after it (see § 731. 2. a.), e. g. וַיַּגְבְּרוּ and the waters prevailed, and increased greatly, Gen. 7 : 18., וַיִּקְרַא מֹשֶׁה אֶל־בְּנֵי־יִשְׂרָאֵל וַיֹּאמֶר אֶל־בְּנֵי־יִשְׂרָאֵל and Moses called all

* Sometimes, however, when the last noun is feminine, the predicate following it is put in the same gender, e. g. אֲפִרְתָּהָם רַבְבָּתָה נִתְכָּה my anger and my fury (shall be) poured out, Jer. 7 : 20.

רְאֵי רַבִּים וַיַּרְאֶשׁ many shall see (it), and fear, and trust in the Lord, Deut. 5 : 1., Ps. 40 : 4. Sometimes however, especially when the subject is a compound one, two verbs constituting its predicate are placed before it, e. g. *וַיָּשָׁבַר וַיָּלֹכֶד וַיָּשָׁבַר וַיָּלֹכֶד וַיָּשָׁבַר וַיָּלֹכֶד and the children of Reuben, &c. returned and departed,* Josh. 22 : 9., *וְרַעֲשָׂה חֶקְצֵי זְكָר let those shout and rejoice who favour my righteous cause,* Ps. 35 : 27.

3. a. When the subject consists of two or more nouns in regimen, the verb usually agrees with the first (see § 731. 3. a.), e. g. *כִּי אָמַר יְהוָה thus says the Lord of hosts,* Jer. 9 : 16., *וְפָרַד בְּזִבְרָעָה וְצִבְאֹת thus divides the daughter of Pharaoh came down,* Ex. 2 : 5., *וְיִשְׂרָאֵל בְּנֵי יִשְׂרָאֵל and the children of Israel did so,* 16 : 17., *וְאֶתְנְחָקֵת הָאוֹתָה אָמַרְתָּ汝等 listen to my speech,* Gen. 4 : 23.

b. But when the verb follows the subject, it sometimes agrees with the specifying noun, near which it is placed, e. g. *פְּנֵי וְהַזָּהָר שְׁדָמוֹת הַשְׁבֹּן אָמַלֵּל the fields of Heshbon languish,* lit. languishes, Is. 16 : 8., *פְּנֵי וְהַזָּהָר מְסֻבָּר צְרָעָה כִּי חִילְקָם the anger of the Lord has divided them,* Lam. 4 : 16., *מְסֻבָּר וְהַזָּהָר עַתְּדָה בְּאָדָם when the plague of leprosy is in a man,* Lev. 13 : 9., *מְסֻבָּר שָׁנִים נִזְבְּנִים חִילְקָם the number of years is hidden,* lit. are hidden, Job 15 : 20. (*מְסֻבָּר* however may be taken as a collective, see § 735. 2.). This occurs oftenest both with verbs and participles in cases where the second noun is the principal one, as for instance when the first is *voice*, used pleonastically for the sake of emphasis, e. g. *קֹול קְרָמֵי אֶחָיו צְאָקָרִים אֱלֹרֶךְ the voice of thy brother's blood (is) crying to me,* equivalent to, *thy brother's blood is crying aloud to me,* Gen. 4 : 10., *קֹול שְׁמֹרָה בָּאֹהֶן בָּאֹהֶן behold the sound of the rumour is come,* Jer. 10 : 22., *קֹול נִגְדִּים נִתְּבָאָה the voice of the nobles was restrained,* Job 29 : 10.

4. a. When the subject consists of two or more nouns of the same gender connected by a conjunction, the verb agrees with them in gender, and is usually put in the plural number (see § 731. 4.), e. g. *וְמִשְׁהָ וְמִזְבְּחָה מִשְׁהָ וְאַהֲרֹן וְמִזְבְּחָה וְאַהֲרֹן and Moses and Aaron did so,* Ex. 7 : 20., *וְמִשְׁהָ וְמִזְבְּחָה וְאַהֲרֹן וְעַשְׂנֵה אֲזֶבֶל-חַמְפְּתִים הָאֱלֹהִים wonders,* Ex. 11 : 10., *וְיִסְמְכוּ אַהֲרֹן וּבָנָיו אֲזֶבֶל-חַמְפְּתִים הָאֱלֹהִים וְמִשְׁהָ וְמִזְבְּחָה שְׁמִינִין and Aaron and his sons laid their hands, &c.* Lev. 8 : 18, 22., *וְתִּחְיֶה שְׁלָמִים Adah and Zillah, hear my voice,* Gen. 4 : 23., *וְתִּחְיֶה מַהְלָה וְתִּחְיֶה תִּרְזָה וְתִּחְיֶה הַוְּגָלָה וְתִּחְיֶה מִילָּכה so Mahlah, Tirzah, Hoglah, Milcah, and Noah were married (lit. became wives) to their uncles' sons,* Num. 36 : 11.

b. But when the verb stands before the nouns, it frequently agrees with the first, or nearest to it, in the singular, e. g. *וַיִּקַּח אֲבָרִם וְקָחוֹר*

וַיִּסְמַךְ אֶחָד וְבָנָיו אֶדְרִילִים וְנָא' and Abram and Nahor took to themselves wives, Gen. 11: 29. Num. 1: 17. 3 : 39. 1 Sam. 18 : 3., and Aaron and his sons placed their hands, &c. Lev. 8 : 14, 36.*

5. a. When the nouns constituting the subject are of different genders, the verb following them, if referring to both, is put in the masculine form (see § 731. 5. a.), either in the plural, e. g. **שְׁבֻטְךָ וּמְלֹאָנָמָךָ thy rod and thy staff, they comfort me**, Ps. 23 : 4., **חֶסֶד הַפָּה יִנְחַמֵּנָךָ mercy and truth shall go before thy face**, Ps. 89 : 15. Prov. 3 : 3. 20 : 28., **בְּנִים יִבְנֹת תּוֹלֵד וְלֹא יִהְיֶה כֵּךְ פִּירְבָּר בְּשָׂבָר** thou shalt beget sons and daughters ; but they shall not remain with thee, for they shall go into captivity, Deut. 28 : 41.; or, if the nouns are singular, in the singular, e. g. **שְׁמַן וְקֶטֶרֶת יִשְׂפַּחַלְבָה ointment and perfume rejoice the heart**, Prov. 27 : 9., **זָנוֹת וְרִין וְחוֹדָלָב יִקְדַּשְׁ וְרִוְתָשׁ whoredom, and wine, and must, seduce the heart**, Hos. 4 : 11.† When the verb refers to either of two or more preceding singular nouns, it may also be put in the singular or in the plural, e. g. **אִישׁ אֲוֹנָה אֲשֶׁר יִצְמַח אֶת־דָּרְעָה a man or woman who does evil**, Deut. 17 : 2., **אֵת הָאִישׁ הַחֹזֵא אוֹ הָאֱשָׁה הַחֹזֵא אֲשֶׁר עָשָׂו אֶת־דָּרְעָבָר הַרְעָה that man or that woman who has done (lit. have done) this wicked thing**, v. 5.

b. When the verb precedes the nouns, it usually agrees with the first in gender and number, e. g. **וַיִּתְחַבֵּב הָאָדָם וְאֶשְׁתָּו** and the man and his wife hid themselves, Gen. 3 : 8., **וַיִּבְאַלְחַנְדֵּבְנָא נָח וְבָנָיו וְאֶשְׁתָּו גַּנְשָׁר** Noah, and his sons, and his sons' wives with him, went into the ark, Gen. 7 : 7, 13. 8 : 18. Prov. 23 : 25.; **וַיִּתְּדַבֵּר מִרְיָם וְאֶחָד וְבָנָרָם** and Miriam and Aaron spoke against Moses, Num. 12 : 1. Judg. 5 : 1. Esth. 9 : 29., **וַיִּאֱכַל חַרְאָה וְהָאָה וְבָרָה** and she, and he, and her house did eat, 1 Kings 17 : 15.

6. When the predicate consists of two or more verbs, one of which is placed before and the rest after the nouns constituting the subject (§ 733. 2. a.), the first usually agrees with the noun nearest to it, and the rest with both or all of them, according to the rules detailed above, e. g. **וַיִּבְאַלְחַנְדֵּבְנָא מֹשֶׁה וְאֶחָד וְאֶלְפְּרָשָׁה וְיִאָמְרוּ אֶלְיוֹן** and Moses and Aaron went to Pharaoh, and said to him, Ex. 10 : 3., **וַיִּפְלֹא יְהוָשָׁע וְכָלָעָם . . .**

* Very rarely a following verb is put in the singular, agreeing with the last noun, e. g. **וְהִגְעַת עַבְדִי קָדוֹר וְרוֹאֵב בָּא** and behold David's men and Joab came, 2 Sam. 3 : 22.

† Occasionally, though very seldom, the verb agrees with the first noun in gender and number when it is the principal one, e. g. **תְּנַשֵּׁחַ וְיִלְרַחַת חִנְחִית לְאָרוֹתָה** the woman and her children shall be her master's, Ex. 21 : 4.

בְּתַחַם so Joshua and all the people came, and fell upon them, Josh. 11 : 7., וַיָּקַח שֵׁם וִיַּחַט אֶת־הַשְּׂמֵלָה וַיְשִׁימֶר עַל־שְׁכָם שְׁנֵיהֶם וַיָּלֹכֶד אֲחֵרִים וַיַּכְבֹּשׁ and Shem and Japhet took a manile, and laid it over both their shoulders, and walked backwards, and covered their father's nakedness, Gen. 9 : 23., וַתִּקְרַע רָחֵל וְלֵאָה וַתִּאמְרָנָה Rachel and Leah answered and said, 31 : 14., וַיַּחַזֵּק לֵאָה וַיַּלְכֵד רָחֵל וְלֵאָה וַיִּשְׁתַּחַזֵּר אֶת־הַדָּבָר Leah also and her children approached and bowed themselves, and afterwards Joseph and Rachel approached and bowed themselves, 33 : 7.

7. When the nouns or pronouns constituting the subject are of different persons, the verb is put in the first person rather than in the second or third, and in the second rather than in the third, e. g. נִכְרְתָה let us make a covenant, I and thou, Gen. 31 : 44., אָנָּנוּ בְּרִית אָנָּנוּ וְאַתָּה אָנָּנוּ let us make a covenant, I and thou, Gen. 31 : 44., אָנָּנוּ בְּרִית אָנָּנוּ וְאַתָּה וְהַעֲשֵׂר נְלֹכֶד עַד־תָּהַבֵּה אֶל־בֵּיתךְ enter thou and all thy house into the ark, 7 : 1.*

§ 734. 1. When the termination of a noun would indicate a gender or number different from that which it regularly has according to its signification (see §§ 494. II., 495. 1., 555, *et seqq.*), the circumstance does not affect the form of qualificatives belonging to it, which agree with it not *formally* but *logically*, i. e. according to the sense. Thus with respect to gender, e. g. הַחִוּרָה הַגְּדוֹלָה that great city, Jon. 4 : 11. Prov. 11 : 1., וְעַזְןָ רָאָה אָזְןָ שְׁמַעַת וְעַזְןָ רָאָה a hearing ear and a seeing eye, Prov. 20 : 12., הַמְּאוֹרָה הַגְּדוֹלִים this well, Gen. 21 : 30. ; הַמְּאוֹרָה הַגְּדוֹלִים the great lights, Gen. 1 : 16., יְפָנָה וְפָנָה יְפָנָה וְפָנָה beautiful women, Job 42 : 15. Neh. 9 : 30., בְּרִיצִים צְזֻבּוֹת eggs left, Is. 10 : 14. With respect to number, e. g. הַחְלָלִים הַקְדֵּשׁ הַהָּרָה this holy God, 1 Sam. 6 : 20. (see § 759. 3. a.), צְלָמָן בְּתָיָה many sheep, Gen. 30 : 43. (see §§ 742, 743).

2. The same is the case with verbs and other predicatives: with respect to gender, e. g. מִשְׁכַּלְתָה נְשָׁרִים תְּרַבֵּךְ thy sword has made women childless, 1 Sam. 15 : 33., צִוְנָה וְתִשְׁמַח שְׁלֹמָה Zion hears and rejoices, Ps. 97 : 8., הַכְּמָה הַרְחִילָה הַכְּמָה the Preacher was wise, Eccl. 12 : 8, 9., וְקִצְאָנָה וְתִשְׁמַח and the women came out, 1 Sam. 18 : 6. Zech. 14 : 2., הַאֲבֹתָה עַל־וּתְרוּיו וְלַכְדֵנוּ his own iniquities shall take him, Prov. 5 : 22., בְּבָשָׂרִים אֶדְהָאָשׁ וְהַשְׁמִים לְשֹׁוֹת בְּצָקָק and the women kneading dough, Jer. 7 : 18.;† with respect to number,

* This coincides with the usage of the classical languages, thus *έγώ καὶ σύ γράφομεν*, *ego et tu scribimus*; *σὺ καὶ ἐκεῖνος γράψετε*, *tu et ille scribitis*.

† Occasionally, however, the rule is neglected, and the predicate is made to agree with its subject formally, e. g. אֲמָרָה קָרְבָּלָה says the Preacher, Eccl. 7 : 27.

e. g. **בָּרָא אֱלֹהִים** *God created*, Gen. 1 : 1., **כַּנְשֵׁר נֶעֱרִיבִי** *the youth renewes itself like the eagle's*, Ps. 103 : 5.*

§ 735. 1. Some names of inanimate things are common with respect to *gender*, that is, they are construed sometimes in the masculine and sometimes in the feminine (see § 495. 2.), e. g. **וְהַמַּטָּבֵעַ הַאֲבָן בְּמִצְחָוָה** *the stone sank into his forehead*, 1 Sam. 17 : 49., **וְיִצְקָח אָגָּה יְצִיק** *stone (is) melted*, Job 28 : 2.; **כִּי חַבְאָרְתָּה תְּאַחֲרָתָה** *when the signs are come*, 1 Sam. 10 : 7., **וְיִבָּאוּ כָל־הַאֲוֹתּוֹת** *all these signs came to pass*, v. 9., &c. &c.

2. Other nouns are common as to *number*. These are collective nouns, which, although having the singular form, include a number of individuals, and hence may be construed either formally in the singular, or logically in the plural (§ 739. 1.), e. g. **וַיַּצְאַק הָעָם אֶל־פְּרָשָׁה** *and the people cried to Pharaoh*, Gen. 41 : 55. Ex. 12 : 34. 32 : 1. Num. 21 : 7., **וַיִּירְאֶוּ הָעָם אֶת־דָּרְרוֹתָה** *and the people feared the Lord*, Ex. 14 : 31. Num. 14 : 1.

C. § 736. 1. Personal pronouns and pronominal suffixes likewise agree in gender and number with the nouns to which they refer, e. g. **וְהַזָּא יִמְשַׁל־בָּקָר** *and he (the man) shall rule over thee (the woman)*, Gen. 3 : 16., **אָשָׁר אָרַזְרָא אֱלֹהָה** *cursed (art) thou (the serpent)*, v. 14., **אֲשֶׁר יָבוֹת מִרְאָה אֶת־רִזְרָא** *thou (art) a woman beautiful of aspect*, 12 : 11., **וְיִרְאָה אֱלֹהִים אֲדוֹנָבָנָות הָאָדָם כִּי טוֹבֹת הָאָדָם וַיַּקְרַב לָהֶם נְשָׁרִים** *and the sons of God saw the daughters of men that they were beautiful, and they took themselves wives*, 6 : 2., **וְהַשֵּׁךְ לְהָן וְהַשֵּׁךְ וְיִצְאָו שְׂעִירָה** *and she kissed them (her daughters), Ruth 1 : 9., when ye (the midwives) deliver the Hebrew women*, Ex. 1 : 16.

2. a. A personal pronoun referring to two or more nouns of the same gender agrees with them in gender, and is put in the plural number (see § 731. 4.), e. g. **וַיַּקְרַב אֲרָם אֱלֹהִים בְּرֻקָּע** *and God placed them (the greater and lesser light) in the firmament*, Gen. 1 : 17. 4 : 8., **וְאֶתְנָה יַדְעֵן כִּי בְּכָל־כָּחוֹר עֲבֹתֵךְ אֶת־אָבִיךְן** *and both of them (Jonathan and David) went out into the field*, 1 Sam. 20 : 11., **וְאֶתְנָה יַדְעֵן כִּי עֲבֹתֵךְ אֶת־אָבִיךְן וְיִצְאָו שְׂעִירָה** *and ye (Rachel and Leah) know that I have served your father with all my might*, Gen. 31 : 6.

b. When the nouns are of different genders, the pronoun is put in the masculine plural (see § 731. 5.), e. g. **וְהַפְּקַחַנָּה עַיִן שְׁנֵי הַמִּנְחָה וַיַּדְעֵשׁ כִּי עִירְמִית הַמִּנְחָה** *and the eyes of both of them (the woman and her husband) were opened, and they knew that they (were) naked*, Gen. 3 : 7., **וַיַּכְלֵל הַשּׁמִימִים וְהָאָרֶץ וְכָל־צְבָאָם** *the heavens and the earth and all the*

* For exceptions to this part of the rule, see § 759. 3. b. a. β.

host of them were finished, 2 : 1, 4. Deut. 28 : 32.; but should the statement refer not to both subjects together, but to either of them, the pronoun may be put in the singular or in the plural (see § 733. 5. a.), e. g. *אוֹ אַשְׁהָ אָוֹ אֲשֶׁרֶת כִּרְיָה בָּוּ נָגֵעַ* if a man or woman have upon him a spot, Lev. 13 : 29., *אוֹ אַשְׁהָ כִּי יְהִי בָּעָר בְּשָׂרָם בְּרָרוֹת* if a man or a woman have on the skin of their flesh bright spots, v. 38.

D. § 737. 1. In Hebrew as in other inflected languages, an attributive whether adjective or participle may be employed alone in the gender, number, &c. of the noun to which it refers, and which although not expressed may readily be supplied,* e. g. *רָאַבְדָּ מְנוֹסָטָקֵל* *וְחַזָּקָ לְאַרְאַמְצָץ* *כִּוּזָ וְגַבּוֹרָ לְאַרְמְלָטָ נְפָשָׁוֹ* flight departs from the swift, and the strong cannot reinforce his strength, nor can the mighty deliver himself, Amos 2 : 14., *הַחֲכָם שִׁינְיוֹרָ בְּרָאָשָׁוֹ וְחַבְטָלָ בְּחַדְשָׁךְ* the eyes of the wise (man) are in his head, but the fool walks in darkness, Eccl. 2 : 14., *עַד עֲקָרָה יְלִדָּה שְׁבָעָה* so that the barren (woman) has borne seven, 1 Sam. 2 : 5., *וְתַרְאָה הַיְבָשָׂה* and let the dry (land) appear, Gen. 1 : 9., *דְּבָרָי הַכְּמִים כְּדָרְבָנּוֹת* the words of wise (men) are like goads, Eccl. 12 : 11., *כְּדָבָר אַחֲתָה הַגְּבָלוֹת* like the talking of one of the foolish (women), Job 2 : 10., *שְׁמַר מִצְוָה שְׁמָר נְפָשָׁוֹ בָּזָה קְרֻבָּיו יְמִיתָה* whoso keeps the commandment keeps his own soul, whoso disregards his ways shall be destroyed, Prov. 19 : 16.

2. When attributives or pronouns do not refer to any particular noun or nouns expressed or understood, but are employed in a manner corresponding to that of the Greek and Latin neuter plural absolute, they are generally put in the feminine gender, which in Hebrew bears the greatest analogy to the neuter (see § 739. 2. b.), e. g. *לֹא יְדַעַת* *עַשְׂתָּוֹת-בְּחוֹדֶה* they know not how to do right, Amos 3 : 10., *וְיִדְבַּר אֲלָמָם קָשָׁוֹת* and he spoke to them harsh things, Gen. 42 : 7, 30. Jer. 33 : 3. Ps. 12 : 4., *וְתֹאַרְךָ נֹזָאתָה יְמִינְךָ* thy right hand shall teach thee terrible things, Ps. 45 : 5. 106 : 21. Job 5 : 9. 9 : 10., *מָה זֶה* what (is) this? Gen. 3 : 13. Ex. 7 : 17. Is. 9 : 6., *וּבָהּ אָדָעַ כִּי עַמְּרִיךְ חֶסֶד* and thereby I shall know that thou hast showed kindness, Gen. 24 : 14., *עַלְיָהּ כָּלָנָה* all these (things) are against me, 42 : 36. Occasionally the same construction appears also in verbs, e. g. *לֹא תִּקְרַם רְלֹא תִּהְיֶה בָּעָר* it shall not stand, nor shall it come to pass, Is. 7 : 7. 14 : 24., *מִרְאֵלָה בְּעֵבֶן שְׁעִירִינָה* who (are) these that fly like a cloud? Is. 60 : 8.

* In English, where attributives are not inflected, this construction also obtains, although to a much more limited extent, as *the rich, the poor, the strong, the weak, the living, the dead, &c. &c.*

Agreement of Collectives.

§ 738. The above are the principal rules respecting the agreement of predicatives and qualificatives with the nouns to which they bear a coördinate relation. As there are however a multitude of instances in which these rules may at first sight appear to have been utterly disregarded, it will be necessary to show, by a full exposition of such discrepancies and of the causes in which they originate, that they are the result of principles as deep and permanent in their influence as those that give rise to the more usual and apparently more natural modes of construction.

§ 739. The deviations from ordinary usage to which we allude, are such as take place for the most part with collectives, and depend on the nature of such nouns, which are common with respect to number (§ 697), and also on the fact that the Hebrew writers sometimes neglect to mark the gender of secondary words in cases where such neglect can occasion no ambiguity of meaning. Thus,

1. A collective noun, as we have said, is *common* with respect to number, that is to say, in consequence of its anomalous nature, having a singular form and a plural signification, it may be viewed simply as a singular noun, the name of a body or class, and construed formally like other singular nouns with a predicate or attributive in the *singular*; or it may be viewed as denoting a number of individual existences, and construed logically in the *plural*.

2. a. As the male takes a more active share than the female sex in the affairs of life, and hence acquires a greater prominence in most narrations of events, it follows that *when the gender of a noun construed in the plural is neglected, the masculine form is employed more frequently than the feminine*.

b. Again, from the superiority thus attributed to the masculine over the feminine gender, there results as a corollary the rule, that *the masculine form is most frequently employed with reference to rational beings, and the feminine with reference to irrational or inanimate ones*.

§ 740. From these general principles we deduce the several specific rules for the apparently abnormal constructions that appear in the agreement of accessory words with collective nouns and nouns construed collectively.

A. Masculine Collectives.

§ 741. Collective nouns with a masculine termination (§ 494. I.) are construed formally as respects both qualificatives and predicatives in the masculine singular, e. g. עַם גּוֹדָל וּרְבָרֶם *a people great, and numerous, and tall*, Deut. 2: 21. 1 Kings 8: 65., עַם סָורֵר *a rebellious people*, Is. 65: 2., עַם נִשְׁעָב בִּרְחוֹבָה *a people saved by the Lord*, Deut. 33: 29., וַיַּרְבֵה֙ הָעֵמֶקְתָּחִים *this people*, Num. 14: 13, 14, 15, 16, 19.; and the people multiplied, Ex. 1: 20., וְעַדְרֵרְבָּנְכָלְךָ *the flock (that) was given thee*, Jer. 13: 20., עַמְפִּירְלָא הַחֲטֹבְנָן *my people do not consider*, Is. 1: 3.*

§ 742. Masculine collectives which denote rational beings may also be construed in the masculine plural, e. g. צָבָא הַשְׁמִירִים לְךָ *behold people (are) coming down*, Judg. 9: 37., צָבָא הַשְׁתָּחִווּרִים מִשְׁתָּחִווּרִים *the host of heaven worship thee*, Neh. 9: 6. 2 Chron. 29: 28., וַיַּרְא אֱלֹהִים בָּיּוֹתֵישָׁרָאֵל אַרְשָׁמוֹ פָּךְ *and the house of Israel called its name manna*, Ex. 16: 31. Neh. 9: 2., וַיַּעֲלֵרְבָּנְךָם וַיַּרְמְדֵרְבָּנְךָם *so the people hastened and passed over*, Josh. 4: 10. 1 Sam. 13: 4., וַיַּרְא אֱלֹהִים יְשָׁבֵבְנָן *then the remnant of his brethren shall return*, Mic. 5: 2., וַיַּבְאֵא אֱלֹהִים תְּקֹדֶל זְבָחִים *and the congregation brought sacrifices*, 2 Chron. 29: 31.

§ 743. 1. Masculine collectives denoting irrational beings may be construed in the feminine plural, e. g. צָאן אֲבָדּוֹת *lost sheep*, Jer. 50: 6. Ezek. 34: 12., צָאן קָנָהָתָ לְאִיבְרִיךְ *thy sheep (shall be) given to thine enemies*, Deut. 28: 31., וְתַהְיִנָה צָאן לְאַכְלָה לְכָלִיחִית הַשְׂדָה *my flock became food for all the wild beasts*, Ezek. 34: 8, 14, 22.

2. Sometimes irrational collectives are construed in the masculine plural; but in general only when used by a figure of speech to denote human beings, e. g. כָּל־כְּצָאן קְדָר וְקַבְצָה לְךָ *all the flocks of Kedar shall be gathered together to thee*, Is. 60: 7., וְלֹא יַרְאָה עוֹד וְלֹא יִחְזֹר *they shall neither fear any more nor be dismayed*, Jer. 23: 4., יְשָׁבֵב צָאן רָאֵר *my sheep wandered*, Ezek. 34: 6. Or the masculine form is employed to distinguish males from females, e. g. וַיִּתְהַמֵּה הַצָּאן אַל־הַפְּקָלוֹת *and the males were vexed*.

* Very rarely we meet with a masculine collective construed in the feminine singular, e. g. חַטָּאתָן תְּמִימָה *thy people have done wrong*, Ex. 5: 18. (though perhaps תְּמִימָה might be taken as a noun for תְּמִימָה, and rendered accordingly, *the fault (is) thy people's*), וְיַשְׁבַּתְהָרָב בְּבִנְהָרָה *the people dwelling carelessly*, Judg. 18: 7. (the reason appears to be that reference is made to בְּנָה, whose inhabitants are here spoken of, rather than to עַם, see § 749. 2. note).

וְתַלְגָּן הַצֹּאן *and the sheep* (scil. the rams) *leaped before the rods, and the sheep* (scil. the ewes) *brought forth*, Gen. 30 : 39.

§ 744. We frequently meet with a masculine collective construed in both numbers in the same passage, so that if one verb belonging to a collective precede and another follow it, the former will agree with it formally in the singular and the latter logically in the plural, e. g. **רִירֶב הַעַם וַיַּעֲצֵם מִזְאֵד** *and the people multiplied and became very powerful*, Ex. 1 : 20. 4 : 31. 12 : 27., **וַיִּבָּא הַעַם בְּוֹדָאֵל וַיִּשְׁבוּ** *and the people came to the house of God, and remained there*, Judg. 21 : 2., **וַיִּרְחַר עַם הָאָרֶץ מִרְפָּים רַקֵּעַ עַדְיוֹתָיו** *the people of the land were weakening the hands of the people of Judah*, Ezra 4 : 4. And even when the first verb does not precede the subject, but is placed shortly after it, e. g. **וְזֹאת לֹא־שָׁב עַד־חַפְטָרוֹת וְאַז־רִיחָנוֹת צְבָאות לֹא־רַשְ׀יוֹת** *for the people turn not to him who smites them, and do not seek the Lord of hosts*, Is. 9 : 12.

B. Feminine Collectives.

§ 745. Collectives with a feminine termination may be construed formally in the feminine singular, e. g. **הַעֲדָה הַרְשָׁה** *this evil congregation*, Num. 14 : 27., **וְקָרְבָּל הַעֲדָה** *and the congregation was assembled*, Lev. 8 : 4. Num. 20 : 11.

§ 746. Such collectives when denoting rational beings and including male individuals, may also be construed in the masculine plural, especially when preceded by **כָל**, e. g. **כָל־הָעֵדָה כָלָם קָדְשִׁים** *all the congregation, all of them, (are) holy*, Num. 16 : 3., **וַיִּקְרַב כָל־הָעֵדָה לְפָנָי יְהוָה** *and all the congregation drew near, and stood before the Lord*, Lev. 9 : 5. 24 : 16. Num. 14 : 10. 35 : 24, 25., **כָל־מִרְבּוֹת שָׁארִית בֵּיתְךָ** *all the increase of thy house shall die*, 1 Sam. 2 : 33., **שָׁארִית בָּאָרֶץ יְהוָה** *the remnant of Judah shall fall in the land of Egypt*, Jer. 44 : 12., **עֲדָת מְרֻעִים תְּקִיעִינִי** *the assembly of the wicked have enclosed me*, Ps. 22 : 17. 86 : 14.

§ 747. Feminine collectives may likewise be construed first formally in the singular and then logically in the plural, in the same sentence, e. g. **כָל־הָעֵדָה הַרְשָׁה עֲדָה תְּרֵזָה הַזֹּאת אֲשֶׁר הַפָּה פָּלִילִים עַלְיָה** *this wicked congregation who are murmuring against me*, Num. 14 : 27., **כָל־הָעֵדָה הַרְשָׁה הַזֹּאת הַפָּעָרִים עַלְיָה בְּמִרְבָּר הַזֹּאת יְהִפְרֵה וְשָׁם יְמֹתֵה** *all this wicked congregation who (are) gathered together against me; in this wilderness they shall be consumed, and here they shall die*, v. 35., **וְהַשְׁלָא כָל־הָעֵדָה וַיִּתְנַשֵּׁא אֲזָדְקוֹלָם** *and all the congregation lifted up their voice and cried out*, v. 1.

Nouns construed collectively.

§ 748. Of this kind are nouns denoting the people of a country, which are differently construed according to the manner in which they are viewed by the writer, that is to say, as the country itself or its inhabitants are uppermost in his mind. Thus,

1. The noun אָרֶץ when used to signify the *people* living in a country may be construed either in the feminine singular or masculine plural. Thus, when the writer's attention is directed to the primary signification of the word, which is that of *land, country*, he construes it in the feminine singular (see § 494. II. 1. b.), e. g. וַתִּשְׁקַט הָאָרֶץ אֶרְבָּעִים שָׁנָה and the land rested forty years, Judg. 3 : 11., אָרֶץ מִשְׁׁבֵכָת מִחְרָב מִקְבָּצָת בְּנֵי־בְּנֵים a land brought back from the sword, gathered out of many people, Ezek. 38 : 8., כָּל־הָאָרֶץ יֹשֵׁב וַיָּשְׁכַּת all the earth (is) sitting still and resting, Zech. 1 : 11.

2. But when the inhabitants rather than the country itself occupy the writer's attention, he construes it, like other feminine collectives denoting rational beings, in the masculine plural (see § 746), e. g. כָּל־הָאָרֶץ בְּכִים all the country (were) weeping, 2 Sam. 15 : 23., כָּל־הָאָרֶץ רְשָׁתְּךָ all the world shall worship thee, Ps. 66 : 4. 96 : 1, 9. 98 : 4.

§ 749. 1. Many names of nations which are masculine in form and meaning are construed, like masculine collectives denoting rational beings, in the masculine singular or plural according as they are viewed in their totality or individuality (§§ 741, 742). Thus,

a. In the masculine singular, e. g. וְגַבְרֵל עַמְלֵק Israel prevailed, and Amalek prevailed, Ex. 17 : 11. Is. 1 : 3. 49 : 5., יְהוּדָה נָפַל Syria had fled, 2 Sam. 10 : 14, 18., Juðah has fallen, 3 : 8. Mal. 2 : 11., וְבָא אַשְׁדָר and Assyria shall come, Is. 19 : 23., מוֹאָב שָׁאָנָן Moab has been at ease, Jer. 48 : 11, 13, 15, 20.; also when having the dual form, e. g. וַיֹּאמֶר מִצְרִים and the Egyptians said, Ex. 14 : 25. Is. 19 : 16. Jer. 46 : 8., יְהוּת אֲפֻרִים Ephraim shall be broken, Is. 7 : 8.

b. In the masculine plural, e. g. וְיִצְחַב אֲרָם לְקָרְאָת דָּוִיד and the Syrians set themselves in array against David, and fought with him, 2 Sam. 10 : 17, 19., וְיִזְעַק אַלְהֵי יִשְׂרָאֵל Israel shall cry to me, My God we know thee, Hos. 8 : 2. 9 : 7., וְעַבְדוּ מִצְרִים אָדָן אֶלְעָזֶר and the Egyptians shall serve the Assyrians, Is. 19 : 23.

c. Frequently both the singular and plural construction appear in the same verse (§ 744), e. g. וַיַּרְא אֶרְם כִּי גָּנָּה לְפָנֵי יִשְׂרָאֵל וַיֹּאמֶר יְהָדָה

and Syria saw that they were smitten before Israel, and gathered themselves together, 2 Sam. 10 : 15., סְרֵד יִשְׂרָאֵל עַתָּה וְרֹעֶם יְהוָה Israel revolts ; now the Lord shall feed them, Hos. 4 : 16. 7 : 10. 8 : 8. 10 : 1., רַבְלִיוֹ וְנַבְלִיָּהּ וְנַבְלִיָּהּ they shall empty his (Moab's) vessels, וְנַבְלִיָּהּ אֲפָרִים כִּיּוֹתָה מִצְרָיִם וְנַבְלִיָּהּ and break their bottles, Jer. 48 : 12., קָרָא אֲפָרִים קָרָא אֲשֶׁר הַלְּבָבָה Ephraim also is like a silly dove ; they call to Egypt, they go to Assyria, Hos. 7 : 11. 9 : 16. 12 : 2.

2. But when the same nouns, and having the same meaning, are viewed by the writer as the names of countries or provinces rather than of people, they are construed like אָרֶץ in the feminine singular, as denoting something inanimate, e. g. *וְאֵם תִּחְזֹק אָרֶם מִפְנֵי שָׁקֵד Syria be too strong for me, 2 Sam. 10 : 11. Is. 7 : 2., הַיּוֹת יְהוּדָה Juddah shall be carried into captivity, Jer. 13 : 19. Joel 4 : 20. Mal. 2 : 11. Ps. 114 : 2., מִצְרָיִם תִּקְבִּצְתֶּם שָׁבֵרָה מוֹאָב Moab is destroyed, Jer. 48 : 4, 9., בְּאֶgypt shall gather them up, Hos. 9 : 6. Joel 4 : 19.**

3. Occasionally they are construed in both genders in the same verse ; this appears chiefly in the pronominal suffixes relating to them, e. g. *שָׁקֵד מוֹאָב וְעַרְיוֹת עָלָה וְמִבְּחָר בְּחִירָיו וְרֹדוֹת Syria be too strong for me, 2 Sam. 10 : 11. Is. 7 : 2., Ephraim is planted in a pleasant place ; but Ephraim shall bring forth his children to the murderer, Hos. 9 : 13. And also in both numbers, e. g. *אֲפָרִים שָׁחוֹלָה בְּנֹהָה וְאֲפָרִים לְהֹצִיאָה בְּנָוָה אֶלְהָוָג בְּנָוָה Ephraim is planted in a pleasant place ; but Ephraim shall bring forth his children to the murderer, Hos. 9 : 13. And also in both numbers, e. g. שָׁמְרוֹן . . . בְּחַרְבָּה . . . רַכְלָה Samaria shall become desolate, they shall fall by the sword, Hos. 14 : 1.**

§ 750. 1. To the above constructions may be added that of the noun *whole, all, every*, which when applied to a number of objects may be construed either in the singular or plural. Thus when used distributively to denote *any* or *every one* of the objects indicated, it is construed in the singular, e. g. *כָּל אֲשֶׁר־בָּאָרֶץ יָנוּעַ upon the earth shall perish, Gen. 6 : 17., כָּל־זָבָא אֶל־הַאֲחָל וְכָל־אֲשֶׁר בְּאֹהֶל יִטְמָא every one who comes into the tent and every thing that (is) in the tent shall be unclean, Num. 19 : 14. ; but when viewed as applying simultaneously to *all* the objects spoken of, it is construed in the plural, e. g. *כָּל אֲשֶׁר נִשְׁמַת רֹקֵח חַיִם בְּאָפָר . . . מִתְהָרָךְ all in whose nostrils was the spirit of the breath of life died, Gen. 7 : 22., כָּל־אֲשֶׁר הָלָא הֵם כְּתִיבִים וּנוּשָׁה all (the things) that he did, are they not written ? &c. 1 Kings 15 : 7. 16 : 14.**

* The proper names of cities, as well as the noun *city*, are regularly construed in the feminine singular, and very seldom formally in the masculine, e. g. *כָּל־אֲשֶׁר נִשְׁמַת דָּמָשָׁק בַּיּוֹרָק Damascus (is) removed from (being) a city, Is. 17 : 1.*

2. a. The same difference is observed when **כל** is joined in construction to a noun, on which latter the gender of the predicate always depends. Thus when used distributively, it is construed in the singular, if the following noun be singular, e. g. **כל־איש אשר הניח** *every one that offered*, Ex. 35 : 22., **לְיָד תִּכְרַע כָּל־בָּךְ תִּשְׁבַּע** *to me every knee shall bow, every tongue shall swear*, Is. 45 : 23., **כָּל־אֶח עֲקֹב וְעַקְבָּה וְכָל־רֵעַ רְכִיל וְהַלְּקָה** *every brother will utterly supplant, and every neighbour will go about as a slanderer*, Jer. 9 : 3., **כָּל־אֹרֶל וְהַגְּלָל** *every fool will be meddling*, Prov. 20 : 3.*

b. But when used collectively with reference to the entire number spoken of, **כל** is construed in the plural, whether the following noun be plural or singular, e. g. **מֵתָיו כָּל־הָעָם** *all the men were dead*, Ex. 4 : 19., **וְכָל־הָעָמָן** *and all the women went out*, 15 : 20., **כָּל־מְבֻדָּה מִצְרָיִם וְדָבָק בְּךָ** *all the diseases of Egypt; and they shall adhere to thee*, Deut. 28 : 60., **כָּל־סְתִים לֹא עַמְמִיק** *no secrets lie hid from thee*, Ezek. 28 : 3.

§ 751. The noun **איש** *man, one* (Germ. *Mann, man*), when used in a general sense applicable to many individuals, although in strictness denoting only one, may be construed formally in the singular, e. g. **בְּלֹא־רָק לֹא גִּירָא אָדִירָךְ וְאָדִירָלְךָ** *without thee none shall raise his hand or his foot*, Gen. 41 : 44.; or collectively in the plural, e. g. **אָרֶשׁ אָחִיךְ לֹא יַחֲלִל** *no man shall spare his brother*, Is. 9 : 18. 19 : 2., **בְּשָׂר זָרֶעוּ יַאֲכִלוּ** *every one shall eat the flesh of his arm*, 9 : 19., **מְרַשֵּׁת הַחַמְרָא אִישׁ** *take ye heed every one of his neighbour*, Jer. 9 : 3.

§ 752. Occasionally a common appellative noun when employed collectively is construed in the plural, e. g. **כִּי תְּקַרְאֵנָה מִלְחָמָה** *if wars occur*, Ex. 1 : 10. 1 Kings 5 : 17., **קָשָׁת גְּבוּרִים חֲתִימָה** *the bows of the mighty are broken*, 1 Sam. 2 : 4., **לְחוֹם הַפְּנִימִים הַפּוֹטְסִים** *the loaves of the presence (i. e. show-bread) that were taken*, 21 : 7. (though perhaps **הַפּוֹטְסִים** should be considered as agreeing with the governing noun **קוֹנוֹת**, see § 738. 3. b.), **מָה־גַּמְלָצָה אָמְרוּךְ** *how sweet are thy words*, lit. discourse, Ps. 119 : 103. The same is the case with attributives, as adjectives and participles, used as appellative nouns, e. g. **הַמְּבַרְךְ רַמֵּס** *the oppressors are extinct*, Is. 16 : 4. 28 : 3., **נָסָר רָשָׁע** *the wicked flee*, Prov. 28 : 1.

* Occasionally when the following noun is plural, e. g. **דִּין לְחַרְבָּת** *every one of our pleasant things is laid waste*, Is. 64 : 10., **כָּל־בָּרְכִּי אָרֶשׁ נָךְ** *every one of man's ways (is) pure in his own eyes*, Prov. 16 : 2.

Agreement Neglected.

§ 753. The lack of formal agreement between subjects and their predicates is not confined to collective nouns and nouns used collectively as above detailed ; for we find in the construction of other nouns that sometimes their gender or number, and occasionally even both, are neglected in the inflection of the accessory words referring to them. These deviations from the normal construction may and indeed do appear to many to be utterly subversive of all order and harmony in this particular ; but such a view of the matter is completely erroneous, since they can be shown to stand in the mutual relation of cause and effect with principles affecting the entire structure of the language.

§ 754. Thus, it is sometimes the case with regard to gender, that when a sentence commences with the verb, the writer puts it in the masculine, although the subject he subsequently introduces be feminine ; the reason of which is, that at the outset, before the subject is mentioned, his attention is not drawn to its gender, and hence he employs the verb in its simplest form. So too with regard to number, a verb preceding a plural subject is frequently put in the singular or simplest form, and from the same cause. This want of agreement is less frequent when the verb follows the subject, and seldom occurs except when the writer's attention is withdrawn from the consideration of the gender or number of the preceding noun by some intervening word or words. If to these observations we add the fact, that the masculine has the prevalence over the feminine gender, in consequence of the more prominent activity of the male sex (§ 739. 2. a.), and that sometimes when a writer employs a plural subject to denote an indefinite number where a singular might also have been used, he does not inflect the predicate to correspond, we may deduce from them the following general rules respecting the neglect of the gender and number of nouns in the forms taken by their predicates and qualificatives.

1. As the masculine singular is the simplest form of a word, and as moreover the masculine gender is the most prominent in its use, we sometimes find *the masculine form employed when the feminine might have been expected*, but not the contrary.

2. Again, as the singular form of words is simpler than the plural, *a plural noun is sometimes construed in the singular*, but not the contrary.

A. Gender Neglected.

1. Feminine Singular.

§ 755. 1. Sometimes a feminine singular noun is construed in the masculine, which occurs for the most part when the verb precedes the noun, e. g. אַתָּם הָאָרֶץ אֲזַם לֹא-גִּתְּשַׁא the country could not support them, Gen. 13 : 6. Is. 9 : 18., שֶׁאָרֶץ הַבְּרִיאָה שֶׁפְּרִחָה which thy handmaid has brought, 1 Sam. 25 : 27., וַיַּעֲבֵר הַרְוחַ בְּמִחְנָה and there passed a proclamation through the camp, 1 Kings 22 : 36., חַזְקָה מִטְּנוֹר הַמְּלָחָמָה the war was too strong for him, 2 Kings 3 : 26.

2. Also when the predicate follows its subject, though generally with something intervening between them, e. g. עַלְלָה הַיְהָ there was darkness, Gen. 15 : 17., וְשָׁנָה שְׁבֻתוֹן וְהִיא it is a year of rest, Lev. 25 : 5., חַזְקָה קָשָׁה הַגָּדֶל לִי a grievous vision is declared to me, Is. 21 : 2., וְתִכְרֹדֶל קְדַם פְּנֵיכֶם thou (Jerusalem) hast made thyself (a covenant) with them, 57 : 8. Jer. 3 : 5., וְדוֹן לְבָךְ הַשְׁרִירָא אֲתָּךְ thy terribleness has deceived thee, (and also) the pride of thy heart, Jer. 49 : 16. (or taking the two subjects to be in apposition, the passage may be rendered, thy terribleness, i. e. the pride of thy heart, has deceived thee), עַזְקה בְּגּוּרִים נְשָׂמָע a cry is heard among the nations, Jer. 50 : 46., רַצְפָּה עַשְׂרֵנָה a pavement made for the court, Ezek. 40 : 17., דָשָׁר עֲוֹלָה לֹא-נִמְצָא בְּשָׁפְחָיו iniquity was not found in his lips, Mal. 2 : 6., יֶعֱשֵׂם לְמַפְתָּח וְעַמְּשָׁם knowledge is pleasant to thy soul, Prov. 2 : 10. 14 : 6., שְׁבֵר כָּלֵב מַעֲכָה יְלִד שְׁבֵר Caleb's concubine, Maacah, bore Sheber, 1 Chron. 2 : 48. So too with qualificatives separated from the noun to which they belong, e. g. רַיִחַ גָּדוֹלָה וְחַזְקָה a great and strong wind, 1 Kings 19 : 11., אָרֶץ צִיה וְעַמְּקָם a dry and exhausted land, Ps. 63 : 2.

§ 756. When a feminine abstract noun is used instead of a masculine concrete, it is construed in the masculine singular or plural accordingly, e. g. לֹא יַחֲדַךְ רַמִּיה צִידָו the slothful man shall not roast his own venison, Prov. 12 : 27. (where רַמִּיה is equivalent to רַמִּיתָה, vain things, which neither profit nor deliver, 1 Sam. 12 : 21. (אַלְיָלָי רַתָּה = רַתָּה)). We may consider as elliptical the expression לְפָרָח חַטָּאת רַבֵּץ Gen. 4 : 7., which may be rendered, sin (like a wild beast is) crouching at the door, or, if the reader prefer, (thou art) crouching at the door of sin, taking for רַבֵּץ אֲשָׁה.

2. Feminine Plural.

§ 757. We meet also with a few instances in which feminine plural nouns are construed in the masculine. This takes place,

1. When the noun has a masculine termination, in which case the verb appears to agree with it formally, e. g. וַיְתַוּ נָשָׁוֹ אֶת־לִבּוֹ and his wives turned away his heart, 1 Kings 11 : 3., רַבְלָהָנִשִׁים יְהִינֵי יָקָרְךָ and all the wives shall give honour to their husbands, Esth. 1 : 20., מַלְכֹות וּמִלְכָנִים נִירְחֲלִוָה queens and concubines, and they praised her, Cant. 6 : 9.; or when the noun has a feminine termination, and the verb either precedes it or is separated from it by some intervening word or words, e. g. אֵם יְצָא בְּנוֹת שְׁרוֹלָה if the daughters of Shiloh come out, Judg. 21 : 21. Cant. 6 : 9., וְדַעֲתָם כִּי אֲנִי אֱלֹהִי יְהוָה and ye (Aholah and Aholibah v. 44.) shall know that I am the Lord God, Ezek. 23 : 49. Ruth 1 : 8.

2. When the noun is feminine in form, but denotes rational beings of both sexes, e. g. הַמְּמֻלְכֹות הַלְּחִזְצִים the kingdoms that oppressed you, 1 Sam. 10 : 18., חָרְדָה שָׁאֲנָנָה tremble, ye careless women, Is. 32 : 11.; also when a feminine abstract noun is used for a masculine concrete, e. g. מִתְּפָנָות רַבָּה לֹא tidings shall terrify him, Dan. 11 : 44. (שְׁמֻלּוֹת messengers for בְּאָבִים בְּמַלְאָכִים messengers).

B. Number Neglected.

1. Feminine Plural.

§ 758. The number of feminine plural nouns is neglected in the following cases.

1. When the predicate precedes the noun, and especially when some word or words intervene between them, e. g. סִירִים וְעַלְתָה אֶרְטְמָנָה תַּקְרִיבָה and her palaces shall spring up thorns, Is. 34 : 13. (compare the expression נִלְכָרָה הַקְרִיוֹת the cities are taken, Ex. 3 : 8. &c.), אָרֶץ זְבַת חֶלֶב וּרְבָשׂ how long shall thy vain thoughts lodge within thee? Jer. 4 : 14. (some render the passage thus, how long wilt thou [Jerusalem] harbour thy vain thoughts within thee?) 51 : 29., חֲטֹתָה קָשְׁתָוּם their bows are broken, 51 : 56. (some render, she [Babylon] breaks their bows, scil. by her wickedness), פְּזִיּוֹן עַרְיוֹן then shall our eyes gaze on Zion, Mic. 4 : 11., קְשֹׁדָנָה שְׁהָדָנָה שְׁהָדָנָה my arms stretch a bow of brass, Ps.

18:35., *לֹא תַּחֲמִיד אָשֶׁר־רוּד* his steps shall not slip, Ps. 37:31., *תְּשַׁבֵּת* *סְפֻחָה* *צְפָרָאָרָץ* *its floods wash away the dust of the earth*, Job 14:19. (others, as the English translators, take סְפֻחָה in its ordinary signification of *aftergrowth*, and render, *thou [God] wastest away the spontaneous productions of the dust of the earth*).

2. When the predicate follows the noun, in which case frequently, though not always, some word or words intervene between the subject and predicate, e. g. בְּנֹות צַעֲרָה branches (lit. daughters, scil. of the tree) ascend, Gen. 49:22., *בְּנָה חַטָּאתֵינוּ עֲנָתָה בְּנָה* our sins testify against us, Is. 59:12., *הַמְּבָצָלֹת נִחְמַשְׁתָּה* the fortresses are taken, Jer. 48:41. (הַמְּבָצָלֹת is probably put in the singular to correspond to the preceding בְּנָה). *בְּבָנָה הַחֲמֹת בְּבָבֵל הַרְחָבָה עָרָשׁ* *the broad walls of Babylon are broken in pieces*, 51:58., also the beasts of the field cry to thee, Joel 1:20., *בְּנָה תְּכַבֵּחַ* the crowns shall be, &c. Zech. 6:14., *בְּנָה מִחְשָׁבוֹת* *מִחְשָׁבָה תְּכַבֵּחַ* plans are established by counsel, Prov. 20:18., *שְׁאַל־גָּבָן* ask now the cattle, and they shall instruct thee, Job 12:7., *בְּנָה חַבְלָעֵץ* the lips of a fool will swallow him up, Eccl. 10:12.* Also with nouns which have a plural form and singular meaning (see § 560), e. g. בְּנָה חַכְמָה בְּחוֹזֵק טָרֵחַ בְּרָחְבָּה תְּמַנֵּן קָוְלָה wisdom cries without, she utters her voice in the streets, Prov. 1:20. 9:1.; or which specify a singular noun understood, e. g. *בְּנָה עִירִיוֹ קָמָה* his eyesight was dim, 1 Sam. 4:15. Eccl. 4:8. *בְּנָה עִירִירָה* equivalent to עִירִירָה as in Eccl. 5:10.).

2. Masculine Plural.

§ 759. The number also of masculine plural nouns is neglected in the following cases.

1. a. Frequently when the verb commences the phrase, so that the writer's attention is not yet attracted to the number of the noun to be subsequently introduced, e. g. וְיִאמְרֶ בְּנֵי גָּד then spoke the children of Gad, Num. 32:25. Judg. 8:6., *לְבָאָ דְּבָרֶךָ* let thy words come to pass, Judg. 13:12., *לְבָאָ אַיִלָּם* the jackals cry, Is. 13:22., *לְבָאָ שְׁנָדָרִים* the spoilers shall come to her, Jer. 51:48., *לְבָאָ רְחֹקָ מְשֻׁעָדָרִי* *לְבָאָ שְׁאַנְגָּרִי* the words of my groaning are far from helping me, Ps. 22:2. This

* Compare with these instances the singular construction of the Arabic *plurales fracti*, as also of the Greek neuter plurals, to which gender the Shemitish feminine approaches the nearest in its nature and uses (see § 739. 2. b.).

construction is exceedingly common with the substantive verb **הִרְחָה**, e. g. **וַיְהִי הַעֲטָפִים לְלִבָּן** so the feeble ones became Laban's, Gen. 30 : 42., **לֹא יְהִי אֱלֹהִים אֶחָדים** thou shalt have no other gods, Ex. 20 : 3. Deut. 5 : 7., **וַיְהִי לִפְנֵיהֶن וְלִדְרִים** and Peninnah had children, 1 Sam. 1 : 2., **וְהִרְחָה פְּלִגִּים** and there shall be rivulets, Is. 30 : 25.; and also with passive verbs, e. g. **רָלֶד שְׁנִיר בְּנִים** two sons were born, Gen. 10 : 25. 41 : 50., **יִתְּפַנֵּן שְׁבֻעָה אֶנְשָׁרִים מִבְנֵיו** let seven of his grown up sons be delivered to us, 2 Sam. 21 : 6.*

b. This too is often the case when another verb belonging to the same subject but placed after it is put in the plural (see § 744), e. g. **וְהִרְחָה מְאֹרוֹת** let there be lights, and let them be, &c. Gen. 1 : 14., **וְיִהְיֶה אֲנָשָׂרִים אֲשֶׁר הָרוּ טְמָאִים now there were certain men who were unclean**, Num. 9 : 6., **וְיִבּוֹא אֲנָשִׁים** and there came certain men, and sat before me, Ezek. 14 : 1., **וְקִבֵּל רְיחָנָדים** and the Jews undertook to do as they had begun, Esth. 9 : 23.†

2. a. Less frequently a verb is placed in the singular after a masculine plural subject, when the writer's attention is diverted by some intervening word, e. g. **בְּנֵר יַעֲקֹב אֲשֶׁר רָלֶד לוֹ** the sons of Jacob who were born to him, Gen. 35 : 26. 46 : 22, 27., **צַדִּיקִים כַּכְפָּרִים רַבְמָתָה** the righteous are bold as a lion, Prov. 28 : 1. (we may however consider the verb as agreeing with the latter noun, supplying the ellipsis of **אֲשֶׁר**, and render, the righteous are like a lion, who is bold), **בְּיִרְבּוֹת הָרִיחָה לִי I had house-born servants**, Eccl. 2 : 7. (or we may consider the verb as agreeing with the governing noun **בְּרִית**, see § 733. 3. b.).

b. This occurs especially when the subject is a plural used distributively instead of a singular, to make a predication concerning any or every individual out of many, rather than of a number at once. This emphatic construction is precisely the reverse of that detailed § 751, where for the same purpose, a singular noun is employed collectively with a plural verb, e. g. **בְּרִיךְךָ אָרוֹר וּמְבָרְכִּיךָ בָּרוּךְךָ** cursed (be) every one that curses thee, and blessed every one that blesses thee, Gen. 27 : 29. Num. 24 : 9., **רָעה צָאן עַבְדִּיךָ each of thy servants (is) a shepherd**,

* This is a common construction in Arabic, e. g. **قَالَ الْمَلَكُ مِنْ قَوْمٍ** the chiefs of his people said, Kor. 7 : 58, 64, 73, 172.

† This also frequently appears in Arabic, e. g. **كَفَرَ الْأَدِينَ قَالُوا** they believe not who say, &c. Kor. 5 : 19.

Gen. 47 : 3., *בָּעֵלִיר יוֹמֶח* whoever is its owner shall be put to death, Ex. 21 : 29, 36., *מַהְלֵלֶיה מֹתָה יְמִתָּה* any one that profanes it shall surely be put to death, 31 : 14., *תָּמִידָה מְאַשֵּׁר* blessed (is) every one that retains her, Prov. 3 : 18., *צְפָנִית צְפָרָרוּת* whoever hides her hides the wind, 27 : 16.

3. a. A few masculine nouns used only in the plural form (see § 560), although usually treated as plurals, are sometimes construed logically in the singular, e. g. *וְלֹא יְהֹרֶה עַד הַמְּפִיל* the water shall not again become a flood, Gen. 9 : 15. Lev. 11 : 34. Num. 19 : 18, 20. 24 : 7. 2 Kings 8 : 9. Ps. 124 : 5., *פָּנִים בְּסִילִים וַיְשַׁחַת אֲגַלָּת* the mouth of fools feeds on foolishness, Prov. 15 : 14.*

b. This is regularly the case with the *plurals of preëminence*, or nouns which when employed as names of the only and true God are put by a Hebrew idiom in the plural, to denote superior dignity, preëminence. These are *אֱלֹהִים God*, *אָדָן Lord*, *שְׁקָדָם Almighty* (see § 553).

a. With *אֱלֹהִים God*, e. g. *בָּרָא אֱלֹהִים God created*, Gen. 1 : 1., and thus constantly in all ages of the language. When idols or false gods are denoted by it, it is construed in the plural, e. g. *אֲלֹהָה אֲלֹהִים וּנוּ* these (are) thy gods, O Israel, &c. Ex. 32 : 4, 8. 1 Kings 19 : 2. 20 : 10. &c. ; and even when applied to the true God, a few instances are found where it is construed formally in the plural, e. g. *הַחֲשִׁיב אָרוֹן אֱלֹהִים God caused me to wander*, Gen. 20 : 13. (though here Abraham appears to use the plural in compliance with the notions of Abimelech), *כִּי שֶׁנֶּגֶד אֱלֹהִים הָאֱלֹהִים because there God appeared to him*, Gen. 35 : 7., *אֲשֶׁר יַרְשִׁיקְנָא אֱלֹהִים whom God* (meaning the judges) shall condemn, Ex. 22 : 8. (here construed in the plural because used instead of the plural noun *שָׁפְטִים judges*), *אֲשֶׁר הַלְכֵי אֱלֹהִים שָׁפְטִים whom God went to redeem*, 2 Sam. 7 : 23. (in the parallel passage 1 Chron. 17 : 21., the verb as usual is put in the singular), *בָּאָרֶץ וְשָׁאָלֹהִים שָׁפְטִים בָּאָרֶץ there is a God that judges on the earth*, Ps. 58 : 12.

b. With *Lord*, e. g. *בְּאָדָן שְׁלֹדְךָ אֲבִידָתְלָח send, Lord, I pray thee, by means (of whom) thou wilt send*, Ex. 4 : 13. Dan. 9 : 7, 16, 19., *אָדָן מַעֲלָה עַלְיוֹת אָדָטִי הַגָּדוֹלָה the Lord (is) about to bring upon them the waters of the river*, Is. 8 : 7. In a few instances the common plural *אֲלֹנִים* is applied, on a principle analogous to the preceding, to a single earthly master, e. g. *עַד בָּוָא אָדָרִיךְ until his*

* Hither might also be referred the example Lam. 4 : 16. in § 733. 3. b.

lord's coming, Gen. 39 : 16, 19, 20., בַּיּוֹד אֲלֹרִים קָשָׁה *into the hand of a cruel lord*, Is. 19 : 4.*

γ. With *Shaddai* וְבָרוּךְ שָׁדַּי *the Almighty who shall bless thee*, Gen. 49 : 25., אֵם שָׁדַּי יְעִוְרָצֶק *does the Almighty pervert justice?* Job 8 : 3., הַמֶּר שָׁדַּי לִי מִזְאָךְ *the Almighty has dealt very bitterly with me*, Ruth 1 : 20, 21.

C. Gender and Number neglected.

§ 760. 1. Occasionally a verb remains in its simple form, the masculine singular, even when its subject is a feminine plural; so that both gender and number are neglected. This takes place when the verb precedes the noun, e. g. וַיַּחֲדַד יְקֻרָּא אַמְرָתָה *and his hands were steady* (lit. firmness, see § 732. 1.), Ex. 17 : 12., רָלָא הַרְחָה לְרָם יְקֻרִים *and they had no power*, lit. hands, Josh. 8 : 20., לֹא נִמְצָא נְשָׁנִים *there were no women found*, Job 42 : 15. It will be observed that in all the above instances the noun has a masculine form (see §§ 757. 1., 759. 1.).

2. Occasionally too when the verb is placed after the noun, e. g. אַרְבָּע הַיּוֹתָה וְהַיּוֹת *the four (remaining) parts shall be your own*, Gen. 47 : 24., וְאַכְלָה בְּצָבֹא *unleavened bread shall be eaten*, Ex. 13 : 7. (where מִצְוֹת is construed like its opposite חִזְקָה) Num. 28 : 17. Ezek. 45 : 21., עַרְיוֹן גְּבוּהָת אָדָם שָׁפֵל *the lofty looks of man shall be humbled*, Is. 2 : 11., שְׂדָמוֹת חַשְׁבּוֹן אָמֵלָל *the fields of Heshbon languish*, Is. 16 : 8. Hab. 3 : 17. (but in these last instances we may consider the verb as agreeing with the governing noun, see § 733. 3. b.).

§ 761. For the neglect of grammatical agreement in pronouns and pronominal suffixes, see Chap. VII.

Impersonal Constructions.

§ 762. We have seen that the gender and number of verbs, as well as of other predicatives and attributives, are usually regulated by that of the noun on which they depend, and with which they almost always

* On this Jarchi remarks, קָרוּי בְּלִשׁוֹן רַבִּים וְאַפְרִילְוּ רַחֲידָר every expression of dominion is made in the plural, though it be (logically) singular.

either formally or logically agree. But in Hebrew a verb is often used impersonally, as it is called, that is to say, without any particular noun expressed or understood on which it can be said to depend. And this takes place in the following ways.

1. *a.* When an event is predicated without any reference to the agency by which it is effected. For this purpose the third person singular, as in Latin and English, is employed, and frequently in the masculine, as being the simplest form, e. g. **לֹא־יִרְאָה בְּעֵינֶךָ** *let it not be grievous in thy sight*, i. e. do not feel aggrieved, Gen. 21 : 12., **רַיִצְתָּ** *and it was very distressing to them*, i. e. they were greatly distressed, Judg. 2 : 15. Job 20 : 22., **לֹא יִנְחַת לְךָ** *there shall be no rest for thee*, Is. 23 : 12. Job 3 : 13. Hither are to be referred the constantly recurring formulae **וְיָהִי** *and it was, it came to pass* (see § 669. 1. *b.*).

b. The feminine form is likewise employed, as bearing the greatest affinity to the neuter (see § 739. 2. *b.*), e. g. **וְתַהֲרִיךְ בִּירוּשָׁלָם** *and it was a custom in Israel*, Judg. 11 : 39. **וְתַחֲצֵר לְדָרְךָ מְאֹד** *and David was greatly distressed* (see Judg. 2 : 15), 1 Sam. 30 : 6. 2 Sam. 13 : 3, 9., **לֹא תִקְרַם וְלֹא תִהְרַי** *it shall not stand, neither shall it come to pass*, Is. 7 : 7., **כִּי כִּי וְאַתָּה** *for it becomes thee*, Jer. 10 : 7. 44 : 21., **עַתָּה תָּבוֹא אֶלָּךְ** *now it is come to thee*, Job 4 : 5.

2. Occasionally the plural form is employed in poetry, e. g. **כְּאָנָן לְשָׂאָל שָׁנוֹת** *like the sheep they lay them in the grave*, i. e. they are laid in the grave like sheep, Ps. 49 : 15. **וְרוֹצִיף לְכָ שָׁנּוֹת חַיִים** *and they shall increase to thee the years of life*, i. e. the years of thy life shall be increased in number, Prov. 9 : 11., **וְלִילּוֹת עַמְלָל מִפְרָלָר** *and nights of trouble they appoint to me*, i. e. wearisome nights are appointed me, Job 7 : 3. 17 : 12. 34 : 20.

§ 763. 1. Verbs again are construed impersonally to denote the performance of an action by some person or persons, without mentioning by whom. For this purpose the third person masculine singular is usually employed, which corresponds to the use of verbs of the same form with the indefinite French *on*,* e. g. **לֹא־מִצְאָה עֹזֶר בְּגַנְגָּדוֹ** *one found no help meet for him*, i. e. no suitable helpmate was found for him, Gen. 2 : 20. 11 : 9. 16 : 14. 48 : 1, 2., **כְּבָר זָהָב טְהוֹר וַעֲשָׂה אֶחָד** *one shall make it*, i. e. it shall be made, Ex. 25 : 39. 27 : 8., **הַכֹּהֵן אֲשֶׁר יִמְשַׁח אֶחָד** *the priest whom one shall anoint*,

* English *one*; though in this language the passive construction is usually preferred.

i. e. who shall be anointed, Lev. 16:32., אָמַר אֶלְךָ one has told me, it has been told me, 1 Sam. 23:22. 2 Sam. 16:23., רִשְׁתָא אֲזִיחֵיל דָמָשָׁק one shall carry off the riches of Damascus, i. e. they shall be carried off, Is. 8:4. Occasionally שָׁרָא (= Germ. man) is supplied, e. g. כֹּה אָמַר הָאִישׁ so one used to say, 1 Sam. 9:9., also in 2 Sam. 16:23. according to the K'ri.

2. Sometimes the third person plural is employed, a construction not unfrequently found in other languages,* e. g. בְּחַטָּאת אֲשֶׁר יִקְרִיבוּ a beast of which they make an offering, i. e. which it is customary to offer, Lev. 27:9, 11., וַיִּקְרֹד לְשָׂאָל and they told Saul, meaning simply, Saul was told, 1 Sam. 18:20., לֹא תִּסְרִיף יִקְרָא־לְךָ thou shalt not continue (that) they call thee tender, i. e. thou shalt no longer be called tender, Is. 47:1. 64:3., לֹא יִסְפֹּרוּ לְהֹטָף they shall not lament for them, i. e. they shall not be lamented, Jer. 16:6, 7., יִתְהַנֵּן לְנוּ מִן הַגְּרֹעִים וְנָאכְלָה let them give us pulse that we may eat, i. e. let pulse be given us to eat, Dan. 1:12. Neh. 2:7.

§ 764. Sometimes the active participle of a verb used impersonally is employed as its subject, in the singular, e. g. כִּי יִמְوت מֵת if a dying man die, meaning, if any one should die, Num. 6:9., כִּי יַפְלֵל הַגְּמֻל if a faller fall, i. e. if any one should fall, Deut. 22:8., וְשָׁמַע הַשְּׁמֻעַ and a hearer hear, i. e. and whoever shall hear, 2 Sam. 17:9. Ezek. 33:4., יְרֹא לֹא יִדְרֹךְ הַהְנִקְדָּח the treader shall not tread out wine, i. e. none shall tread out wine, Is. 16:10. 28:4. And also in the plural, e. g. נְטַעַנְתָּשׁוּ נְטַעַנְתִּים planters plant, Jer. 31:5., עַל־בָּנָר חַרְשָׁנָה הַרְשִׁים the ploughers ploughed over my back, Ps. 129:3.

§ 765. Sometimes the passive form is used impersonally, which is not unfrequently the case in Latin, e. g. לְאַתָּה יִקְרָא אֱלֹהִים this shall be called (lit. to thin it shall be called) woman, Gen. 2:23. Is. 1:26., וְזִיהְלָל לִקְרָא בְּשָׁם יְהֹוָה then it was begun to call upon the name of Jehovah, i. e. men began to call, &c. Gen. 4:26., עַל־כֵּן יִאָמַר therefor it is said, 10:9. Is. 61:6. 62:4. Jer. 16:14. Hos. 2:1., לֹא חַטְּשֵׁךְ עוֹד it shall be prolonged no further, Ezek. 12:25.

§ 766. Occasionally too the second person is employed instead of the third, as is frequently the case in English and Latin, when the speaker for greater emphasis directs his discourse immediately to his auditor, although intending it to be of universal application, e. g.

* Compare the frequent use of the Greek φασι, Lat. aiunt, Eng. they say, Pers. آورده اند, &c.

וְכִי תַּקְרִיב קָרְבֵּן מִנְחָה *and if thou bring as an oblation a meal-offering,* i. e. if any one bring, &c. Lev. 2 : 4. **לְצַפֵּה אֶת בְּדָבָרְךָ** *smite a scorner,* i. e. let him be smitten, Prov. 19 : 25., **חִזְרִית אֲרָשׁ אֶת** *seest thou a man hasty in his words,* i. e. if such a man be seen, found, 29 : 20., **תַּשְׁכַּח בְּאַהֲלָו מִבְּרִלְתָּנוֹ** *thou shalt dwell in his tent, because he is not,* i. e. any one may dwell, &c. Job 18 : 15. The infinitive with a pronominal suffix of the second person is used for the same purpose, e. g. **(in) בַּאֲכָה נָרְחָה** *thy coming to Gerar,* i. e. as one comes to Gerar, Gen. 10 : 19, 30. 13 : 10. 1 Sam. 17 : 52.

§ 767. The subject of a verb not construed impersonally is sometimes omitted when it may readily be supplied from the context, e. g. **לֹא נִשְׁאַר בְּהָם עֶדְעָה** *there was not (a man) left of them, even a single one,* Ex. 14 : 28. (supply **אֵישׁ**), **בְּמִינְחָה שְׁלִיחָה** *but (mine eye) spared thee,* 1 Sam. 24 : 11. (supply **עֵינִי**), **לֹא יַפְלֵל מְדָבֵר יְהוָה אֱרָץ** *(aught) of the word of the Lord shall not fall to the ground,* 2 Kings 10 : 10. (supply **כִּי** as in Josh. 21 : 45.), **כִּי חָרָה לוֹ** *because his (anger) burned,* because he was angry, 2 Sam. 22 : 8. Ps. 18 : 8. (supply **אָנָּה**), **לְמַה וּפָנָן לְעַמֵּל אָזְרָה** *why does (the Lord) give light to the wretched?* Job 3 : 20. (supply **יְהוָה**).*

Change of Person.

§ 768. The Hebrew prophets are accustomed by a bold figure of speech, which grammarians call *enallage personarum*, to change sometimes the person of the subject of discourse from the third to the first or second, and *vice versa*, thus giving greater variety and force to their exhortations.

1. a. The change from the third person to the first occurs chiefly in promises and denunciations made by God himself, where, after a declaration concerning his purposes made in the third person, the form is suddenly changed, and the Deity is represented as uttering the predictions directly in the first person, e. g. **וְבָרַךְ אֲדֹלָמָךְ וְאַדְמִימָךְ** *he shall bless thy bread and thy water, and I will remove sickness from among thee,* Ex. 23 : 25., **כִּי וּבְאַעֲשֵׂה יְהוָה אֶת** *when the Lord has performed all his work,* **I will punish,** &c. Is. 10 : 12. It occurs also where the prophet in treating of some important national event gives greater vividness to

* Compare παρέχει μοι, scil. ὁ Θεός, Herod. 3. 73.

his discourse by suddenly representing the nation as speaking in its own person, e. g. בֵּיתֶל אָלָל וְמִצְאָנוּ וְשָׁם יַדְבֵּר עַפְנֵי (in) *Bethel he finds him, and there he speaks with us*, Hos. 12 : 5., בַּנְהָר יַעֲבֹר בְּرַגְלֵינוּ שָׂמֶן they passed through the flood on foot, there did we rejoice in him, Ps. 66 : 6., בְּצַאתוֹ עַל־אֶרֶץ מִצְרָיִם שָׁפְתָה לֹא יַרְעַתִּיר אַשְׁפָע when he went (lit. in his going) through the land of Egypt, I heard a language I understood not, 81 : 6.

b. The contrary change, from the first person to the third, occurs for the most part only after instances like the preceding, that is to say, where the first person has been substituted for the third, e. g. וְהַדְפָּתָרֵךְ וְמַפְעַמְדֵךְ וּמַפְצַחֵךְ and I will drive thee from thy station, and from thy state he shall pull thee down, Is. 22 : 19., חָנֵן וְסַד בְּצִיּוֹן אָבִן behold me, he shall lay a stone in Zion, i. e. I am he who shall lay, &c. 28 : 16., כַּמֵּעַט אָוֹרְבָּיוּם אֲכִינֵּעַ מִשְׁבְּנֵי רָחוֹב I should soon have subdued their enemies, the haters of the Lord should have submitted themselves to him, Ps. 81 : 15, 16.

2. a. Sometimes one by or to whom a promise or threat is made, after being spoken of in the third person, is suddenly addressed directly in the second, which gives additional point to the declaration, e. g. כִּי יַבְשֵׂה מְאִילִים אֲשֶׁר חַמְדָתָם וָנוּ' יַכְבֹּשׁ שָׁוֹנְרוּנִים וַתְּשַׁלֵּךְ בְּמַשְׁיכּוֹתָם יְםֵ קָלִיחָתָאָתָם into the depths of the sea all their sins, Mic. 7 : 19. (here, it will be perceived, is a double conversion, viz. from a third to a second person and also from a first to a third), וְהַלְלוּ וְהַזְּהָה דָּרְשֵׁי יְהֹוָה לְבָבְכֶם לְעֵד they shall praise the Lord that seek him; your heart shall live for ever, Ps. 22 : 27., אֲבֹנָא בְּגָבוֹרָתָא אֶלְךָ וְהַזְּהָה אָזְבֵּר צְדָקָתָךְ I will go in the strength of the Lord God; I will commemorate thy righteousness, 71 : 16., וְיִאֱכַלְתָּהוּ בְּמַחְלֵב חַטָּה וּמַצְעָדָה אֲשֶׁבֶתָה he would have fed him with the finest wheat, and with honey from the rock I should have satisfied thee, 81 : 17. (here too, besides the change from the third to the second, there is also one from the third to the first).

b. The converse of the above also takes place, i. e. the second person is sometimes exchanged for the third, which is seldom the case except when such second person has been substituted for a third, e. g. רְאוֹתָה רַבּוֹת וְלֹא תִשְׁמַר פְּלַקְחָה אֶזְנִים וְלֹא יַשְׁפַּע seeing many things thou heedest not; opening the ears, he hears not, Is. 42 : 20. 54 : 1. 61 : 7., גַם אֲנָהֶם חַלְלִי חֲרֵבִי הַפְּהָה behold I am about to hedge up thy way, so that she shall not find her paths, Hos. 2 : 8., גַם נָוְשִׁים כְּלָלִי חֲרֵבִי הַפְּהָה ye Ethiopians also, they shall be slain by my

sword, Zeph. 2 : 12., וְנִשְׁמַרְתֶּם בָּרוּחָתֶם וּבָאֲשֶׁר נְעִירֶךָ אֵל וּבָנֶיךָ take heed to yourselves, and to the wife of thy youth let him not act perfidiously, Mal. 2 : 15., רִשְׁעָרָאֵל בְּטַח בַּרְיהָה עֹזָרָם וּמְגַבֵּם הָיָא O Israel, trust in the Lord; he is their help and their shield, Ps. 115 : 9, 10, 11. (in these last instances it will be seen there is a change of number as well as of person).

§ 769. There is another deviation from the usual employment of the persons which has its counterpart in most of the modern languages of Europe. This is the use of the third person instead of the second, through deferential politeness, e. g. אָדָנִי שְׁמַעֲנוּ let my lord hear us, Gen. 23 : 6. 44 : 19. Josh. 5 : 14. And also the use of the first person plural instead of the singular, indicative of majesty, dignity, e. g. נָצַחֲנוּ אֱלֹהִים בְּצָלָמֵנוּ let us make man in our image, Gen. 1 : 26. 11 : 7., כָּל אָשָׁר שְׁמַעֲנוּ בְּאַזְנֵינוּ according to all that we have heard with our ears, 2 Sam. 7 : 22.*

CHAPTER IV.

POSITION AND COMPARISON OF ADJECTIVES.

Position.

§ 770. We have already seen that an adjective forming the predicate to a proposition differs from the same word employed as a qualificative with respect to its reception or non-reception of the article (§ 724). There exists another peculiarity by which a predicative is distinguished from a qualificative adjective, and this is its position with regard to the subject, viz. whether placed before or after it.

* The same use of the plural is found in Chaldee, e. g. נָתַתָּךְ חַדְקָנִים הַדְּרִיכָנִים for thou hast made known to us the king's matter, Dan. 2 : 23, 36. Ezra 4 : 18.

Here we find the Hebrew usage to be precisely the reverse of that which prevails in the languages of modern Europe: a qualificative adjective being usually placed *after* the noun to which it refers, e. g. אִישׁ חֲכָם a wise man, 1 Kings 2 : 9., אַפְתָּה יְקָה a beautiful woman, Prov. 11 : 22., אֲנִישׁים חֲכָמִים wise men, Deut. 1 : 13., הַמְּאוֹרָה הַגָּלִילִים the great lights, Gen. 1 : 16.; and a predicative one *before* it, e. g. קָבֵד הַחֶרֶב the famine (was) grievous, Gen. 12 : 10., טוֹבָה חֲכָמָה wisdom (is) good, Prov. 8 : 11., יְשָׁרִים דָּרְכֵי יְהוָה the ways of the Lord (are) right, Hos. 14 : 10., רַבְותָן רַעֲוָת צָדִיק many (are) the afflictions of the righteous, Ps. 34 : 20.

§ 771. The reason of this appears to be as follows. When an adjective serves as a qualificative, the idea it expresses is accessory to that of the noun it belongs to, which as the principal member of the compound term is placed first, by a constant law of the Shemitish languages, according to which the most important words assume the right of priority in the sentence. But when an adjective forms the predicate of a proposition, the case is different: for then, instead of being an appendage to a noun, it constitutes a most important part of the sentence; and accordingly is placed before the noun, at or near the commencement of the proposition, in compliance with the same general principle.

§ 772. The rule concerning the position of qualifying adjectives holds good with but very few exceptions with respect to nouns both definite and indefinite.* That which relates to predicative adjectives is most strictly observed when the subject is indefinite; because their predicative nature is then left to be ascertained from the position and context alone.† When the noun is definite, the position of the adjec-

* Occasionally a qualificative is placed emphatically before an indefinite noun, as for instance the adjective נְבִירִים, e. g. רַבִּים צִוִּירִים many hunters, Jer. 16 : 16. Ps. 89 : 51. 1 Chron. 28 : 5., many times, Neh. 9 : 28.: and also when the noun is specified by a pronominal suffix, e. g. צָדִיק עַבְדִי the righteous one my servant, i. e. my righteous servant, Is. 53 : 11., so בְּנָךְ אֶחָדָת her treacherous sister, Jer. 3 : 7, 8, 10.; or by a noun in regimen, e. g. אֲנָדִירִים מִשְׁבְּרִידִים the mighty breakers of the sea, Ps. 93 : 4. The adjectives in the following passage, although viewed by some as qualificatives, are in reality predicates: פֶּן יַדְכָּתִי for I know your transgressions (are) manifold and your sins mighty, Amos 5 : 12.

† A predicative adjective is rarely placed after an indefinite noun, and only when its nature is clearly evinced by the context, e. g. פֶּן צָרָה קָרוֹבָה for danger (is) near, Ps. 22 : 12.

tive is of less importance, since its precise nature can then be determined from the reception or non-reception of the article : for when a qualitative, it necessarily takes the article in order to agree with the noun ; but when a predicative, it must remain indefinite (§ 724). Consequently we find that a predicative adjective whose subject is definite either by signification, construction, or the reception of the article (§ 716), assumes the following positions with respect to it.

1. According to the general rule, it is usually placed before the noun to which it refers, and which constitutes the subject of the proposition, e. g. **טוֹב יְהוָה Jehovah** (is) good, Ps. 34 : 9., **רַעַת הָאָדָם the wickedness of man** (was) great, Gen. 6 : 5. **פְּנֵי כְּבוֹדךְ his glory** (is) great, Ps. 21 : 6. **טוֹבָה הָאָרֶץ the land** (is) good, Num. 14 : 7. Deut. 1 : 25.

2. Less frequently it follows the noun, when, as the adjective is without the article, the sense is still perspicuous, e. g. יְהוָה בֶּן־יְהוָה קָדוֹשׁ Jehovah (is) great in Zion, Ps. 99 : 2., פָּדוֹת קָדוֹשׁ his strength (is) great, Judg. 16 : 5, 6, 15. Jer. 50 : 34. Ps. 99 : 3. Prov. 23 : 11., הַעֲיר הַזֹּאת קָרְבָּה this city (is) near, Gen. 19 : 20. 29 : 2, 7. 1 Kings 18 : 2. Ps. 104 : 25. And especially when the substantive verb is employed as a copula, e. g. וְהִנֵּה הַמְּפֻכָּה גָּדוֹלָה מְאֹד and the slaughter was very great, 1 Sam. 4 : 10. 14 : 52., וְיִהְיֶה חֲלוֹן חַזְקָה מְאֹד and his sickness was very severe, 1 Kings 17 : 17.

§ 773. These constructions obtain also when the subject is a pronoun of the first or second person, which is likewise definite: thus before the subject, e. g. **שְׁחוֹרָה אַנְתֶּה I** (am) *black*, Cant. 1 : 5., **צַדִּיק אַתָּה אַנְתֶּה thou** (art) *righteous*, Neh. 9 : 8.; after the subject, e. g. **I אַנְתֶּה רִשְׁתָּה** (art) *asleep*, Cant. 5 : 2..; **עַזְרֵפִי הַיּוֹם חַזְקָה as yet I** (am) *strong this day*, Josh. 14 : 11., **וְאַתָּה צַדִּיק וְאַתָּה and thou** (art) *righteous*, Neh. 9 : 33., **הַנְּקָה יִרְאָה behold thou** (art) *fair*, Cant. 1 : 14, 15.

§ 774. The demonstrative pronouns follow the same rules with regard to position as adjectives. Thus, when used as qualificatives, they are placed with the article (§ 724. II. 2.) after the noun to which they refer, e. g. **הַמִּקְלָם** *this place*, Gen. 28 : 17., **הַעֲיר** **הַזֹּאת** *this city*, Gen. 19 : 20., **הַדְבָּרִים** **הָאֵלֶּה** *these things*, Gen. 22 : 1.; but when as predicatives, they are placed without the article (§ 724. I. 2.) before the subject, e. g. *זה ספר תולדות אָדָם this (is) the book of the generations of Adam*, Gen. 5 : 1., *זהות מורה הָאָרֶם this is the way of mankind*, 2 Sam. 7 : 19. Zech. 14 : 12., **אֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל these are the names of the children of Israel**, Ex. 1 : 1.

Comparison.

§ 775. In Hebrew as in other languages, a quality may be attributed to an object with different degrees of intensity. When no intimation is made relative to this particular, it is said to be in the *positive* degree; when represented as existing in one object with greater or less intensity than in another, or with too great or too little intensity for a given purpose, it is said to be in the *comparative* degree; and lastly, when a quality is represented as existing in the individual object or objects spoken of with the greatest or least intensity as compared to the same quality in an entire class or assemblage of objects, it is said to be in the *superlative* degree. The construction of the simple or positive form of attributives has already been discussed; so that there remains for us to exhibit the modes by which the comparative and superlative degrees are indicated.

Comparative Degree.

§ 776. The comparative and superlative degrees of the quality denoted by an adjective are in different languages differently expressed. In some they are symbolically indicated by an extension of the form of the adjective consisting of an added termination, which appropriately represents the increase of force intended to be conveyed, thus *σόφος, σοφώτερος, σοφώτατος; sapiens, sapientior, sapientissimus; wise, wiser, wisest.* While in others the adjective remains unchanged, and the comparison is denoted by separate particles; as is constantly the case in French, thus *sage, plus sage, le plus sage;* and frequently also in English, as *tranquil, more tranquil, most tranquil.* The relation too of the compared noun with that with which the comparison is made is usually indicated by a particle, as *ἢ, quam, que, than;* or by an inflection of the latter noun, as for example the genitive case in Greek and the ablative in Latin.

§ 777. In the Hebrew language, whose nouns both substantive and adjective are but sparingly inflected, the adjective undergoes no change of form for the purpose of indicating the degrees of comparison; this being effected by placing in contrast the noun compared and that with which the comparison is made. For this purpose is employed the preposition *לֹא* (§ 608), which being prefixed to the latter noun indicates that the former departs or differs from it in the intensity of

its attribute, and, unless otherwise specified, surpasses it, e. g. טֹב סָחַרְתָּ מִטְהָרָה בְּסֶפֶת her gain (is) good from the gain of silver, i. e. her gain differs in goodness from that of silver, is better than it, Prov. 8 : 14., חֲכָם אַתָּה מִדָּנִים thou art wise from Daniel, i. e. thou differest from him in wisdom, art wiser than he, Ezek. 28 : 3., so עַצְמָה מִשְׁעָרוֹת רַאשֵּׁךְ they are more numerous than the hairs of my head, Ps. 40 : 13.* The construction is the same when the attributive is contained in a neuter verb, e. g. אָגָן לְמַפְתָּח I am greater than thou, Gen. 41 : 40.

§ 778. The same construction is employed to signify *excess* in the quality attributed, e. g. גְּדוּלָה וְגְדוּלָה מִפְּנֵי things great or high from me, i. e. too high for me, Ps. 131 : 2.; and likewise when the attributive is contained in a neuter verb, e. g. עִינָיו מִרְאָתוֹ his eyes were too weak to see, Gen. 27 : 1.

* In Chaldee, Syriac, and Ethiopic also the comparative is denoted by employing the adjective in its original form followed by the preposition Chald. נִנְ, Syr. ܐܻ, Eth. ܻܻ or ܻܻܻ, all equivalent to the Heb. נִנְ. In Arabic it is indicated by a change in the adjective itself, which takes the form أَفْعُلُ, and is also followed by the preposition مِنْ, e. g. وَمَنْ أَظْلَمُ مِنْ أَفْتَرَى

and who is more unjust than he who devises lies? Kor. 6 : 21. 7 : 35. This form of the adjective, however, cannot properly be called a comparative in the occidental sense of the term. It is in reality a symbolically emphatic or intensitive form, made like the greater part of the *plurales fracti* by extending the form of the singular by the addition of a weak letter, and is used also to denote the superlative (see § 785. note.). In Persian, comparison is indicated by adding to the positive form of the adjective the termination تَ (Sanskrit. ता tara, Gr. τέρος) for the comparative, and تَرِينَ for the superlative, e. g. بَـ good, بَـهْترَ better, بَـهْترَينَ best; and by placing before the noun with which the comparison is made the particle از from (comp. Heb. נִנְ) or كَـ than (Lat. quam, Fr. que), e. g. وَبُوْسْتَانِي تَارَقْتَرَ ازْ كُلِسْتَانِ اِرمَ the rose-garden of Iram. The simple forms of the adjectives, Arab. خَيْرٌ and Pers. بَـ good, are also used with the particles مِنْ and كَـ as comparatives, e. g. أَنَا خَيْرٌ مِنْكَ I am better than he, Kor. 7 : 11., صَبَرْ دَرْوِيشْ بَـ أَنَا خَيْرٌ مِنْكَ the patience of the poor is better than the generosity of the rich, Sad. Gulist., a construction identical with that of the Hebrew.

§ 779. As the comparative degree is denoted in Hebrew solely by thus contrasting the noun compared with that with which the comparison is made, this latter, accompanied by the exponent of the contrast בָּן, must always be expressed, since without it the attributive would necessarily be regarded as a positive.* The principal varieties of the comparative are the following.

§ 780. A noun or an attributive used as a noun is compared to a noun or pronoun by means of an adjective or of a neuter verb followed by the preposition בְּן. Thus,

1. a. To a noun, e. g. טֹוב שֶׁם מִשְׁמָךְ טֹוב reputation (is) better than good ointment, Eccl. 7:1., רַבְּרַבְּ בָנֵי שׁוֹמְמָה מִבְנֵי בָעוֹלָה the children of the desolate are more numerous than the children of the married one, Is. 54:1., טֹוב אַרְךְ אֲפָרָם מִגְבָּרָר וּמִטְלָל בָּרוּחוֹ מִלְכָדָר עִירָה the slow to anger is better than the mighty, and the ruler of his spirit than the taker of a city, Prov. 16:32. 17:1. 27:5. Cant. 4:10.; אָזְקִיר אֲנוֹתָם מִצְהָזֶה אָזְקִיר I will make a man more precious than fine gold, Is. 13:12. Occasionally the attributive appears to be omitted where it may readily be supplied from the context, e. g. מִזְחָרִים יְקֻם חַלְדָּר (thy) life shall spring up (brighter) than the noon, Job 11:17. †

* This omission, however, is found to take place in a very few instances, where the comparative nature of the attributive is clearly evident from the context, e. g. וְעַזְתָּךְ תָּשׁוֹב קָרָא חַבְרוֹת וְלֹלוֹת but turn again, and thou shalt see greater abominations, scil. than these, Ezek. 8:6, 13. (supply מִן אֶלָּא, which see v. 15.).

† This may also be rendered, by taking בְּן in its ordinary acceptation, life shall spring from the noon, i. e. shall be bright and unclouded, as though proceeding from the noon. Some too consider and translate the following passages as instances of elliptical construction, viz. בְּן אַפְּרַח בָּאָרֶן וְעַלְלָכָס בְּאָקָס behold ye (are less) than nothing, and your work (less) than naught, Is. 41:24.; בְּן מִטְבָּחָה הַשְׁעָר the upright (is sharper) than a thorn-hedge, Mic. 7:4.; בְּנָחָח מִרְכָּל הַדָּבָר they (are) altogether (lighter) than vanity, Ps. 62:10. Still these may all be explained as the emphatic use of בְּן, to point out that of which any thing is as it were the very essence, and may be regarded as equivalent to the subjective use of the article described § 720. 2.; so that these passages will also admit of being rendered as follows: "behold, ye (are) even (as) nothing," &c., "the most upright (is) a very thorn-hedge," "they are altogether vanity." The following also is generally considered as a comparative, וְסִירְלִיתָהָם מִירוֹתְלִירָם וְשִׁשְׁתְּרִין and their graven images (were stronger or more) than (those of) Jerusalem and Samaria, Is. 10:10.; but we would rather take בְּן in its ordinary signification, from, of, and supply the verb בָּנָה from the preceding clause, thus, "(so it shall reach those) of Jerusalem and Samaria."

b. To a pronoun, e. g. נִאֵל קָרוֹב מִפְנֵי a kinsman nearer than I, Ruth 3:12., הַפְּעַט מִפְנֵךְ תְּנוֹחָמוֹת אֶל are the consolations of God too little for thee? Job 15:11., גָּדוֹלִים וּעֲצָמִים מִכֶּם nations greater and mightier than you, Deut. 11:23. 20:1., if פִּי וְתַּקְמִיקְמִיקְהַפְּקָוּם if the place be too far for thee, 12:21. 14:24.

2. A pronoun may also be compared with a noun or pronoun; and when a personal pronoun, it may either be separately expressed, or included with the attribute in a verb, e. g. מַהְמַתּוֹךְ מִדְבָּשׁ וּמַהְיָה עָזָן what (is) sweeter than honey, and what (is) stronger than a lion? Judg. 14:18.; מִזְקִינִים אֲרָבּוֹן I am more intelligent than the sages, Ps. 119:100., יִרְפְּאֵת מִבְּנֵי אָדָם thou art fairer than the children of men, Ps. 45:8., עַצְמָתְךָ מִפְנֵי מִאֵד thou art much mightier than we, Gen. 26:16., קָדְשָׁךְ I am holier than thou, Is. 65:5.

§ 781. 1. a. A substantive noun may be compared with an infinitive, or noun of action, e. g. תְּהִנָּתְנָה נְגֻרָה בְּמִבֵּן מִהְיוֹת כְּסֵל מַאֲהָה a reproof enters more into a wise man than striking a fool a hundred (times), Prov. 17:10. But this construction is generally used to indicate excess of the quality spoken of with regard to the action represented by the infinitive, e. g. הַרְחִיבָם רַב מִשְׁבָּתָה וַיַּחֲדַד their wealth was too great (for them) to dwell together, Gen. 36:7., וְאָם וְמִיעֵט הַבִּרְיתָה if the household be too small to have a lamb, Ex. 12:4. (where בְּ is repeated for the sake of emphasis), רַב הַעַם אָשֵׁר אַתָּךְ the people that are with thee are too many for me to give Midian into their hand, Judg. 7:2., מִזְבֵּחַ הַחַדְשָׁתָה קָטָן מִהְכָּלֵל the brazen altar was too small to receive the burnt-offerings, 1 Kings 8:64., קָצֶר הַמִּצְעָד מִהְשַׁךְ רַע the bed is too short to stretch one's-self out, Is. 28:20.* 59:1.

b. A pronoun, separately expressed or contained in a verb, may also be compared with a noun of action, e. g. I am too old to have a husband, Ruth 1:12., (thou art) too pure of eyes to behold iniquity, Hab. 1:13. (supply תְּהִרְתָּה or עֲצָמָיו מִפְנֵר). הַפְּנֵי they are too many to number, meaning, to be numbered,† Ps. 40:6.

* The prep. בְּ is employed instead of בְּן in the parallel clause of the same verse, תְּנִפְנֵחַ בְּנִפְנֵחַ צָרָת בְּנִפְנֵיכֶם the covering is too scanty to wrap one's self up. Compare the use of the Germ. als = as, after comparatives.

† It will be observed that here the Hebrew and English idioms coincide, an active infinitive being used instead of a passive. The same is more frequently the case in German.

2. An infinitive, or noun of action, is occasionally compared with a substantive noun or pronoun, e. g. עַשׂוּה צְדָקָה וְמִשְׁפָט נְבָרֵךְ לְהֹנֶה מִזְבֵּחַ to act righteously and justly is more acceptable to the Lord than sacrifice, Prov. 21 : 3., טֹוב לְשֹׁמֵעַ גְּזֻרָת חַכְםָם פִּיאִישׁ שְׁמַע שְׁיר כְּסִילִים (it is) better to hear the rebuke of the wise than that one should hear the song of fools, Eccl. 7 : 5.; המַעַט מִכֶּם הַלֹּאֹות אֲנָשִׁים (is it) too little for you to weary men? Is. 7 : 13.

3. Sometimes also one noun of action is compared with another, e. g. טֹוב לְחַסְדָּה בְּחַסְדָּה בְּאַדְמָן (it is) better to trust in the Lord than to rely on man, Ps. 118 : 8, 9., טֹוב שְׁעָלָרוּחַ אֲזַעֲנִים מִחְלָקָה (it is) better to be humble in spirit with the lonely than to divide spoil with the proud, Prov. 16 : 19. 25 : 7., טֹוב לְלַכְתָּא אַלְכְּבִירָה מִשְׁעָרָה (it is) better to go to the house of mourning than to go to the house of feasting, Eccl. 7 : 2. When both verbs would be alike, as in the preceding instance, the last may be omitted, and the preposition prefixed to the noun forming its complement, e. g. טֹוב לְשֹׁבֶת עַל פִּינְדָּגָן מִאֲשָׁה מִדּוּנִים וּבְרִית חֶבֶר a corner of the house-top, than (to dwell) with a brawling woman in a wide house, Prov. 21 : 9.

§ 782. Occasionally a comparison is made between a finite active transitive verb and an infinitive, e. g. רַכְבָּדָתָו מְעֻשָׂות דֶּרֶכְךָ (if) thou honour him rather than pursue thine own inclinations, Is. 58 : 13. One such finite verb may likewise be compared with another; and when they would both be alike, the last may be omitted, and the preposition prefixed to its subject or object as the case may be, e. g. הַשְׁחִירָה מְאַבְלָתָם they corrupted themselves more than their fathers (scil. corrupted themselves), Judg. 2 : 19., קָרְבָּנָתָם שְׁמַעַן מִחְבָּרָה נָחָשָׁנָה God has anointed thee with the oil of gladness above thy fellows, i. e. rather than thy fellows, Ps. 45 : 8.

§ 783. In a few instances, which occur only in the later writings, the adverb יוֹתֵר more is employed to indicate comparison; a construction which approaches to that of the Aramaic and Indo-European languages, e. g. לְמִן יְהִפְצֵץ הַמְּלָךְ לְעַשְׂתָּה יוֹתֵר יוֹתֵר מִמְּנִי to whom does the king delight to do honour more than (to) me? Esth. 6 : 6., יוֹתֵר מִרְחָמָה בְּנֵי הַיּוֹדֵר more than these, my son, be admonished, Eccl. 12 : 12.; also without mentioning the second term of the comparison, which is no longer indispensable (see § 779), e. g. לְמִה חִכְמָתִי אֲנִי אֲזַי יוֹתֵר why was I then more wise? Eccl. 2 : 15.

Superlative Degree.

§ 784. An attributive indicating the superlative degree in Hebrew remains as in the comparative unchanged. The distinction between the two degrees is simply this: the comparative represents a quality as of a greater intensity in a certain object or objects than in one or several others, while the superlative exhibits this intensity as existing in the highest degree in an object or objects as compared to the entire class to which it or they belong.

§ 785. The superlative degree is of two kinds, *relative* and *absolute*. The relative superlative, as its name implies, intimates a comparison, and is denoted in English by the superlative termination or an adverb and the definite article, as *the tallest of the king's sons, the most faithful of his servants*. The absolute superlative signifies that a quality exists in an extremely high degree, without intimating a direct comparison, and is denoted in English by an adverb of degree and the indefinite article, as *a most faithful friend, an excessively tall man.**

A. § 786. The *relative superlative* is denoted in Hebrew by placing the preposition **כִּי** prefixed to the word **כָל** *all* before the noun with which the comparison is made, to intimate that the object of which the quality is predicated is distinguished by it above a whole class of existences, and that accordingly such quality is of the greatest intensity. As in the comparative, this is the case when the quality is denoted by an adjective or participle, which retains its simple form, e. g. **הַקְנֵץ הִירְאָה עֲרָבָם מִכָּל חַיָּה הַשְׁנָה** *the serpent was cunning from (i. e. in comparison to) all the beasts of the field*, i. e. was the most cunning of all the wild beasts, Gen. 3:1., **עַמְּךָ סָגֵלָה מִכָּל הַעֲמִים** *a people peculiar above all nations*, Deut. 14:2., **עַדְךָ לְבִנְיָרְקָם** *the greatest of all the natives of the East*, Job 1:3.; and likewise when contained in a verb, e. g. **אֶחֱרָב אֶדְיוֹסָף מִכָּל בָּנָיו** *he loved Joseph above all his children*, Gen. 37:3, 4., **וְיָגַבָּה מִכָּל־עָם** *he was the tallest of all the people*, 1 Sam. 10:23. Ps. 119:99. Very rarely **כָל** is omitted, e. g. **רַפְּרִירָה מִבְּנֵי אָדָם** *thou art the fairest of the sons of men*, Ps. 45:3.

* In Arabic the augmented form **أَفْعَلٌ** is used to denote both the relative and absolute superlative, e. g. **أَفْضَلُ الْمُتَسَاءِلَاتُ** *the most excellent of women*, **أَكْبَرُ اللَّهُ** *God (is) most great.*

§ 787. The place of בָּן is sometimes supplied by the preposition **בְּ**, *in, among*, showing that the quality predicated of an object distinguishes it among all those of its class, and consequently exists in the highest degree,* e. g. **הָאֶדֶם הַגָּדוֹל בְּעֲנִקִּים** *the greatest man among the Anakim*, Josh. 14 : 15., **אַלְפִּיר הַקֵּל בְּמִשְׁׁהָ וְאַנְכִּי הַצָּעִיר בְּבֵית אָבִרָת** *my family (is) the poorest in Manasseh, and I the least in my father's house*, Judg. 6 : 15., **קָטָן בְּגָנוֹת בְּזָוֵר בְּאָדָם** *the least among the nations (and) the most despised among men*, Jer. 49 : 15., **גָּבוֹר בְּבָחָרָה בְּגָנְנִים** *the strongest among beasts*, Prov. 30 : 30., **הַיְּפָה בְּגָנְנִים** *the fairest among women*, Cant. 1 : 8. 5 : 9. 6 : 1.; so too when the attribute is contained in a verb, e. g. **אָרוּם בְּגָנוֹת אָרוּם בְּאָרֶץ** *I am the most exalted among the nations, I am the most exalted in the earth*, Ps. 46 : 11.

§ 788. 1. Sometimes, instead of employing either מִלְּגָן or בָּן, the attributive is placed in the close connection of the construct state with the name of the class of objects to which it refers.† As the construction here points out the same relation as that indicated in the preceding case by the preposition בָּן (see § 796. 1.), the effect is precisely the same, e. g. **זָקְנֵי הַכֹּהֲנִים** *the oldest of the priests*, Is. 37 : 2., (lit. the old men of the priests, those who were old *xar'* ἔξοχοι in comparison with the rest of the priests, hence the oldest); so **עֲרֵי נָרִים** *the most terrible of the nations*, Ezek. 28 : 7., **נְכָבְדָּרָאָרֶץ** *the most respected of the earth*, Is. 23 : 8. Prov. 30 : 24., **גָּדוֹלָה הַעֲירָה** *the greatest men of the city*, 2 Kings 10 : 6.

2. Sometimes an abstract noun is adopted in this construction in lieu of an attributive (see § 732. 1.), e. g. **טוֹב אָרֶץ מִצְרָיִם** *the goodness of the land of Egypt*, i. e. the best of the land, Gen. 45 : 18, 20. Is. 1 : 19.; so **מִבְּחָר שְׂלֹשֶׁת** *the choicest of his captains*, Ex. 15 : 4. Deut. 12 : 11. Is. 22 : 7. Ezek. 24 : 4, 5., **מִיטָּבָה הַצָּאן** *the best of the sheep*, 1 Sam. 15 : 9, 15., **קָומָת אָרוּזָה מִבְּחוֹר בְּרֶשֶׁת** *the highest mountains, its tallest cedars, its choicest cyresses*, 2 Kings 19 : 23. Is. 37 : 24.

* The same idiom occurs in New Testament Greek, e. g. εἰλογημένη σὺ ἐσγεννατεῖν, *thou (art) the most blessed among women*, Luke 1 : 28.

† This construction is frequent in Arabic, e. g. يَا أَشَّرُ الْوُحُوشِ *O worst of beasts!* Loc. fab. 19., حَيْرٌ أَمْ حَيْرٌ *the best of the people*, Kor. 3 : 106.; as is also an equivalent one in Greek and Latin, e. g. δολομήτα θέων, Hom., sancte deorum, Virg.

§ 789. 1. A noun is sometimes qualified superlatively by placing in construction with it a noun conveying the idea of *primariness*, and hence of superiority, e. g. רָאשׁ שְׂמִחוֹת *the chief of my joy*, i. e. my chief joy, Ps. 137:6. Cant. 4:14., גּוֹדֵן רִאשׁוֹת *the beginning of nations*, i. e. the first, the greatest nation, Num. 24:20. Amos 6:1, 6., בָּכֹרַת קָלִים *the first-born of the poor*, i. e. the poorest people, Is. 14:30., בָּכֹר מְرֻחָה *the first-born of death*, i. e. the most deadly disease, Job 18:13.

2. Or by placing it in construction with one of the same kind in the plural, e. g. עֶבֶד עֲבָדִים *a servant of servants*, i. e. a servant of the lowest class, Gen. 9:25., קָדוֹשׁ הַקָּדוֹשִׁים *the holy of holies*, i. e. the most holy place, Ex. 26:33., וְאֶלְ�הִים הָאֱלֹהִים *the God of gods and the Lord of lords*, i. e. the most exalted of gods and of lords, Deut. 10:17., חִילָלִים חִילָלִים *vanity of vanities*, i. e. the most excessive vanity, folly, Eccl. 1:2. Occasionally the second noun, either the same or synonymous with the first, is put in the singular, e. g. רָצַח רָצַחְתֶּם *the wickedness of your wickedness*, i. e. your most vile wickedness, Hos. 10:15., בָּרְלִי שְׂמִיחָה *the gladness of my joy*, i. e. my extreme joy, Ps. 43:4.

§ 790. The superlative is likewise denoted by an attributive noun with the definite article, which points it out as the object preëminently distinguished above all others of the kind by the quality specified, e. g. וְהִנֵּה רָקְטוֹן אֶחָד־אָבִינוּ הַיּוֹם *and behold the youngest (is) this day with our father*, Gen. 42:13. (lit. the young one, scil. as regards us all = the youngest), 1 Sam. 17:14., הַזָּא יְשִׁיכָנָה רָקְרָב אֶל־בָּרוֹן *he and the neighbour nearest his house*, Ex. 12:4. (lit. his near neighbour, i. e. he to whom above all the others this appellation belongs, his *nearest* neighbour), Deut. 21:3, 6.

B. § 791. The *absolute superlative*, which represents an object as possessed of some quality or attribute in the highest degree of intensity, without intimating any comparison with other objects, is expressed in Hebrew by placing the noun in construction with one or other of the appellations of the Deity, thus attributing to it the idea of the highest excellence, e. g. נֶקְחִילָה אֱלֹהִים *most powerful wrestlings*, lit. wrestlings of God, divine wrestlings, Gen. 30:8.; so תְּרִמְמָה יְהֹוָה *a most profound sleep*, 1 Sam. 26:12., * הַר אֱלֹהִים *a most lofty mountain*,

* It may be doubted whether this expression should be rendered as above, or rather be taken in its more obvious sense of "divine sleep," i. e. one sent by God. Kimhi has on it the following remarks:

Ps. 68 : 16., *the loftiest mountains*, Ps. 36 : 7., *the finest cedars*, 80 : 11., *the finest trees*, 104 : 16., *a most powerful flame*, Cant. 8 : 6. Sometimes the relation of the two nouns is indicated by prefixing to the last the preposition **ל** or **לֹפֶנְיָה**, † e. g. **חַזְקָה וּאַמְתִּיךְ כִּפְנֵי יְהוָה** *a most immense city*, Jon. 3 : 3., **גַּבּוּרָה צִידָה כִּפְנֵי יְהוָה** *a most powerful and strong one*, Is. 28 : 2., **כִּפְנֵי יְהוָה כָּאֹזֶן** *a most mighty hunter*, Gen. 10 : 9.

CHAPTER V.

RELATIONS OF NOUNS TO NOUNS.

§ 792. It has already been stated that a noun whether subject or object may be specified either by an attributive or by another noun (§§ 705, 709. 4. b.). The laws respecting the union of adjectives with nouns we have endeavoured to develope in the two preceding chapters. The subject next to be considered is therefore the *specification* or *description of one noun by means of another*. This in Hebrew is performed in two different modes, called *construction* and *apposition*.

או פרושי חידמה גדוֹלָה, כי הדבר שרצה למוניטו סזּוֹך אשו לאָל ר'א'ת כמו בפְּאַפְּלָה, טְלִיבָה ר'ה, כְּהַרְרִי אַל, עַד גְּדוֹלָה לְאַלְדִּים, וְתַדְיָה לְחַרְבוֹת אַלְדִּים. או מרוֹשׁו לְחוֹדְגַּת כָּר הַצְּרָמָה וְחַחָּה סְבָא מָה תָּאֵל כְּדִי שְׁלָא וּרְגִישׁו בְּרוֹדָר וְלְאַבְרִישׁ בְּקַהֲתָם הַצְּפָהָה וְוַתְּנִיר, i. e. “they (the commentators) have agreed that it has one of these two meanings: either it signifies a *deep sleep*, since those things which a writer desires to represent as great or powerful he unites to the name of God, as **עַד גְּדוֹלָה לְאַלְדִּים, כְּהַרְרִי אַל שְׁלִיחָה ר'ה, בְּאַקְלָה ר'ה**; or else it is intended to intimate that the sleep was caused by God, in order that David and Abishai might not be perceived as they took away the cruse and spear.” The doubt may be extended to other instances, especially to those in Ps. 68 : 16. (comp. v. 17.) and 104 : 16. (comp. Num. 24 : 6.).

† This idiom occurs also in the New Testament, e. g. *ἀστεῖος τῷ θεῷ most beautiful*, Acts 7 : 20. Though to this rendering are opposed the Arabic and Syriac versions, which have **فَيُصَدِّدُ لِكُلْتَمْ حَبْوَبَا عِنْدَ الْلَّهِ** *beloved by God*.

Construction.

§ 793. The means for denoting the specifying relations of noun to noun are *position*, *inflection*, and the use of *particles*; and these expedients are employed sometimes singly and sometimes conjointly. As regards the Hebrew, all the immediate relations which one noun can bear to another, i. e. all that can be expressed without an intervening word, are indicated by the *position* alone. This consists in a close connection of the two nouns, which both together convey one specific idea, and are nearly equivalent to a compound term in the Indo-European languages. As the specifying noun serves in lieu of a qualificative, it is always placed last (see § 771), thus עֵץ־פְּרִי tree of fruit, i. e. fruit tree, שֵׁם יְהוָה the name of Jehovah.

§ 794. The close connection that exists between the two words forming the compound expression, frequently gives rise to certain changes in the vowels and final letters of the first or specified noun, which is said to be in the *state of construction* (see § 567), or the two nouns are said to be in *regimen*, i. e. in a state where one noun governs the other. But to avoid erroneous conceptions on the subject, it must be constantly borne in mind, that these changes are simply the result of the close connection between the two words, and are by no means essential to the expression of their relations to each other; since this is accomplished by their position alone, and is equally manifest when the specified noun, as is often the case, undergoes no change of form whatever (see § 569). As the changes which do take place and the cases wherein they occur have already been detailed at length in the Etymology, there only remains for us to show, 1st, on what occasions the state of construction, or regimen, is employed; and 2dly, what relations it serves to express.

§ 795. The Hebrew construct state is not restricted to the uses of the Indo-European genitive, but serves, as we have said, to indicate all the direct relations of nouns to each other. The number of these relations is very great, their precise nature depending chiefly on the character of the nouns themselves. It would therefore be in vain to attempt a complete enumeration of them; though we may describe the principal ones by arranging them according to the several kinds of nouns which are placed together in this connection. These are as follows:

1. One concrete noun specified by another.
2. A concrete specified by an abstract.

3. An abstract specified by a concrete.

4. An abstract specified by another abstract.

I. When two concrete nouns are in regimen.

§ 796. 1. The second noun may restrict the meaning of the first by indicating the whole of which it forms a part, e. g. **רָאשֶׁר הַהֲרִים** *the tops of the mountains*, Gen. 8 : 5., **פֶּתַח הַבַּיּוֹת** *the door of the house*, 19 : 11., **קְרֻנוֹת הַמִּזְבֵּחַ** *the horns of the altar*, Lev. 4 : 18., **קֵיר הַחוֹמָה** *the side of the wall*, Josh. 2 : 5., **קְדֻרָּה** *the socket of the thigh*, Gen. 32 : 28., **כַּף רַגְלָה** *the sole of the foot*, Deut. 2 : 5., **לְבַב פְּרָעָה** *Pharaoh's heart*, Ex. 14 : 5., **רָאשֶׁר הַעֲרָבָה** *the heads of your tribes*, Deut. 1 : 15. 5 : 23., **אֲנָשֶׁר הַעֲרָבָה** *the men of the city*, Gen. 24 : 13. Deut. 21 : 3, 4., **גְּבֹרִי מוֹאָב** *the strong men of Moab*, Gen. 48 : 41. 49 : 22. 51 : 30.

2. Or the material of which it is composed, e. g. **קְבַת נְמַיָּא** *an ark of papyrus*, Ex. 2 : 3., **זָהָב וְכָלְרָכְסָפָה וְכָלִיל** *vessels of silver and vessels of gold*, 3 : 22., **לְחֵות אֲבָנִים** *tablets of stone*, 34 : 1., **מִזְבֵּחַ הַחֲמִשָּׁת** *the altar of brass*, the brazen altar, 38 : 30., **שְׁבַט בָּרִזְל** *a sceptre of iron*, Ps. 2 : 9., **עַמְבָּרוֹת פָּז** *a crown of pure gold*, 21 : 4.

3. a. Or its possessor, him to whom it belongs or is subjected, e. g. **בֵּית אֱלֹהִים** *the house of God*, Gen. 28 : 17., **בֵּית אָבִיךָ** *their father's flock*, Ex. 2 : 16., **חַמּוֹר שָׂנָאָךְ** *thy enemy's ass*, 23 : 5.; or for whom it is intended, e. g. **קָרְבֵן יְהוָה** *the Lord's offering*, i. e. the offering to be made to the Lord, Num. 9 : 7, 13.

b. On the other hand, it may also indicate the thing possessed, e. g. **מֶלֶךְ מִצְרָיִם** *the king of Egypt*, Ex. 5 : 4., **בָּעֵל(חַשּׁוֹר)** *the owner of the ox*, 21 : 28, 34., **אָדוֹן כָּל־הָאָרֶץ** *the Lord of all the earth*, Josh. 3 : 11., **שָׂרֵי הַמּוֹרָנוֹת** *the rulers of the provinces*, Esth. 8 : 9. 9 : 3.

4. Or the person of whom the first noun indicates a relative, e. g. **אֲשֶׁת אַבְרָם** *Abram's wife*, Gen. 11 : 29., **בַּת בְּתוּאָלָל** *the daughter of Bethuel*, 24 : 24., **אֲחוֹת לָבָן** *the sister of Laban*, 25 : 20., **אָבִיר אַבְרָהָם** *the father of Abraham*, Josh. 24 : 2., **אָחִיר אַבְרָם** *Abram's brother*, Gen. 14 : 12.

§ 797. 1. The second noun specifies the first by indicating its producing cause or author, or the source whence it proceeds, e. g. **לְבָרֵר רְמִימָה** *the words of Jeremiah*, Jer. 1 : 1. Eccl. 1 : 1., **דְּבַר יְהוָה** *the word of the Lord*, Hos. 1 : 1., **מִתְּשִׁיחַ יְהוָה** *the works of the Lord*, Ps. 107 : 24., **זָהָב שְׁבָא** *the proverbs of Solomon*, Prov. 1 : 1., **זָהָב עֲזָרָם** *the gold of Sheba*, Ps. 72 : 15., **חֶלֶב עַזְבִּים** *goats' milk*, Prov. 27 : 27., **קֶם עַנְבָּרִים** *the blood of grapes*, Gen. 49 : 11.

2. Occasionally the second noun denotes the product of the first, e. g. אָרֶץ פְּרִי tree of fruit, i. e. fruit-tree, Gen. 1 : 11., אָרֶץ לְאַתֵּן land of fruit, i. e. a fruitful land, Ps. 107 : 34., אָרֶץ חֶתֶה וְשָׁלָךְ וְנָמָן וְרָעָם a land of wheat, and barley, and vines, &c. Deut. 8 : 8.

§ 798. 1. a. When the first is a passive participle (*nomen patientis*) or other verbal concrete noun with a passive signification, the second denotes the author of the action, e. g. מִבַּחַד אֱלֹהִים a stricken of God, i. e. one stricken by God, Is. 53 : 4.; so בְּעֵלֶד-בָּעֵל one married to (by) a husband, Deut. 22 : 22., קָדוֹרְיוֹ הַלְוִימָדִים those redeemed by the Levites, Num. 3 : 49. Is. 62 : 12., עַמְּזֵי בָּזָר one despised by the people, Ps. 22 : 7., מְשִׁיחַ יְהֻדָּה the Lord's anointed, i. e. one anointed by the Lord, 1 Sam. 24 : 7.

b. Or the secondary agent or instrument of the action, e. g. מִקְיָנָה bought with money, Gen. 17 : 12., צְלָל-אָשָׁה roasted by fire, Ex. 12 : 8, 9., חַלְלָה חֲרֵב slain by the sword, Is. 22 : 2., טְכַנּוּתָה שָׁק girt with sackcloth, Joel 1 : 8.

2. a. When the first is the active participle (*nomen agentis*) of a transitive verb or other verbal concrete noun with an active transitive signification, the second denotes the object or the product of the action, e. g. עַבְדָּא רְשָׂעָה צָאן a keeper of sheep, Gen. 4 : 2., עַבְדָּא רְמָה a tiller of the ground, ibid., יְשָׁאֵר הַמִּשְׁכָּן the bearers of the tabernacle, Num. 10 : 17., עַמְּשָׁרְבָּה נְפָשָׁת the doers of the work, 2 Kings 22 : 5., מְשִׁירָה אַקְלָרָה צְפִיר a converter of the soul, Ps. 19 : 8, 9., אַקְלָרָה צְפִיר the consumers of my people, 53 : 5.

b. When the first is the participle of an active intransitive or neuter verb, the second denotes the place of action or being, e. g. יְצַאֵי הַתְּבָהָה who go out of the ark, Gen. 9 : 10., יְשַׁב אֲרָלוֹת who remains in the tents, 25 : 27., יְרַרְרֵי עָקָר who go down to the dust, Ps. 22 : 30. Prov. 1 : 12., בָּאֵר מִזְעָקָד who come to the festivals, Lam. 1 : 4.

II. When the first noun is concrete and the second abstract.

§ 799. Abstract nouns, or such as denote not a material being but merely some attribute or state of existence considered by itself, are placed in regimen with concrete nouns, in order to point out some quality pertaining to the latter; by which means the dearth of adjectives properly so called in the Hebrew language is in a good measure remedied. This kind of construction is one that appears to bear a strong analogy to the natural condition of the human mind before having attained a high degree of cultivation, when it is disposed to view each idea separately; and accordingly we find it not unfrequently employed in Hebrew even in cases where there are adjectives already

at hand : thus, instead of **הַר קָדוֹשׁ** *holy mountain*, we constantly find, in accordance with the genius of the language, **הַר קָדְשׁוֹן** *mountain of holiness* (see § 732. 1.).* The principal uses of this construction are as follows :

1. a. The abstract noun indicates a quality which belongs to the concrete, e. g. **בְגָדִי קָדָשׁ** *the garments of holiness*, i. e. the holy garments, Ex. 31 : 10. Num. 4 : 15. ; so **עֲדָשָׂךְ** *a false witness*, Deut. 19 : 18., **זְבָחֵרֶת צְדָקָה** *righteous sacrifices*, 33 : 19., **עֲנָגֶת הַרְכָּלִי** *pleasant palaces*, Is. 13 : 22., **רָגֵל גָּאָרָה** *a proud foot*, Ps. 36 : 12., **שְׁבַט מִשְׁׁרָה** *a righteous sceptre*, 45 : 7., **אָמָרִי בָּרָנָה** *intelligent discourse*, lit. words of understanding, Prov. 1 : 2., **אֲנָשָׁר הַפְּלַחְמָה** *the warlike men*, warriors, Deut. 2 : 14.

b. Occasionally it indicates a quality about to attach to the concrete, e. g. **צָאן טְבַחָה** *sheep of slaughter*, i. e. sheep destined for slaughter, Ps. 44 : 23., **מֵרוֹת אִישׁ מֵת** *a man of death*, i. e. one deserving of death, 1 Kings 2 : 26., **בַן נְפָתָה** *one meriting chastisement*, Deut. 25 : 2.

2. a. The abstract noun may also indicate something produced or caused by the concrete, e. g. **עַץ הַחַיִים** *the tree of life*, i. e. which produces life, so **עַץ הַדַּעַת** *the tree of knowledge*, Gen. 2 : 9., **שִׁיר רְשָׁעֵי** *the rock of my salvation*, 2 Sam. 22 : 47. Ps. 94 : 22., **מִזְסָר שְׁלֹמֹנוֹ** *the punishment of our peace*, i. e. by which our peace is obtained, Is. 53 : 5.

b. And thus when the concrete is an active participle, the abstract noun may denote the product or other object of the action, e. g. **עַשְׂנָה עֲרֻלָה** *a doer of wonders*, Ex. 15 : 11., **עֲשָׂרִים עֲרֻלָה** *doers of wickedness*, evil doers, Ps. 37 : 1., **חַפְצֵי צְדָקָה** *favourers of righteousness*, Ps. 35 : 27. 40 : 15.

III. When the first noun is abstract and the second concrete.

§ 800. 1. In this construction the second noun often merely points out the person or thing to which the quality denoted by the first belongs, e. g. **צְדָקַת יְהֹוָה** *the righteousness of Jehovah*, Deut. 33 : 21., **חַכְמַת שְׁלֹמֹה** *the wisdom of Solomon*, 1 Kings 5 : 10., **עַזְנֵךְ עֲמִיתָה** *the iniquity of thy people*, Ps. 85 : 3., **טוֹבַת בְּחִירֵךְ** *the happiness of thy chosen ones*, 106 : 5., **קָרְםַת הַעֲפֹרֶד** *the height of the one pillar*, 2 Kings 25 : 17.

* The Arabic, although richer in adjectives than the Hebrew, has also this construction, e. g. **رُوحُ الْقَدْسِ** *the spirit of holiness*, i. e. the holy spirit, Kor. 2 : 81., **إِنْسَانٌ سُوءٌ** *a man of evil*, i. e. a bad man, Loc. fab. 22.

2. Abstract nouns employed in lieu of attributives are sometimes placed in construction with a concrete collective or plural noun, to designate the individual object or objects to which the quality signified preëminently applies (see § 788. 2.), e. g. מִיטָב הַזְאָן *the goodness of the sheep*, those of them which were good in comparison with the rest, the best of them, 1 Sam. 15 : 9, 15. ; so מִבְבָרָר שְׁלֹשֶׁת הַרִירָם *his choicest chariot-combatants*, Ex. 15 : 4. Is. 22 : 7. Jer. 48 : 15., מִדרּוֹת הַרִירָם *the highest mountains*, Is. 37 : 24., קָטָמָה אֲרַזֵּי *its tallest cedars*, ibid.

3. a. When the first is an infinitive (*nomen actionis*) or other abstract verbal noun with a transitive force, the following concrete may denote the object of the action, e. g. מִמְלָכָה הַיּוֹם *the rule of the day*, Gen. 1 : 16., עֲזָקָה סָדָם *the cry of Sodom*, i. e. the outcry against Sodom, 18 : 20., קְזִירָה-צְדָקָם *the reaping of corn*, wheat-harvest, 30 : 14., מִלְבָד הַמִּשְׁבָּח *the charge of the tabernacle*, Num. 1 : 53., רַמְלָה חַצְרִי *the treading of my courts*, Is. 1 : 12., יְרֻאָת יְהֹוָה *the fear of the Lord*, Prov. 1 : 7. Job 6 : 14. Eesth. 8 : 17. 9 : 3., אַדְרָה חַפְסָץ *the violence against thy brother*, Obad. v. 10.

b. Sometimes the concrete denotes the subject of the action, which in such case is usually intransitive, e. g. הַיּוֹת דָאָם לְבָדָר *the man's being alone*, Gen. 2 : 18., רַבְשָׁת הַמִּזְרָם *the drying up of the waters*, 8 : 7., עַלְלוֹת הַשְׁחָר *the dawning of the morning*, 32 : 25., שְׁמַע הַמִּשְׁבָּח *the going down of the sun*, Ex. 17 : 12. Deut. 16 : 6., רַגְיעַ שְׁבָט *a rod's shaking*, Is. 10 : 15. ; קָול הַמּוֹן שְׁרוּעַת הַעִיר *the cry of the city*, 1 Sam. 5 : 12., שְׁרוּעַת הַעִיר *the noise of a multitude*, Is. 13 : 4., אַהֲבָת יְהֹוָה שְׁעַרְתָּה רַעַשׂ *the love of Jehovah, scil. towards Israel*, Hos. 3 : 1., מִנְגָּדָה רַעַשׂ *the fear of the wicked*, i. e. which they experience, Prov. 10 : 24.

IV. When one abstract noun is in construction with another.

§ 801. 1. The second specifies the first in the same manner as two concrete nouns, e. g. רָאשָׁיו הַכְּמָה *the beginning of wisdom*, Ps. 111 : 10. Prov. 4 : 7., עַת מִלְחָמָה *time of war*, Eccl. 3 : 8., דָעַת הַחְכָּמָה *the knowledge of wisdom*, 7 : 12.

2. Frequently the latter qualifies the former instead of an attributive (see § 799), e. g. מִקְרָא קָדְשׁ שְׁנָאת *a convocation of holiness*, i. e. a holy convocation, Ex. 12 : 16., חַפְסָץ שְׁנָאת הַבְּנָה *hatred of violence*, i. e. violent hatred, Ps. 25 : 19. ; or the first qualifies the second superlatively (see § 800. 2.), e. g. עַשְׁעָרָה יְשֻׁרָה *strength of salvation*, i. e. most powerful salvation, Ps. 20 : 7. 140 : 8., תְּכִלָּות שְׁנָאת *perfection of hatred*, i. e. most perfect hatred, 139 : 22.

3. Sometimes two abstract synonymous terms, are placed in construction for the sake of emphasis, e. g. קָטָמָה בְּבָנָה *the height of his*

stature, i. e. his great stature, 1 Sam. 16 : 7., שׁוֹן חַטָּאתִי the wickedness of my sin, i. e. my enormous wickedness, Ps. 32 : 5., שׁמְחוּת גְּרִילִי the gladness of my joy, i. e. my excessive joy, Ps. 43 : 4.

§ 802. The examples we have now given of two nouns in regimen include the principal varieties of this kind of construction, although not all their minute modifications. From them it will be perceived that, as almost every intimate relation in which two nouns can possibly occur is indicated by this means, the changes in form which ensue have naught to do with the signification of the compound term, which must be ascertained from the meaning of the individual nouns and from the context. Thus, for example, in the expression עֲזָקַת סְדֻומָּה, the word סְדֻומָּה might be either the subject of the action signified or its object direct or indirect, and consequently might signify either the cry made by Sodom, the cry concerning Sodom, or finally the cry "Sodom."*

§ 803. This construction is not restricted to the case in which both terms of the compound expression are substantive nouns. Sometimes the first is an attributive, and the following concrete or abstract noun specifies it by showing with respect to what the epithet applies. Thus with a concrete noun, e. g. כָּבוֹד פֶּה slow of speech, lit. heavy of mouth, Ex. 4 : 10., קָשָׁת־עֲנָק stiff-necked, lit. stiff of neck, Deut. 9 : 6., נִכְחָה רְגִלִּים lame in the feet, 2 Sam. 4 : 4., נִקְרֵי בְּפִרְתִּים pure of hands, i. e. of pure hands, Is. 6 : 5., חַכְמָם לְבָבִים wise in heart, Job. 9 : 4. With an abstract noun, e. g. יְפִידָה אָרֶר וַיְפִתְחָה אָרֶר beautiful in form and comely in aspect, Gen. 29 : 17., נָרוֹא תְּהִלּוֹת fearful in praises, Ex. 15 : 11., מֵת מַלְחָמָה dead in battle, Is. 22 : 2., עֹלָם חַרְחָרָה for ever pregnant, Jer. 20 : 17., שָׁגְרִיא כְּחָה great in power, Job 37 : 28.; the abstract noun is sometimes synonymous in meaning with the adjective, and used merely for the purpose of emphasis (see § 801. 3.), e. g. אָמְרִיךְ כְּחָה exceedingly mighty, most mighty, Is 40 : 26. Job 9 : 4.

* To the Hebrew will apply more emphatically than to any other language the words of the learned writer of an article in the Quart. Christ. Spectator entitled, An historical and critical View of the Cases in the Indo-European Languages. He remarks, "The use of the genitive" (nearly equivalent to the construct) "is to modify the meaning of the noun to which it is joined. If the question is put, What particular modification or relation is expressed by the genitive? we answer, that which lies the nearest, i. e. which is most favoured by the context in each particular case." Vol. 9, p. 117.

§ 804. We frequently find three nouns in the close connection of the construct state, the specifying noun being always placed after that which it specifies. The words thus connected together form one compound expression, whether consisting wholly of concrete or abstract nouns, or of concrete and abstract together. The following examples will suffice.

1. All concrete nouns, e. g. יָד בְּיוֹתִיּוֹקֶת *the hand of the house of Joseph*, Judg. 1 : 35., חֲכָמִים יַעֲצֵר פָּרֶשֶׁת *the wise ones of the counsellors of Pharaoh*, Is. 19 : 11. 22 : 22., פְּרִי פִּירָאָרֶת *the fruit of a man's mouth*, Prov. 12 : 14. 13 : 2.

2. Concrete followed by abstract, e. g. פְּרִי עַץ הַדָּר *fruit of a goodly tree*, Lev. 23 : 40., פִּי דִּוְבָרִיּוֹתָקָר *the mouth of the speakers of falsehood*, Ps. 63 : 12., כַּיִס אֲבָנִי מְרֻמָּה *a bag of deceitful weights*, Mic. 6 : 11.

3. Abstract followed by concrete, e. g. תָּךְ שְׁרָפַת הַפְּרָה *the midst of the burning of the heifer*, Num. 19 : 6., מְלָאָרְחָב אַרְצָךְ *filling the breadth of thy land*, Is. 8 : 8., רַב עַשְׂוֹת חֶלֶב *the abundance of the giving of milk*, 7 : 22., רַוֵּם עַינָּרוֹת רַוִּים *the glory of his high looks*, lit. of the raising of his eyes, 10 : 12., בֵּית אֲלֹנִיךְ קָלָן *the shame of thy lord's house*, 22 : 18, 24.

4. All abstract nouns, e. g. הַדָּר כְּבוֹד הַדָּר *the glorious honour of thy majesty*, Ps. 145 : 5., כְּבוֹד הַדָּר מְלָכוֹתָו *the honourable glory of his kingdom*, v. 12., וַיָּקָר הַפְּאָרָת גְּדוּלָתוֹ *the honour of his excellent majesty*, Esth. 1 : 4.

§ 805. Occasionally even more than three nouns appear in regimen, e. g. יְמֵי שְׁנִירָהִי אֶבְרָהָם *the days of the years of the life of Abraham*, Gen. 25 : 7., בָּوتָה מִטְּמָרָה בָּوتָה שָׁר הַטְּבָחוֹת *the custody of the house of the captain of the guard*, 40 : 3., נְשָׁאֵר הָאָרוֹן בְּרוֹדִיהָהָה *the carriers of the ark of the covenant of the Lord*, Josh. 3 : 17., כָּל-מִשְׁׁפָחוֹת בְּרוֹדִיאָבִי אַפְּטו *the whole of the family of the house of his mother's father*, Judg. 9 : 1., רָאשֵׁי אַנְשֵׁי בִּגְרָאָדָרִים *the heads of the men among your master's sons*, 2 Kings 10 : 6., פְּרִירָאָרֶל לְבֵב מֶלֶךְ אַשְׁׁדָר *the fruit of the pride of heart of the king of Assyria*, Is. 10 : 12.

§ 806. The changes in form resulting from the close connection of two or more nouns in the construct state (§ 567, *et seqq.*) take place not only when the specified is immediately followed by the specifying noun, but also occasionally when a particle is inserted between them for the purpose of expressing the mutual relation they bear to each other with greater clearness. The following cases are the principal ones.

1. The particles most frequently placed for this purpose between two nouns in regimen are the inseparable prepositions. Thus, they appear,

a. With בְּ in, into, referring to place, e. g. הַשְׁכִּינִי בָּאֹהֶלִים the dwellers in tents, Judg. 8 : 11. Is. 9 : 1., הַרְרִי בְּגִלְבֹּעַ the mountains in Gilboa, 2 Sam. 1 : 21., עֲבָרִי בְּעֵמֶק הַבָּקָא who pass (lit. the passers) through the valley of Baca, Ps. 84 : 7.; or to time, e. g. מְשֻׁכִּימִי בְּפֶתַח מַאֲחָרִי בְּנֶשֶׁת who rise in the morning, who continue till dark, Is. 5 : 11., שְׂמֹחוֹת בְּקֶצֶר the joy in harvest-time, 9 : 2.

b. With לְ to, belonging to, of, e. g. אֲהַבְּרִי לְנוּט fond of sleep, Is. 56 : 10., צָלִיל לְאָרֶץ יִמְרִין the right side of the house, Ezek. 10 : 3., עַמְּלֵל לְאָרֶץ בְּרִית an earthen furnace, Ps. 12 : 7., עַם לְצִוִּים a people of the wilderness, 74 : 14., קְצִיר לְמַלְיוֹן an end of words, Job 18 : 2., סְחִירָת לְלִילְקָדָשׁ the purifying of every thing holy, 1 Chron. 23 : 28.

c. With מִן from, of, at, e. g. אֶחָד מִבְּנֵי one of (lit. from, from among) his children, Lev. 13 : 2., וְנִמְוָלֵד מִחְלֵב עַתְּיִרְיִי מִשְׁדָּרוֹם weaned from milk (and) taken from the breast, Is. 28 : 9., וְלֹא חָלָלְהִי מִקְרָוב אָנָּי וְלֹא אֱלֹהִי מִרְחָק (am) I a God at hand, and not a God at a distance? Jer. 23 : 23., נְבָרָא מִלְּבָבָם who prophecy from their hearts, Ezek. 13 : 2., מִחרְבָּם מִשְׁבָּבָם from the sword of their mouth, Job. 5 : 15. (this last however may be taken as a case of apposition).

d. With כְּ as, though this is of rare occurrence, e. g. מִרְמָס כְּחֹמֶר a treading down of the mire of the streets, Is. 10 : 6.

2. Sometimes also a separable preposition is thus placed between two nouns in regimen. This is chiefly confined to poetry. Thus,

a. With אֶל to, e. g. יְרַקְיָא אֶל־אֶבְרִי־בָּוֹר who go down to the stones of the pit, Is. 14 : 19., מְנַזְּרִי אֶל־חֶרְבָּה terrors pertaining to the sword, Ezek. 21 : 17.

b. With עַל on, by, e. g. יְשַׁבְּרִי עַל־מְרִין וְהַלְּכִי עַל־דָּרְךָ who sit in judgment, and walk by the way, Judg. 5 : 10.

c. With אֶת with, e. g. מִשְׁשֹׁש אֶת־דְּרִצְיָן joy with Rezin, Is. 8 : 6.

d. With בְּלֹא without, e. g. מִנְחָת בְּלֹא רָסָה chastisement without ceasing, Is. 14 : 6.

§ 807. We meet with a few instances in which two nouns, although not in regimen, are so closely connected by the conjunction וְ that the first assumes the construct form. They consist for the most part of synonymous terms employed for the sake of emphasis, e. g. תְּכִנָּה וְדֶרֶת wisdom and knowledge, Is. 33 : 6., גִּילָת וְרִקָּע joy and rejoicing, 35 : 2.; and even when a negative particle intervenes, e. g. שְׁבָתָה וְלֹא drunken but not with wine; Is. 51 : 21.

§ 808. Sometimes a noun assumes the construct form when followed not by a noun but by a pronoun. This may be,

1. An interrogative pronoun, e. g. בַת מֶר whose daughter? Gen. 24: 23., יְד מֶר whose hand? 1 Sam. 12: 3., חַכְמָדָמָה the wisdom of what thing? i. e. what wisdom? Jer. 8: 9.

2. a. A relative pronoun. Thus, the noun מִקְוּם is frequently connected to the following phrase by means of the relative אֲשֶׁר, with which it is put in construction, and being thus precisely specified, it is equivalent to the definite נֹקֶה Gen. 13: 3, 14. 19: 27. &c., e. g. מִקְוּם אֲשֶׁר אָסֵרְיוֹ חַפְלָךְ אָסֵרְיוֹ the place where the king's prisoners (were) bound, Gen. 39: 20. 40: 4. Lev. 6: 18. 7: 2. Num. 9: 17. 1 Kings 21: 19. Jer. 22: 12.: this is seldom the case with another noun, e. g. עַצְנָעַן אֲשֶׁר רָקָעַ for the iniquity which he knows, 1 Sam. 3: 13.; except in the frequently recurring phrase, עַל־דְּבָר אֲשֶׁר for the reason that, because that, Deut. 22: 24. 23: 5. 2 Sam. 13: 22. The prefix שׁ, the fragment of שֶׁ (§ 637), is employed in like manner, e. g. מִקְוּם שֶׁרֶגֶלְיִם הַלְּכִים the place where the rivers flow, Eccl. 1: 7. 11: 3.

b. The demonstrative זו likewise appears in this construction, e. g. מִקְוּם זו יְסַדְתָּ לָהֶם the place that thou hast founded for them, Ps. 104: 8.

§ 809. In a few instances a noun assumes the construct form when not followed by a specifying noun or pronoun, provided such may be easily supplied from the context, e. g. שָׁפָעָת אֲנִי רָאָה I see a company of (persons), 2 Kings 9: 17. (שָׁפָעָת אֲנָשִׁים אֲלָמָזִים). שָׁפָעָת לְהַמְּצֵא (the mighty ones of (the earth) in whom (is) all my delight, Ps. 16: 3. אֲלִיכָּתָן לְחַיָּה וָנוֹרָה give not to a beast of (the field), &c. 74: 19. (אֲלִיכָּתָן לְחַיָּה for אֲלִיכָּתָן). אֲשֶׁר הָטָא עַשְׂתָּה רָע מֵאָתָח (חַיָּה for חַיָּה). אֲשֶׁר תַּשְׁלַח כָּל־רַבְּנֵינוּ אֲתָּם though a sinner do wrong a hundred (times), Eccl. 8: 12. (מֵאָתָח פְּעָמִים). Here, although for the sake of brevity the specifying noun is left to be understood, the noun which should have been specified is so closely connected to the following clause instead, that it undergoes the changes of a noun in construction.

§ 810. Moreover, as the changes in the form of the specified noun indicate nothing of themselves, but are simply the consequences of its close connection to the specifying term, they occasionally take place when the latter is neither a noun nor pronoun but a verb, which contains its subject within itself, e. g. בַּיִד־תַּשְׁלַח by the hand of (whomsoever) thou wilt send, Ex. 4: 13., כָּל־רַבְּנֵינוּ אֲתָּם all the time we walked with them, of our walking, &c. 1 Sam. 25: 15.* Lev. 14: 46. Ps. 90: 15.,

* Perhaps this should be pointed as an infinitive, thus תַּשְׁלַחֲנִי. See v. 16.

יְתִירָהוּ עַשְׂתָה קְרִירָה חֲנָה דָד the city (where) *David rested*, Is. 29 : 1., the wealth he has made, Jer. 48 : 36., הַבְּרִיחָה תְּחִלָתָה the beginning of the Lord's speaking, Hos. 1 : 2., שָׁמֶן לֹא-יְדֻעָה a language I understand not, Ps. 81 : 6., רַבְתָה שְׁבֵטָדָלָה נְפַשְׁתָה our soul is quite sated, 123 : 4.,* בָּקָרָם לֹא-יְדַע אֶל the place of (him who) knows not God, Job 18 : 21., יְדֵי לֹא-אָכַל קָרָב the hands of (those) I cannot rise up (from), Lam. 1 : 14.

§ 811. In treating of the construct state, we have showed that words placed together in regimen are designed by the writer as the expression of a single specified idea, and correspond to a noun accompanied by a qualificative adjective. Thus for instance in the phrase יְדֵי אַהֲרֹן Aaron's hand, the idea of hand is represented as specified by the accessory one of belonging to Aaron, which is effected by placing the specifying term in close relation with the one specified. This compound expression is used as the subject or object of a proposition, as may be required. But if, instead of viewing the second noun as a subordinate qualifying term, it be the writer's purpose to employ it predicatively to make a declaration with regard to the first, thus, if instead of saying something concerning Aaron's hand, he mean to say the hand is Aaron's, he intimates it by means of a preposition, or by a preposition and relative particle, or by both together with the addition of the substantive verb, as may seem to him requisite to a clear indication of the kind of relation to be expressed. Thus,

1. a. When the writer wishes to point out the relation of two nouns as possessor and possessed, without at the same time conveying the idea that such relation has before been perceived to exist, he prefixes to the name of the possessor the preposition ל, when the two terms form together a kind of subordinate predication, in which the copula is to be supplied, e. g. וַיְשִׁם הָפָנִי וּפְנֵי כְהָנִים לִירֹהָה and there Hophni and Phineas (were) priests of† (belonging to) the Lord, 1 Sam. 1 : 3. (here the fact that these priests were the Lord's is not merely alluded to as an incidental circumstance already known, in which case

* The word רַבְתָה, which frequently occurs in the construct form, may be considered as used adverbially.

† As whatever is attributed to a person or thing forms a property of it, the preposition ל may here not improperly be rendered by of, at the same time keeping sight of its predicative quality as above displayed. Compare the Latin use of the dative in lieu of the genitive in such cases, thus *domus est patri, sunt mihi libri*.

the two nouns would have been put in regimen ; but it is one of the principal objects of the proposition to convey this piece of intelligence), **וְשָׁשׁ מֵעֶלֶת לְכַפָּא** and (there were) *six steps to the throne*, 2 Chron. 9 : 18. This construction appears for the most part in subordinate clauses, e. g. **רָאָתִי בֶן לִישָׂרִי** *I saw a son of Jesse*, 1 Sam. 16 : 18. (not **בֶן לִישָׂרִי** *Jesse's son*, which would convey the intimation that Saul was already acquainted with David's parentage), **אֹferה לַיהוָה** *an offering to the Lord*, Ex. 29 : 41., **אֲרֻחַ לְצַדִּיק** *pertaining to the righteous* **מִרְשָׁרִים** *is straight*, Is. 26 : 7., **יְשָׁלוּא אֲהָלִים לְשָׁבָרִים** *tents belonging to robbers are peaceful*, Job 12 : 6., or (ask) **אוֹ שִׁיחַ לְאָרֶץ** *a plant belonging to the earth*, v. 8. (**שִׁיחַ** however may be taken as an imperative “**y**” construed with **לְ**, in which case the phrase should be rendered, *or speak to the earth*).

b. The sense is often more fully expressed by employing the verb of existence **הִיִּתְהָ** *thou art* **מָעוֹז לְאָבוֹן** *protection to the poor*, **מָעוֹז לְאָרוֹן** *protection to the needy*, Is. 25 : 4.

c. Frequently too in this construction the first noun for emphasis' sake takes the article, which is rarely the case with the first of two nouns in regimen, e. g. **הַצָּפִים לְשָׁאָלִים** *those watchmen (who belonged) to Saul*, 1 Sam. 14 : 16, **הַבָּזָן לְגָאוּנִים** *that contempt (which belongs) to the proud*, Ps. 123 : 4.

2. This more explicit construction is sometimes employed in the second clause of a verse in poetry whose first clause contains two corresponding nouns in regimen, e. g. **זֶה חֶלְקָתָנוּ וְגֹלֶל לְבָזָרָנוּ** *this (is) the portion of our spoilers, and the lot (that pertains) to our plunderers*, Is. 17 : 14., **הַלְעָג הַשְׁאָגָנִים הַבָּזָן** *the scorn of those at ease, (and) the contempt (that belongs) to the proud*, Ps. 123 : 4.

3. a. It is also often made use of when a noun specifying another in the construct is itself specified by one following it ; in which case the relation between the two last nouns may seem to require a clearer indication than that afforded by their close connection, e. g. **פֶּתֶח הַבַּיּוֹת** *the door of the house* (belonging) to *Elisha*, 2 Kings 5 : 9. Ruth 2 : 3., **רָאָשָׁר הָאָבוֹת לְכָלְדָּעַם** *the chiefs of the fathers of all the people*, Neh. 8 : 13. 1 Chron. 9 : 9, 33., **שְׁמָרִי הַתְּפִלָּה לְאַדְלָלָעַם** *the keepers of the gates (belonging) to the tabernacle*, 1 Chron. 9 : 19, 21.; and also when there are more than two nouns in regimen, e. g. **סִפְרֵי הַיּוֹמִים לְמַלְכֵי יְהוּדָה** *the book of the Chronicles (relating) to the kings of Judah*, 1 Kings 15 : 23. 2 Kings 16 : 19.

b. Here also the sense is often more fully expressed by employing the relative **אֲשֶׁר** e. g. **שְׁרָצְבָּא אֲשֶׁר לְשָׁאָל** *the captain of the host that*

(is) *Saul's*, 2 Sam. 2:8., חַלְקַת הַשָּׂרָה אֲשֶׁר לְאַחֲרֵינוּ a portion of the field that (is) our brother's, Ruth 4:3.

§ 812. 1. The preposition לְ is frequently thus used to indicate the relation between an author and his production, whence it receives the name of *Lamed auctoris*. *a.* The most usual formula is the name of the composition followed by that of the author with לְ, e. g. מִזְמֹר לְדָוִד a psalm of, or by, *David*, i. e. a psalm which David composed, Ps. 3:1. 4:1. &c. (מִזְמֹר קָדוֹם in regimen would mean *David's psalm*, i. e. a psalm known as the production of David, § 797. 1.). *b.* as the position is here not necessary to the sense, which is clearly indicated by the preposition, the name of the author is sometimes placed first, e. g. by לְדָוִד מִזְמֹר לְדָוִד מִשְׁבֵּיל by *David*, a didactic poem, Ps. 32:1. 42:1.; *c.* and occasionally the name of the composition is omitted as unnecessary, e. g. לְדָוִד by *David*, Ps. 11:1. 14:1. 25:1. 26:1. &c.

2. The preposition לְ is also used in this sense when the first of the two nouns specifies a preceding one in the construct, e. g. שִׁיר הַפְּעֻלֹּות לְדָוִד a song of degrees by *David*, Ps. 122:1. 124:1.; and sometimes with the addition of the relative שֶׁאָל, a still fuller construction, e. g. שֶׁאָל הַשִּׁירִים אֲשֶׁר לְשָׁלְמָה שֶׁ the Song of songs, which (is) by *Solomon*, Cant. 1:1.

§ 813. The construction with לְ is employed also to designate explicitly the relations of place and time.

1. Of place, e. g. צָפֹן לְעֵיר the north of (lit. to, with respect to) *Ai*, Josh. 8:11., מַעֲבוֹרוֹת הַיַּרְדֵּן לְמוֹאָב the passages of the Jordan towards *Moab*, Judg. 3:28. 12:5.

2. Of time, e. g. בְּאָחָז לְזָהָר on the first of the month, Gen. 8:5, 13, 14. &c., שְׁנִית שְׁמֵאוֹת שְׁנִית the six hundredth year of the life of *Noah*, 7:11., לְאַחֲרֵי שְׁנִית שְׁנִית the twelfth year of *Ahas*, 2 Kings 17:1.

Apposition.

§ 814. In the cases above described of two nouns in regimen, both conveying totally different ideas, the relation of the last noun to the first may properly be termed *restrictive*. Another relation in which a noun frequently stands to a preceding one, viz. that of apposition, may be called *descriptive*; and this takes place when for the most part the meaning of one noun is contained in that of the other, together with

some additional circumstance, so that the latter specifies the former somewhat in the manner of a predicate. As the two nouns are thus in a great measure independent of each other, the connection between them is much less strict than that which exists in the state of regimen, where the specifying noun has the character of a qualificative (§ 793), and hence does not occasion the same changes in form, or require the aid of a preposition to express it.

§ 815. The principal cases of apposition in which both nouns may be said to convey the same idea are the following :

1. A definite appellative may be put in apposition with a proper noun, both denoting the same person, for the purpose of specification ; and as they are equivalent in meaning, it may be placed either before the proper noun, e. g. **הַנְּעֵץ שֶׁמְוֹאָל** *the boy Samuel*, i. e. the boy who is Samuel, 1 Sam. 3 : 1., **אֲדֹנִי אָבָרְהָם** *the river Ahava*, Ezra 8 : 21. 1 Chron. 5 : 9.* **שֶׁלְמָה הַמֶּלֶךְ** *king Solomon*, 1 Kings 4 : 1., **אֲדֹנִי אָבָרְהָם הַחֹנוֹן** *my master Abraham*, Gen. 24 : 12, 27, 42. ; or after it, e. g. **שֶׁלְמָה הַמֶּלֶךְ סָנְבָּלָת הַחֹנוֹן** *Sanballat the Horonite*, Neh. 2 : 10., **אֲבָרְהָם אֲדֹנִי חֶרְמָה** *Abraham his master*, Gen. 24 : 9., **מֹשֶׁה עַבְדֵּיהוּ** *Moses the servant of the Lord*, Deut. 34 : 5.

2. One appellative may be placed after another of a more general signification, in order to specify it more closely, e. g. **נָשָׂה בְּתוּלָה** *a girl, a virgin*, i. e. a girl who is a virgin, Deut. 22 : 28., **אִשָּׂה אֲלָמָנָה** *a woman, a widow*, 1 Kings 17 : 10. ; gentile nouns, which in reality are appellatives, are frequently thus employed, e. g. **אִישׁ מִצְרַי** *a man, an Egyptian*, i. e. an Egyptian man, an Egyptian, Gen. 39 : 1, 2. Ex. 1 : 19., **אֶחָד רַעֲבָרִי** *thy brother, the Hebrew*, Deut. 15 : 12.†

* The appellatives **נהר** *river* and **עיר** *city* are sometimes viewed in their literal limited signification as abstracted from the full idea conveyed by the proper name of a city or river, with which they are then placed in construction and consequently without the article (§ 717. II. 2. b. a.), e. g. **נהר פְּرָת** *the river Euphrates*, lit. Euphrates' stream, 2 Kings 23 : 29. 24 : 7. Jer. 46 : 2, 6, 10., **נהר כְּבָר** *the river Chebar*, Ezek. 1 : 1, 3. &c., and this definite expression may be put in apposition with the appellative having the article prefixed, e. g. **נהר פְּרָת נהר הַרְמָה אֶרְבָּה** *the river, the river Euphrates, Deut. 11 : 24. ; so קְרִירָה אֶרְבָּה* *the city of Arba*, Gen. 23 : 2. Neh. 11 : 25., **קְרִירָה חֻזּוֹת** *the city of Huzoth*, Num. 22 : 39. This construction answers precisely to that sometimes employed with the corresponding words in Latin, as *urbs Roma, flumen Rheni* ; and also in English, as *the city of Jerusalem*.

† Sometimes entire phrases are put in descriptive apposition, e. g. **נהר הַגּוֹשֶׁן** *the great river, the river Euphrates*, Gen. 15 : 18. Deut. 1 : 7. Josh. 1 : 4., **וַיֵּשֶׁב יִשְׂרָאֵל בָּאֶרֶץ גָּזָר וְאֶרְצֵי גָּזָר** *and Israel dwelt in the land of Egypt, in the land of Goshen*, Gen. 47 : 27.

§ 816. There are also certain other nouns which on account of their signification are used in descriptive apposition. These are material nouns, which, as they denote what the object signified by the preceding noun consists of, may be said in a manner to convey the same idea: thus in the expression שְׁלֵשִׁים כְּתָנָה a tunic (which is) *linen*, i. e. a tunic composed of linen, a linen tunic, the word שְׁלֵשִׁים represents an essential and fundamental part of the meaning of the word כְּתָנָה. And on the same principle, abstract nouns which denote a quality forming an inherent constituent part of the concrete may be employed in like manner, e. g. אֱמֶרֶת אֲמָרִים words (which are) *truth, veracious words*.* This loose construction, in which the writer views each noun as an independent term, instead of closely connecting them into one compound expression as is the case with nouns in regimen, appears in the following ways.

I. When the first or specified noun is made definite by the addition of an article or pronominal suffix.

1. When the specified noun has the article, the noun specifying it in apposition remains indefinite when used to declare for the first time the material of which it is or is to be composed, e. g. וְשַׁבְּצָתָךְ הַכְּתָנָה שְׁלֵשִׁים and thou shalt embroider the tunic *linen*, i. e. thou shalt embroider a tunic which shall be of linen, Ex. 28 : 39., שְׁלֵשִׁים אֶת כְּתָנָתָךְ וְיִשְׂרָאֵל and they made the tunics (out of) *linen*, 39 : 27, 28, 29. But when the object is merely specified by the mention of its material, and not for the first time, the latter noun likewise receives the article, which then performs the part of a relative as when prefixed to an ordinary attributive (§ 732. 2.), e. g. הַעֲלֹתָה הַשְׁעָבָב the chains which (are) *gold*, i. e. the golden chains, Ex. 39 : 17.,† הַבָּקָר הַזְּהֻרָה the oxen which (are) *brass*,

* This more explicit construction appears also in a few instances other than those mentioned in the text, e. g. הַאֲרוֹן תְּבִרֵית the ark that (of) the covenant, the ark containing the covenant, Josh. 3 : 14, 17., רְדוּחָה אֲלֵיךָם צְבָאֹות the Lord God (he of) hosts, Ps. 59 : 6. 80 : 5, 8, 20. 84 : 9.

† Some explain this construction differently, viz. by supposing a repetition of the noun in the construct and without the article, thus making שְׁלֵשִׁים כְּתָנָה שְׁלֵשִׁים כְּתָנָה, in support of which they adduce the phrase שְׁלֵשִׁים תְּמִלְאָתָךְ בְּנֵיכֶן תְּמִלְאָתָךְ Ex. 38 : 21. But the supposition of an ellipsis is wholly unnecessary: for when the writer uses the definite expression שְׁלֵשִׁים כְּתָנָה with the article, the specifying term שְׁלֵשִׁים is not absolutely essential to perspicuity, and hence he merely adds it in apposition; but when he employs the word שְׁלֵשִׁים in its nude form in reference to these individual objects, as in Ex. 28 : 24., he places it in construction with the following הַכְּתָנָה, without which the sense would remain indefinite and incomplete.

i. e. the brazen oxen, 2 Kings 16:17., **הַיְרָן הַחֲמָה** *the wine which (is) fury*, the maddening wine, Jer. 25:15.; and this may be the case even when the first noun is not definite, e. g. **יְרָן הַרְקָחָה** *wine which (is) spice*, i. e. wine containing spice, spiced wine, Cant. 8:2.

2. When the specified noun receives a pronominal suffix, the specifying noun remains without the article, e. g. **זְמָה נֶרֶבֶת** *thy way* (which is) whoredom, i. e. thy lewd way, Ezek. 16:27, so **מַדְכָּר־עַל** *my powerful protector*, Ps. 71:7.

II. When the specified term is left indefinite, the writer merely places the two nouns in independent juxtaposition without affixing the article to either.* This occurs,

1. a. When the second is a material noun and the first is the name of the object consisting of or containing the material denoted by the second. In this case the latter does not take the article, whether it is used to state explicitly for the first time what the object represented by the first is or is to be composed of (see § 816. I. 1.), or whether the whole expression is an indefinite one, and the article consequently not required, e. g. אֶבְנָה טַבְעָה four rows stones, i. e. four rows which shall consist of stones, Ex. 28: 17. (in ch. 39: 10., where the breast-plate is again mentioned, the two nouns, being now viewed as belonging together, are placed in regimen, thus אֶבְנָה four rows of stones); שְׁלֹשָׁה טְרוּם קְצִירָה so three rows (consisting of) heven stones, 1 Kings 7: 12, 42., בְּרִזְבּוֹת פְּלֹחָה a meal offering (consisting of) fine flour, Num. 15: 4, 6., אֲלֵים צָמֵר rams (with) wool, rams having wool upon them, 2 Kings 3: 4., כְּסָפִים כְּסָפִים dross of silver, Ezek. 22: 18.

b. When the first is the name of a quantity and the second specifies it by denoting the material of which the quantity consists, whether it be weight, e. g. מִשְׁקָל הַחֲרֵזֶן חֲמֹשָׁה אֶלְפִים שְׁקָלִים נְחַשָּׂו the weight of the habergeon (was) five thousand shekels (consisting of) brass, 1 Sam. 17 : 5., שְׁשׁ מְאוֹת שְׁקָלִים בָּרֶזֶל six hundred shekels (consisting of) iron, v. 7. (the expression שְׁקָלִים בָּרֶזֶל 1 Chron. 21 : 25. means on the con-

- * There are a few instances of this construction to be met with besides the cases mentioned in the text, e. g. אֲרִירִים פְּנֵי *the nobles* (which are) *the people*, i. e. those of the people who are noble, Judg. 5 : 13; בַּלְתָּחַג בָּבֶר *an overthrow* (which is) *a strong one*, i. e. a mighty overthrow, Is. 22 : 17. (here a concrete seems to be used by metonymy for an abstract noun). In both of the above instances, however, the second noun may be considered as in the vocative. One example adduced by Gesenius, viz. בְּלִעַד לֹא תִּשְׁרַח בְּלִעַד *Deut. 16 : 21.*, does not belong here, and is to be rendered, *thou shalt not plant (set up) for thyself an idol (or) any tree!*

trary *shekels of silver*, i. e. silver shekels); or measure, e. g. שְׁלָשׁ פָּאִירִים *three seahs* (consisting of) fine meal, Gen. 18 : 6., תְּלַתְּנֵנָה קְמֹחַ *an ephah* (consisting of) fine flour, Lev. 5 : 11. 6 : 13. Ruth 2 : 17. (the expression קְמֹחַ אֶרְקָחַ *Judg. 6 : 19. 1 Sam. 17 : 18.* signifies *an ephah of fine meal*, i. e. fine meal of the quantity of an ephah).*

2. a. When the second is an abstract noun denoting a quality contained in the first, e. g. זְבָחִים שְׁלָמִים sacrifices (which are) *thanks*, i. e. sacrifices intended as or expressive of thanks, thank-offerings, Ex. 24 : 5. ; so מֵיִם לְחֵץ water (which is) *affliction*, i. e. the drink used in affliction, water only, 1 Kings 22 : 27. Is. 30 : 20. 2 Chron. 18 : 26., מְנוּחִים נְתָפִים words (that are) *comfort*, i. e. comfortable words, Zech. 1 : 13., so לְשׁוֹן רְמִיחָה אֲמָרִים אֲמָתָה *a false tongue*, Ps. 120 : 2, 3., true words, Prov. 22 : 21. (this explicit construction, which is preceded in the same verse by the same words in regimen, is employed for the sake of emphasis), מִנְחָה חָמֵיד *a perpetual meal-offering*, Lev. 6 : 13., עַלְיהָ חָמֵיד *a continual burnt offering*, Num. 28 : 3. (but afterwards in v. 6, 10, 15, &c., when the two nouns are recognised as belonging together, we have עַלְתָּה חָמֵיד in regimen) 1 Sam. 7 : 9.

b. When the second specifies the first with respect to its quantity in number, e. g. רְמִים מְלֻכָּר days (that are) *a number*, i. e. a number of days, many days, Num. 9 : 20. (the same words in construction would signify *days of number*, i. e. days that may be numbered, a few days, see Deut. 4 : 27.), רְמִים שְׁלָשָׁה days (which are) *three*, i. e. three days, Neh. 2 : 11. (see Chap. X.).

Idiomatic Uses of Certain Nouns.

§ 817. Having now detailed the general force and application of the two states of construction and apposition, we will here exhibit together the idiomatic uses of certain nouns when specified in either of these ways.

§ 818. 1. a. The noun אִישׁ *man, one, individual*, applied either to persons or things. When specified by a following concrete noun, the two are usually placed in regimen, e. g. אִישׁ דִּבְרִים *a man of words*,

* In the instances שְׁנִינִירִים נְמִימָה 2 Kings 5 : 23. and קְבָרִים נְסָתָה Gen. 41 : 1., which are ranked by Gesenius with שְׁנִירִים שְׁנִירִים, the absolute form of the dual is retained on purpose to mark the number, its construct termination being not distinguishable from that of the plural.

an eloquent man, Ex. 4 : 10., אֱיָשׁ דָּאֵלִים the *man of God*, the pious man, Deut. 33 : 1., אֱיָשׁ דְּמִירִים a *man of blood*, a cruel man, 2 Sam. 16 : 8., אֱיָשׁ שְׂפָתִים a *man of lips*, a babbler, Job 11 : 2.; אֲנָשִׁי מַקְרָבָה men of *cattle*, herdsmen, Gen. 46 : 34., אֲנָשִׁי דְּמִירִים men of *blood*, cruel men, Ps. 55 : 24. Prov. 29 : 10.

b. The same is the case when the second is an abstract noun used instead of an attributive (§ 799), e. g. אֱיָשׁ בְּלִיעֵל a *man of iniquity*, a wicked man, 1 Sam. 25 : 25. Ps. 43 : 1. Prov. 6 : 12. 10 : 23., אֱיָשׁ מְرֹתָה a *man of death*, i. e. deserving of death, 1 Kings 2 : 26., אֱיָשׁ מְקָאָבָותָה a *man of sorrows*, a sorrowful man, Is. 53 : 3., אֱיָשׁ מְלֹחָה a *man of war*, a warrior, Ezek. 39 : 20., אֱיָשׁ חַמְדָותָה a *man of desires*, a man greatly beloved, Dan. 10 : 11.; אֲנָשִׁי הַצְּמָה men of *note*, distinguished men, Gen. 6 : 4., אֲנָשִׁי־חַדְּלָל men of *ability*, capable men, 47 : 6. Judg. 20 : 44., אֲנָשִׁי אֶבֶן־רַעַע men of *evil*, wicked men, Prov. 28 : 5., אֲנָשִׁי מְלֻחָה men of *understanding*, i. e. intelligent men, Job 34 : 10, 34., אֲנָשִׁי מִזְרָחָה men of *war*, warriors, Deut. 2 : 16.* The plural noun men is construed in the same manner, e. g. מִזְרָחָה men of *falsehood*, lying men, Ps. 26 : 4., מִזְרָחָה מְסֻפָּר a few men, Gen. 34 : 30. (see § 816. II. 2. b.).

2. But when the second noun includes in itself the meaning of the first, in consequence of which the dependence between the two is not so close as when both nouns are requisite to the expression of one compound idea, they are placed in the state of apposition, e. g. אֱיָשׁ מִצְרָיָם a *man an Egyptian*, an Egyptian, so עַבְרִי אֱיָשׁ a *Hebrew*, Ex. 2 : 11., אֱיָשׁ סְרִיסָה a *priest*, Lev. 21 : 9., אֱיָשׁ בְּנֵי־יִשְׂרָאֵל Hebrews, Ex. 2 : 13., אֱיָשׁ אֶחָדִים brethren, Gen. 13 : 8. Also referring to inanimate things, e. g. וַיַּעֲשֵׂה יְהוָה לְקָרְבָּנָת רְשָׁעָה and he put each piece one against another, lit. opposite its companion, Gen. 15 : 10.

§ 819. 1. The noun בָּן son. This is frequently used idiomatically in construction with nouns both concrete and abstract. It is chiefly employed to denote a person, e. g. בְּרָאָם son of man, poet. for man, Jer. 49 : 18, 33. Ezek. 2 : 1, 3. 3 : 1. &c., בְּבִרְכָּרִי a *son of my house*, i. e. a house-born servant (Lat. *verna*), Gen. 15 : 3., בְּרִכְלִינִים a son

* The noun אָנָשׁ is occasionally omitted where it can readily be supplied by the reader, and the abstract noun alone retained, e. g. תְּמִלְחָה Ps. 109 : 4. for אֲנָשִׁי תְּמִלְחָה Dan. 9 : 23. for חַצְבָּרוֹת אֲנָשִׁי, נְלָמָדָה Judg. 5 : 30. for אֲנָשִׁי נְלָמָדָה; so תְּמִלְחָה Prov. 14 : 1. for אֲנָשִׁי תְּמִלְחָה. To these may be added the expressions תְּמִלְחָה 1 Kings 22 : 36., קְזַבְּבָחָה Is. 41 : 24. (see §§ 755. 1., 756).

of old age, i. e. a child begotten in old age, 37 : 3., *a son of iniquity*, a vile person, 1 Sam. 25 : 17., so בָּנָעַלְתָּה a wicked one, Ps. 89 : 23., בָּרִירֵל a worthy man, 1 Kings 1 : 52., בָּרְחַלְתָּה one deserving of chastisement (§ 799. 1. b.), Deut. 25 : 2., so בָּרְמֹתָה one worthy of death, 1 Sam. 20 : 31. 26 : 16., בָּנָשׁוּשׁ מְאֹורָה שֶׁבֶת the son of six hundred years, i. e. a man six hundred years old, Gen. 7 : 6. 17 : 25. 21 : 5. &c.; בָּנָי הָעָם sons of God, i. e. superior men (§ 791), Gen. 6 : 2., בָּנָי אֱלֹהִים the children of the people, i. e. the common people, Jer. 26 : 23., בָּנָי עַמִּי the children of my people, my countrymen, Gen. 23 : 11., בָּנָי קָדָם natives of the East, 29 : 1. Judg. 7 : 12., בָּנָי אֲבִירֹן sons of the poor, poor people, Ps. 72 : 4., so בָּנָי חִילָן valiant men, Deut. 3 : 18., בָּנָי בִּנְרוּלָן sons of affliction, afflicted ones, Prov. 31 : 5., בָּנָי חַלְקָה sons of leaving, i. e. who are left behind, orphans, v. 8., בָּנָי תְּמִימָה persons condemned to death, Ps. 102 : 21.

2. This noun is likewise applied to animals and even to inanimate things, e. g. בָּנָי אַרְנוֹן his ass's colt, Gen. 49 : 11., בָּנָי יְנָה a young dove, Lev. 12 : 6., בָּנָי בָּקָר a son of oxen, a bullock, Ex. 29 : 1. Lev. 4 : 3. 9 : 2., בָּנָי לִילָה a lamb a year old, Ex. 12 : 5., בָּנָי שָׁׁה a night old, said of a gourd, Jon. 4 : 10. ; בָּנָי בְּיִצְאָן sons of sheep, lambs, Ps. 114 : 4., בָּנָי יְנָבָה young ravens, 147 : 9., בָּנָי רַקְעָה sons of lightning, i. e. swift as lightning, applied to birds of prey, Job 5 : 7., בָּנָי קָשָׁׁה sons of the bow, arrows, 41 : 20., also called בָּנָי אַקְפָּה sons of the quiver, Lam. 3 : 13.

§ 820. 1. The noun בָּת daughter. This is employed in a manner similar to the preceding, e. g. בָּת הַשְׁׁבָרִים the daughter of women, a young woman, Dan. 11 : 17., בָּת בְּדָלִילָה a wicked woman, 1 Sam. 1 : 16., בָּת תָּשְׁעִירִים שְׁנָה a woman ninety years old, Gen. 17 : 17.; it is frequently placed in construction with the names of cities and countries by the poetic writers to personify them (see § 494. II. 1. b.), and hence to denote the inhabitants, e. g. בָּת צִיּוֹן the daughter of Zion, i. e. Zion, meaning the inhabitants of Jerusalem, Is. 1 : 8. 10 : 32. Jer. 6 : 2, 23. Ps. 9 : 15. &c., called also Is. 37 : 22. Zech. 9 : 9., בָּת בָּבֶל the Babylonians, Zech. 2 : 11. Ps. 137 : 8., בָּת צָוָר the Tyrians, Ps. 45 : 13., בָּת אֹדָם the Edomites, Lam. 4 : 21., בָּת מִצְרָיִם the Egyptians, Jer. 46 : 11., so בָּת עַמִּי = בָּת עַמִּי my countrymen, Is. 22 : 4. Jer. 14 : 17. ; * בָּתָןֹתָה הָאָדָם the daughters of man, i. e. common women, Gen.

* The expression בָּתָןֹתָה בָּת צִיּוֹן 2 Kings 19 : 21. Is. 23 : 12. Lam. 2 : 13., where the indefinite construct בָּתָןֹתָה is employed instead of the definite construct בָּתָןֹתָה, is to be rendered the virgin daughter of Zion (see § 815. 1. note.); so בָּתָןֹתָה בָּת מִצְרָיִם Jer. 46 : 11., בָּתָןֹתָה בָּת בָּבֶל Is. 47 : 1., בָּתָןֹתָה בָּת בָּבֶל Jer. 46 : 11., בָּתָןֹתָה בָּת בָּבֶל 14 : 17.

6 : 2, 4., בָּנוֹת הַשִּׁיר the daughters of song, songstresses, Eccl. 12 : 4., בָּנוֹת פְּלִשְׁתִּים the daughters of the Philistines, the Philistine women, Ezek. 16 : 27., בָּנוֹת הַגּוֹיִם the daughters of the nations, i. e. the inhabitants of foreign lands, 32 : 16.

2. Also applied to animals and inanimate things, e. g. בָּתֵּן הַעֲנִיה the daughter of the ostrich, i. e. the ostrich, Lev. 11 : 16., עֵז בֶּן־שָׂנָה a she-kid a year old, Num. 15 : 27., בָּתֵּן אֵין the daughter of the eye, i. e. the pupil, Ps. 17 : 8., בָּתֵּן־אֲשָׁרִים a daughter of cedars, i. e. set in cedar, Ezek. 27 : 6.

§ 821. 1. The noun **בעל** master, owner. This is often placed in construction with the name of some thing or quality which characterizes its possessor, so that the compound expression fulfils the office of an attributive,* e. g. בעל אֲשָׁה the possessor of a wife, a married man, a husband, Ex. 21 : 3, 22., בעל שָׂעֵר a possessor of hair, a hairy man, 2 Kings 1 : 8., בעל הַחֲלָמוֹת one who has dreams, a dreamer, Gen. 37 : 19., בעל אַף a possessor of anger, a choleric person, Prov. 22 : 24., בעל נִפְשָׁת who possesses desire, having a strong appetite, 23 : 2. (or it may be rendered one desirous of life). בעל דְּבָרִים a possessor of affairs, one who has business, Ex. 24 : 14.; בעל רַדְעִים possessors of arrows, archers, Gen. 49 : 23., בעל בְּרִית possessors of a covenant, confederates, 14 : 13.

2. Applied likewise to animals and inanimate things, e. g. בעל כְּנָתָת possessed of wings, a bird, Prov. 1 : 17., בעל הַקְרִינִים which has two horns, said of a ram, Dan. 8 : 6., בעל פְּרִטְיוֹת having many edges (teeth), said of a threshing-dray, Is. 41 : 15.

For various other nouns, such as יְמִין, יְמִינָה, בְּנִית, בְּנִיתָה, קָרְבָּן, &c., which are idiomatically employed in like manner, the reader is referred to the lexicons.

Repetition of Nouns.

§ 822. Besides the use of two different nouns in the state of construction or apposition, to express a single specific idea, we not unfrequently meet with a repetition of the same noun, the two words being placed in apposition in order to give various emphatic meanings to the idea they convey.

* The Arabic word **وْصَاحِبٌ**, possessor, and **صَاحِبٌ**, master, owner, are employed in this manner more extensively than the Hebrew **בָּעֵל**.

§ 823. The repetition of a word is often very appropriately used to signify a repetition of the object it denotes with regard to number. Thus,

1. a. It signifies distribution, e. g. שְׁנִים שְׁנִים two by two, Gen. 7 : 9., שְׁלֹטֶת שְׁלֹטֶת little by little, Ex. 23 : 30., לְנַחֲחֵת לְנַחֲחֵת piece by piece, Ezek. 24 : 6.

b. And thus it often supplies the place of the adjective pronoun each, e. g. עָדָר עָדָר לְבָדוֹ each drove by itself, Gen. 32 : 17., אָרֶשׁ אָרֶשׁ אַיִל לְבִירָה אָב a rod for each household, Num. 17 : 17., שְׁלֹטֶת קְנֻפִים שְׁלֹטֶת קְנֻפִים a man to each tribe, Josh. 3 : 12., שְׁלֹטֶת אַדְدָךְ לְשָׁבֶט each one had six wings, Is. 6 : 2., שְׁלֹטֶת יְדֵיו וְאַזְבְּלָעָה רְגָלָיו שְׁלֹטֶת שְׁלֹטֶת the fingers of his hands and the toes of his feet were six by six, i. e. each of his hands had six fingers and each of his feet six toes, 2 Sam. 21 : 20. 1 Chron. 20 : 6. Sometimes the entire phrase is repeated, e.g. מִטְחָה לְנַשִּׁיאָא אָדָד מִטְחָה לְנַשִּׁיאָא אָדָד מִטְחָה לְנַשִּׁיאָא אָדָד and when occasion requires, more than once, e. g. וְקַמְתָּאָר תְּחִתָּה שְׁנִי וְקַמְתָּאָר תְּחִתָּה שְׁנִי הַקְנִים מִפְעָה וְכַטְהָר תְּחִתָּה שְׁנִי הַקְנִים מִפְעָה and a knob under each of its three pair of branches, Ex. 25 : 35.

c. It is likewise often used to designate a whole class of objects taken individually, and then supplies the place of the adjective pronoun every; a construction most common with nouns denoting periods of time,* e. g. שְׁנָה שְׁנָה שְׁנָה year by year, every year, Deut. 14 : 22., so every day, Ex. 16 : 5. Is. 58 : 2., שְׁבָתָה שְׁבָתָה שְׁבָתָה every sabbath, 1 Chron. 9 : 32., שְׁבָרָק בְּשָׁבָר every morning, 2 Sam. 13 : 4. Ezek. 46 : 15. אִישׁ אִישׁ אִישׁ every man, Ex. 36 : 4. Lev. 17 : 3. They are occasionally united by the conjunction וְ, e. g. יוֹם יוֹם every day, Esth. 3 : 4., מִדְיָנִיהָ יְמִינִיהָ every province, 1 : 22., עִיר עִיר עִיר every city, 8 : 17.†

2. a. It is used also to signify plurality, either in the singular, e. g. עָשָׂרִים עָשָׂרִים several tenth deals, Num. 28 : 13, 21., many a sword, Ezek. 21 : 14., many generations, Deut. 32 : 7., אִישׁ אִישׁ אִישׁ this and that man, Ps. 87 : 5., צַו לְצַו צַו לְצַו צַו לְצַו צַו precept (added) to precept, precept to precept; line to line, to line to line; here a little, there a little, Is. 28 : 10, 18.; or in the plural, which it serves to strengthen, † e. g. בְּאַרְחוֹת בְּאַרְחוֹת many wells, Gen.

* In the New Testament the same construction is employed, e. g. ἡμέρας καὶ ἡμέρας, 2 Cor. 4 : 16., εἰς γενεὰν καὶ γενεάν, Luke 1 : 50.

† Occasionally the two words, as if to extend their application to the utmost, are placed in both genders, e. g. מִשְׁעָן וּמִשְׁעָן every support, Is. 3 : 1. Ecel. 2 : 8., or in both numbers, e. g. שְׁהָרוֹת שְׁהָרוֹת every kind of wife, concubine, ibid.

‡ So too in Arabic, e. g. أَلْوَانُ أَلْوَانٌ many kinds, Kos. Chrest. p. 3.

14 : 10., גְּבִים גְּבִים חַמְרִים חַמְרִים many heaps, Ex. 8 : 10., many ditches, 2 Kings 3 : 16., many multitudes, Joel 4 : 14.*

b. And sometimes with the additional idea of variety, e. g. אֲבָן וְאֶבֶן divers weights, i. e. weights of different kinds, Deut. 25 : 13., so אַרְקָה וְאַרְקָה divers measures, v. 14. Prov. 20 : 10., לְבֵב רַבְבֵב a double heart, duplicity, Ps. 12 : 3.

§ 824. 1. Repetition is used also to convey emphasis in various other ways, and especially for the purpose of adding intensity to the idea conveyed by the nouns, e. g. צְדָקָה צְדָקָה perfect justice, Deut. 16 : 20., קִרְחֹות קִרְחֹות violent prancings, Judg. 5 : 22., or to indicate exclusiveness, e. g. בְּדַרְךָ בְּדַרְךָ by the highway alone, Deut. 2 : 27. Sometimes a qualificative is added to the second noun, to aid it in specifying the first more precisely, either as a qualificative, e. g. הַרְאָתָם הַרְאָתָם the red, this red (pottage), Gen. 25 : 30., בְּהָרוֹת בְּהָרוֹת bright spots, bright white spots, Lev. 13 : 38.; or as an emphatic predicate, e. g. הַקּוֹל קּוֹל יַעֲלֵב וְהַיְדִים יַרְאֵל הַבְּנָות בְּנָתָר וְהַבָּנִים בְּנָתָר the voice (is) the voice of Jacob, but the hands (are) the hands of Esau, Gen. 27 : 22., הַבָּנָתָן בָּנָתָן בָּנָתָן these daughters (are) my daughters, and these children my children, and these cattle my cattle, Gen. 31 : 43.

2. When the word repeated is an attributive or an abstract noun, it represents the quality designated as of superlative intensity, e. g. בָּשָׂר בָּשָׂר מְשֻׁהָה מְשֻׁהָה מְעֻלָּה very high, Deut. 28 : 43., ibid. בָּשָׂר בָּשָׂר מְעֻלָּה מְעֻלָּה very low, 1 Sam. 2 : 3., עַמְקָה עַמְקָה עַמְקָה very deep, Eccl. 7 : 23., מְאֹד מְאֹד very much, exceedingly, Gen. 30 : 43.† Sometimes the repetition is twofold, e. g. קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ holy, holy, holy, i. e. most holy, Is. 6 : 3., עֹזֶה עֹזֶה עֹזֶה utter destruction, Ezek. 21 : 32.

3. As in other languages, a word is emphatically repeated: a. As an exclamation of pain or grief, e. g. רָאֵשֶׁר רָאֵשֶׁר my head, my head! 2 Kings 4 : 19., בָּשָׂר בָּשָׂר my bowels, my bowels! Jer. 4 : 19., אֱלֹהִים אֱלֹהִים my God, my God! Ps. 22 : 1., בָּנָי אָבָשָׁלָם בָּנָי אָבָשָׁלָם my son Absalom, my son, my son Absalom! 2 Sam. 19 : 1, 5. b. In earnestly calling upon one, e. g. אֶבְרָהָם אֶבְרָהָם Abraham, Abraham! Gen. 22 : 11., שְׁמוּאֵל שְׁמוּאֵל Samuel, Samuel! 1 Sam. 3 : 10. c. And occasionally תְּרִיכֵל תְּרִיכֵל תְּרִיכֵל יְהוָה תְּרִיכֵל תְּרִיכֵל יְהוָה the very temple of the Lord, Jer. 7 : 4.

* In the following instances the singular and dual forms are employed, viz. חַמְרָה חַמְרָה many maidens, Judg. 5 : 30., חַמְרִים חַמְרִים many heaps, 15 : 16.

† Occasionally a synonym derived from the same verb is used as the second term, e. g. שְׁוֹאָה וּמְטָאָה desolate and waste, Job 30 : 3. 38 : 27. Ezek. 6 : 14. 32 : 15. 33 : 28, 29., שְׁמַרְתָּה שְׁמַרְתָּה a strict sabbath, Lev. 23 : 3.

CHAPTER VI.

RELATIONS OF NOUNS TO VERBS.

§ 825. THE immediate relations of nouns to nouns denoted by the Hebrew construct state and discussed in the preceding chapter, correspond for the most part to those expressed by the Indo-European genitive; the relations borne by a noun to a verb or to a noun and verb, which will form the subject of the present chapter, are those that give rise to all the other cases of the occidental languages, as the nominative, dative, accusative, &c. The number of cases in a given language depends on the modes it employs to designate these various relations, which modes are of two kinds, viz. the *subjective*, or that in which the noun denotes the author of the action, or agent, and the *objective*, or that in which it represents the object on which the action is directly or indirectly exerted.

SUBJECTIVE RELATION.

§ 826. In this as in other languages the subject always stands in a direct relation to its verb, which if transitive denotes an action proceeding from it, and if intransitive specifies its state of being. A noun employed as a subject in Hebrew, like the nominative in most other languages, retains its original form unchanged,* as בָּרָא אֱלֹהִים Deus creavit.

OBJECTIVE RELATION.

§ 827. All the modes employed in different languages to denote the various objective relations of nouns to verbs, may be reduced to the following: either, 1. the noun remains unchanged, and its relation is

* In Sanscrit the nominal theme of certain nouns receives a termination also when forming the subject of a verb.

pointed out by its position alone ; 2, or it undergoes a change of termination, which indicates the part it plays in the proposition ; 3, or the same purpose is effected by the use of prepositional particles ; 4, or both inflections and particles are employed.

§ 828. In the Hebrew, which, as we have already observed, is to be ranked among the moderately inflected languages, a noun also when in an objective relation retains its simple form, either preceded or not by the illustrative particle **וְ**, whenever such relation is *direct*, whether actually so or viewed as such by the writer. When however the relation is both *indirect* and is viewed by the writer as such, it is pointed out for the sake of perspicuity by means of a preposition.*

* While the Hebrew and Aramaic nouns end in a consonant, those of the literary Arabic, by far the most highly inflected of the Shemitish languages, terminate in a vowel. To indicate the several relations in which a noun stands to the rest of the proposition, the three Arabic vowels are employed in the following manner : 1st. when a noun constitutes the subject of a verb, it takes the

vowel *Dhamma* (= Hholem), e. g. **عَرَّالْ مَرَضَ** *a gazelle once was sick*, Loc. fab. 3.; 2dly, when it stands in immediate relation to another noun in the construct, or in an indirect relation to a noun or verb indicated by a preposition (which in effect is an abstract noun), it receives the vowel *Kesra* (= Hhirk),

e. g. **قَطْ مَرَضَ دَخَلَ إِلَى دُكَانِ حَدَادِ** *a cat once went into a blacksmith's shop*, Loc. fab. 28., **أَحَبَابُهُ مِنْ أَلْوَحُوشِ** *his companions among the wild beasts*, Loc. fab. 3. (in Persian the first noun takes i, with which compare the Latin gen. term. i); 3dly, when it specifies a verb, either as its direct complement or used adverbially, the vowel *Fatha* (= Pattahh) is employed, e. g.

أَدْعُوا رَبَّكُمْ تَضَرَّعًا وَخُفْيَةً *call upon your Lord (in) public and (in) private*, i. e. publicly and privately, Kor. 7: 53, 54. This last state of the Arabic noun therefore does not correspond to the occidental accusative case; so that what is called its adverbial use is not equivalent to that of the Greek or Latin accusative with *xata* or *secundum* understood: and hence it is neither necessary nor proper to endeavour to account for the absolute use of nouns in Hebrew, as some have done, by comparing them to the classic accusative through the Arabic. In Ethiopic a noun ending in a long vowel, either *a*, *ɛ*, or *o*, retains its original form, as in Hebrew: but those ending in a short vowel change *u* or *e* into *ā*, and *i* into *ɛ*, to indicate every kind of relation whether direct or indirect to a verb or noun, except the subjective.

Objective Relations viewed as Direct.

§ 629. An object-noun is said to be in direct relation to its governing verb when the action denoted by the latter is exercised immediately upon the former. In Hebrew this relation is indicated by the position which the noun assumes, frequently though not always with the assistance of the illustrative particle **תֵּן** *to wit, namely,* which serves to point it out more particularly (§ 676). As a preliminary to the discussion of the objective relations of nouns to verbs viewed as direct, we will show in what cases this particle is employed, and in what omitted.

Use of the Illustrative Particle *奴*.

§ 830. The object of a transitive verb is usually preceded by the particle **EN** when rendered definite by any of the circumstances detailed §§ 717. II. 1. 2. 719, *et seqq.*; but before a noun which is to be left indefinite it is not inserted, since the very act of thus pointing out the noun would render it in a measure definite.

A. § 831. Consequently this particle appears only in the following cases.

- Before proper nouns, e. g. וַיַּדְעֵ אֶת־אָדָם יְרוּשָׁלָמִים and the man knew Eve, Gen. 4:1., וַיַּלְכֵל אֶת־אָבָרִם and he begot Abram, 11:26, 27, 31. 15:19., וַיַּנְחֵל אֶת־עַמְלֵק and he smote the Amalekites, 1 Sam. 14:48., וַיַּבְאֵ אֶת־הַוֹּנְכָן אֶת־דָּבָר and Jonathan brought David to Saul, 19:7., אֲהָבֵ אֶת־יְהֹוָה love ye Jehovah, Ps. 31:24. 34:5.

2. Before nouns with the article, e. g. **וַיַּרְא אֱלֹהִים אֶת־חָדָר** *and God saw the light*, Gen. 1 : 4, 7, 16, 21, 25, 27, 28, 29., **וַיַּצְא יְהוָה** *and the Lord God formed the man*, 2 : 7, 8, 15, 22. **3 : 24.** *when thou tillest the ground*, 4 : 12., &c. &c.

3. Before nouns with a pronominal suffix, e. g. אָדָם קָلַב שֶׁמְעַנְתִּי I heard thy voice, Gen. 3:10., אֲשֶׁר פָּצַחַ אֲדֹפְרָה which has opened her mouth, 4:11, 17, 24, 25, 26., וַיִּקְרָא אֲדֹשָׁמוֹ שֵׁן and he called his name Seth, 5:3.; וְהַקְרָתִי and I will establish my covenant with thee, 6:18., &c. &c.

4. Before nouns in construction with a definite noun, e. g. **וַיְהִי** **אָרֶד** **כָּל** **פְּנֵי** **הָאָדָם** and it watered the whole surface of the earth, Gen. 2 : 6, 19., **וַיְשִׁמְעוּ** **אָדָמָיו** **יְהוָה** and they heard the voice of the Lord,

3 : 8, 24., וַיַּרְא בָּנֵי־אֱלֹהִים אֶדְבָּנוֹת הָאָנָם and the sons of God saw the daughters of man, 6 : 2., וַיַּרְא שֶׁעָשָׂה אֱלֹהִים and thy seed shall possess the gate of their enemies, 22 : 17. Deut. 10 : 16.

וַיַּדַּע אֶת־שְׁמָךְ הַזָּקָן לְבָנֵי־הַקָּדוֹשׁ and he knew what his younger son had done to him, Gen. 9 : 24. 18 : 19. 27 : 45. &c., קָרַא אֶת־שְׁמָךְ אֲשֶׁר אָנֹכִי מְצַוֵּית observe what I command thee, Ex. 34 : 11. Lev. 9 : 5. Mic. 6 : 1. Lev. 1 : 16 : 3., וְאֶלְכֶיךָ אֶת־שְׁמָךְ אֲשֶׁר־תְּعַשָּׂה and I will show thee what thou shalt do, 1 Sam. 16 : 1. בָּקַשְׁתִּיר אֶת־שְׁמָךְ הַצְּלָבוֹת whom they have cast into the dungeon, Jer. 38 : 9. Zech. 12 : 10. ; or its fragment פָּנָה (§ 637), e. g. בָּקַשְׁתִּיר אֶת־שְׁמָךְ הַצְּלָבוֹת נָמָשׁ I sought him whom my soul loves, Cant. 3 : 1, 2, 3, 4.

בְּאֶת־זְדָחָה לֹא זָהָר yet this ye shall not eat, Lev. 11 : 4, 9, 21., בְּרֵית בְּרִית yet this (fellow) in the prison, 1 Kings 22 : 27., בְּאֶת־זְדָחָה זָהָר כִּפּוֹתָה God has set the one over against the other, Eccl. 7 : 14.

¶ 832. 1. When the object consists of two or more nouns, the particle אֲתָם is repeated before each of them, e. g. בָּרָא אֱלֹהִים אֶת־הָשָׁמְרִים וְאֶת־הָאָרֶץ God made the heavens and the earth, Gen. 1 : 1. 3 : 24., שְׁפָחָה אֶת־קְבָרָה אֶת־אָבָרָהָם וְאֶת־שְׁרָה אֶשְׁתָּו וּתְּנָשָׁרָה there they buried Abraham and Sarah his wife, 49 : 31. 1 Sam. 7 : 4., וְאֶת־שְׁאֵיל וְאֶת־נָצְרָו and Samuel took Saul and his attendant, 1 Sam. 9 : 22. 31 : 2., וְיִצְחָק וְאֶת־שְׁמִינָה אֶת־שְׁאֵיל וְאֶת־נָצְרָו and God made the wild beast after its kind, and the cattle after its kind, and every creeping thing upon the earth after its kind, Gen. 1 : 25. 5 : 32. 6 : 10. 8 : 1., וְאֶת־קְנָעָן וְאֶת־סִידָן וְאֶת־כָּנָעָן וְאֶת־גָּבָרָיִן and Canaan begot Sidon his first-born, and Heth, and the Jebusite, &c. 10 : 15, 16, 17, 27, 28, 29. Lev. 8 : 2.

2. This is also frequently the case when one or more nouns are in explanatory apposition with another, e. g. וַיַּקְשִׁיכְנָה אֶת־יוֹסֵף אֶדְכְּתָבָתוֹ and they stripped Joseph of his coat of (many) colours, Gen. 37 : 28., וַיַּעֲשֵׂה אֱלֹהִים אֶת־שְׁנֵי הַמְּאוֹת הַגְּדוֹלִים אֶת־הַמְּאוֹר וְאֶת־הַמְּאוֹר הַקָּטָן וּתְּנָשָׁרָה קָדוֹד אֶת־בְּנֵךְ אֶת־רַחוֹקָה take now thy son, thine only one, Isaac, 22 : 2.

¶ 833. The use of the illustrative particle is not confined to objects governed by a finite verb alone, but is extended to the case in which the action is denoted by an infinitive, participle, or other verbal noun. As the two former partake of the nature both of nouns and verbs (see § 473. 2.), a noun denoting the object of an action expressed by

one of them may be placed with it in regimen, as has already been shown (§§ 797. 2., 800. 3. a.), or in a direct objective relation, which may be indicated by the particle **את**. Hence we find,

1. Infinitives followed by **לְעֹבֶד אֶת־הָרָם** *to till the ground*, Gen. 2 : 5, 10. 3 : 24. 4 : 11. 8 : 10., **אַחֲרֵי הַזְּלִיזָן אֶת־שְׁחָתָה** *after his begetting Seth*, 5 : 4, 16, 19., **וְאַתָּה כָּל־בָּיתָךְ** **וְאַתָּה אֶת־אַחֲרֵי מֶלֶךְ** **וְאַתָּה כָּל־בָּיתְךָ** *to call Ahimelech and all his father's house*, 1 Sam. 22 : 11., **לְלִיחָד אֶת־אַחֲרֵי אֶת־חַבְלָן** *bearing his brother Abel*, Gen. 4 : 2.

2. Participles followed by **את**, e. g. **אַתָּה הַפּוֹה מִלְכָות אֶת־הָרָם** *whither (are) these carrying the ephah?* Zech. 5 : 10., **וְאַנְתִּי הַנְּגִיד מִקְרָם** *behold I (am) about to establish my covenant with you*, Gen. 9 : 9., **וְאַתָּה עֲבָרִים עַבְרָם אֶת־הַיַּרְדֵּן** *ye (are) about to pass over the Jordan*, Deut. 11 : 31. 1 Sam. 23 : 4., **וְאַתָּה כָּל־אֶחָץ כִּישׁ** *flowing round the whole land of Cush*, Gen. 2 : 13, 14. Deut. 11 : 7.

3. Other verbal nouns followed by **את**, e. g. **דֶּשֶׁת אַת יְדֹוֹת** *the knowledge of the Lord*, lit. knowing the Lord, Is. 11 : 9., **לְאַהֲבָה אֶת־יְהָוָה** *to love the Lord your God*, Deut. 11 : 13. 1 Kings 10 : 9. Hos. 3 : 1. 2 Chron. 2 : 10., **קְדוּשָׁה אֶת־הַמִּשְׁמָךְ** *for the salvation of thy people*, lit. for saving, &c. Hab. 3 : 13., **כִּמְחֻפְבָּת אֱלֹהִים אֶת־סָדָם** *as God overthrew Sodom and Gomorrah*, Amos 4 : 11.*

B. § 834. But when the writer wishes to mention a noun in a direct objective relation indefinitely, and not to attract the reader's attention to it, he omits the particle **את** as not required, e. g. **לְעַשֵּׂה אֶתְנוּ** *let us make man*, Gen. 1 : 26. 3 : 7., **אָרַבְתָּ אֶשְׁתְּךָ וּבֵין הָאָשָׁה** *I will put enmity between thee and the woman*, 3 : 15., **וַיַּעֲשֵׂר אֱלֹהִים רְוחֵךְ** *and God*

* In a comparatively few instances we find this particle employed also to point out more particularly the subject of a passive verb, e. g. **וַיַּבְשֵׂה אֶת־כָּל־הַיְתָרִים** *and it was destroyed, to wit, every living thing*, Gen. 7 : 23. 17 : 5. 27 : 42. Ex. 10 : 8. 21 : 28. 25 : 28. 27 : 7. Num. 32 : 5. Deut. 12 : 22. 1 Kings 2 : 21.: and occasionally though seldom of a neuter or active intransitive verb, e. g. **וְיַדְיוֹ** *to his hand* and **וְאַרְשֵׁה אֶת־קָדְשָׁיו** *to his hallowed things* shall be his, Num. 5 : 10., **כִּי־רַיְתָבְנָא לְאַחֲרֵי אֶת־הַרְצָחָה** *if it please my father, to wit, (to do) wrong to thee*, 1 Sam. 20 : 13. 2 Sam. 11 : 25., **כִּי־לְכָל־הַבָּרוּל נָפַל אֶל־הַדְּבָרִים** *the iron itself fell into the water*, 2 Kings 6 : 5.; or after the particle **שֶׁ** expressed or understood (§ 698. 1. b. note.), e. g. **אֵם שֶׁ** *mother* **תַּבְעַט לְבָנֶךָ אֶת־אַרְצָךְ** *if it be indeed your desire*, Gen. 23 : 8. 2 Kings 10 : 15., **בְּשָׁמָר שֶׁ** *is it too little for us, the iniquity of Peor?* Josh. 22 : 17. It is also placed before a word in specifying apposition with another in either of the cases described, e. g. **חַלְבָּה אֶת־גְּנַגְלָוּ** *he was diseased, to wit, his feet* (were diseased), i. e. he was diseased in his feet, 1 Kings 15 : 23., so **בְּשָׁמָר שֶׁ** *is in his being circumcised in the flesh of his foreskin*, Gen. 17 : 25.

וַיְמַצֵּא אָרֶץ דָּשָׁה עַטְבָּם מִזְרָעָה זָרָעַ לְמִינְיוֹתָו וְעַצְמָה וְעַלְפָרִי and the earth produced grass, herbs yielding seed after their kind, and trees bearing fruit, 1 : 12. 3 : 16. Ex. 21 : 2. 22 : 9.*

§ 835. Accordingly the illustrative particle is not requisite like the occidental accusative to point out a word as the object of a proposition, it being employed only when the writer designs to direct attention particularly to the fact. When such is not the case, the noun is placed either before or after the verb without it, and even in cases where according to the foregoing rules it might be expected. And also when the object of the verb consists of two or more nouns, we find it sometimes placed before one and omitted before the rest, according to the subjective view of the writer. Thus,

1. a. The particle **וְ** is sometimes omitted before a direct definite object placed after a transitive verb, e. g. **לֹא תִּאכְלֶל הַנֶּפֶשׁ** thou shalt not eat the life, Deut. 12 : 23. 14 : 25, 26. 19 : 3., **וְרִכְלֵל אֱלֹהִים** and God finished his work, Gen. 2 : 2. 3 : 16. 8 : 9. 17 : 2., **שַׁוְתֵרִי רְהֻווָה** I set the Lord always before me, Ps. 16 : 8., **לֹא תִּפְרַג בְּבוּלָךְ** thou shalt not remove thy neighbour's boundary, Deut. 19 : 14.; alsoq after an infinitive, e. g. **לְאַכְלֵל מֵצֶבֶר נָגָבָה** to eat the tithe of thy corn, Deut. 12 : 17., or a participle, e. g. **כְּלֹהֲרֹג קַיִן** who slays Cain, Gen. 4 : 15., and **וְמִתְהַבֵּב אָבָיו וְאָמָרָה** and who strikes his father or his mother, Ex. 21 : 15, 17.

b. And also when the object is placed first, e. g. **וְהַדֵּם לֹא תִּאכְלֶל וְמוֹרָאָבָם יִתְּפַנֵּן וְנִתְּפַנֵּן** the blood ye shall not eat, Deut. 12 : 16. **פְּחַדְךָם וְמוֹרָאָבָם יִתְּפַנֵּן וְרֹאָתָה** the Lord shall put the fear of you and the dread of you, &c. 11 : 25., **וְעַרְנוּתָה אָבָרָהָם לֹא רָאָה** and they saw not their father's nakedness, Gen. 9 : 23.

2. a. When the object consists of two or more nouns, the particle may be wholly ommitted, e. g. **וַיִּקְרָא אַהֲרֹן וּמֹרִים** and he called Aaron

* In some instances **וְ** is prefixed to nouns that are indefinite, when the writer desires to lay a stress upon them, e. g. **כִּי־בְּרִיאָה שֹׂר אֲרוֹאָה אֲנָשָׁה אֲנָשָׁה** if an ox gore a man or a woman, Ex. 21 : 28. (the words **אֲנָשָׁה** are here rendered emphatic, as denoting human beings in contradistinction to the animal **שֹׂר**), **כִּי־אֲנָשִׁים רְשִׁيعִים הָרְבָה אֲנָשִׁים צְדִיקִים** how much more when wicked men have slain a righteous man! 2 Sam. 4 : 11. Or when the noun may be regarded as logically definite although not actually so in form, e. g. **וַיִּקְחָה אֲתָח־צִדְקוֹת הָעֵדָה בְּיָדָם** so the people took (their) food in their hands, Judg. 7 : 8. (**צִדְקוֹת** for **צִדְקוֹת**, the illustrative particle, by rendering the noun definite like the article, supplies the place of a pronominal suffix, see § 720. II. 1.), so **וַיַּעֲשֵׂר נָשִׁים פָּלָנִים אֲרָנָה** and the king left (his) ten women (who were) concubines, 2 Sam. 15 : 16. 20 : 3.

and Miriam, Num. 12:5., וְאַסְפָּתָה דְגַנְךָ וְתוֹרֶשֶׁךָ וְרִשְׁוֹתֶךָ that thou mayest gather in thy corn, and thy wine, and thine oil, Deut. 11:14.

b. Or it may be prefixed to some, and not to others, e. g. *בְּמֵאַד־חֲנָרִי נֶם הַהֲלֹב הַכְּבָשָׂה עַבְדָּךָ thy servant slew both the lion and the bear, 1 Sam. 17:36., רִישָׁר וְרֹוחָה אֱלֹהִים כָּל־חָמָת הַשְׁדָה וְאֵת כָּל־עַלְמָת הַשְׁמָרִים and the Lord God formed all the beasts of the field and all the fowls of the air, Gen. 2:19., וְהַבָּאָתָם שְׁפָה עַל־תְּבוּכִים וְזַבְחִיכִים וְאֶת מַעֲשָׂרוֹתֶיכֶם וְאֶת תְּרוּמָתֶיכֶם וְזַרְבָּתֶיכֶם וְנִדְרָתֶיכֶם וְכָלָתֶיכֶם וְצַדְקָתֶיכֶם וְאֶת תְּרוּמָתֶיךָ וְנִדְרָתֶיךָ and thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and the heave-offerings of your labour, and your vows, and your free-will offerings, and the firstlings of your herds and of your flocks, Deut. 12:6. 14:12—18.*

§ 836. The different objective relations in which one or more nouns may stand to a verb are exceedingly numerous, their nature depending in a great measure on that of the individual terms. In Hebrew however they are all frequently viewed by the writer as direct, in which case they are not specified by means of a preposition, but are left to be ascertained from the relative position of the words and from the context. Having shown on what occasions the illustrative particle *אֲنֹ* is employed with nouns whose objective relation to a verb or verbal noun is viewed as direct, we will now exhibit the relations which Hebrew writers are accustomed to regard in this light.

A. With Transitive Verbs.

§ 837. The objective relation of a noun to a transitive verb or verbal noun is viewed as direct in cases corresponding to those where the immediate passage of the action upon the object is denoted by the occidental accusative. Thus,

1. When a noun from the same root is pleonastically employed to denote the product of the action, e. g. *צַדְרָע צַדְרָע producing seed, lit. seed-ing seed, Gen. 1:29., וַיְהִי תְּחִלָּם יוֹסֵף חֲלוֹם and Joseph dreamed a dream, 37:5. 40:5., לְבָבְךָ לְבָבְךָ speaking (thine own) words, Is. 58:13. Hos. 10:4., וְרִיבָם וְרִיבָם the Lord will plead their cause, lit. will quarrel their quarrel, Prov. 22:23., בְּכָה בְּכָה גָּדוֹל מִאַד they wept very much, lit. a very great weeping, 2 Sam. 13:36. Ezra 10:1.*

2. When the product of the action or the object on which it is directly exerted is denoted by some other word, e. g. *בְּרָא אֱלֹהִים אָתָה וְרָא הָשָׁמָרִים God created the heavens and the earth, Gen. 1:1.,*

אֶמְדָה אֶתְדָּחָרִים נַבְנָה כְּלֵנוּ יְהִי *let us build ourselves a city,* 11 : 4., *I will destroy man,* 6 : 7., **וַיַּאֲהַب יַעֲקֹב אֶת־רָחֵל and Jacob loved Rachel,** 29 : 18., **וַיַּרְא רֹסֶת אֶת־אֶחָיו וְיֵשׁ אֶת־עֲקָרְבָּנָה and Joseph saw his brethren,** 42 : 7., **עֲקָרְבָּנָה they disabled cattle,** 49 : 6., &c. &c.

§ 838. Two nouns may both be viewed in Hebrew as in direct objective relation with certain transitive verbs whenever either of them may properly be considered as the immediate complement of the verb, and are then construed without a preposition accordingly. This occurs,

1. a. With verbs which signify to make or call a thing something, e. g. **וַיַּעֲשֵׂה אֶת־מִעֵלָה דְּאֵפֶד בְּגִישָׁה אֲרָגָן and he made the robe of the ephod of weaver's work, or he made woven work into the robe of the ephod,** Ex. 39 : 22, 27., **וַיַּבְנֵה אֶת־הַעֲבָנִים מִזְבֵּחַ and he built the stones into an altar, or he built an altar of the stones,** 1 Kings 18 : 32., so **וַיְשַׁמְּחֵר נָיוּם מִקְרָנוֹת שְׁלָלָם וְנוּם I will make thy rulers peace,** Is. 60 : 17., **וַיְהִקָּרֵא אֶת־נַחֲלָתָךְ I will make the heathen thine inheritance,** Ps. 2 : 8.; **וַיִּקְרַא שֵׁם שֵׁהָן and she called his name Seth,** Gen. 4 : 25. 16 : 15. 19 : 37, 38., **וַיִּקְרַא אֶת־שְׂטָהַפְּקָדָם הַחֲוֹא בִּירָאֵל and he called the name of that place Bethel,** 28 : 19.

b. Or to make something out of something, e. g. **וַיַּצְא אֶת־אָדָם עַמְּרֵךְ and he formed man of dust,** or **he formed dust into a man,** Gen. 2 : 7., so **וַיַּעֲשֵׂה אֶת־אֶפְדָּה זָבֵב וְתַחֲנוֹן and they made the ephod of gold,** Ex. 28 : 6. 37 : 1. 39 : 30., **וַיַּעֲשֵׂה אֶת־מִזְבֵּחַ הַקְרָתָה עַצְּרֵי שְׁתִים וְיִעָשֵׂה אֶת־חַכְנוֹת שְׁלָשָׁה and he made the altar of incense of acacia wood,** 37 : 25. 38 : 1. Deut. 27 : 6., **וַיַּעֲשֵׂה אֶת־חַכְנוֹת שְׁלָשָׁה and they made the tunics of linen,** Ex. 39 : 27, 28. (§ 816. I. 1.).

2. a. With causative verbs usually of the Hiph'il form, when one noun signifies the secondary agent, and the other the object acted upon, e. g. **נְשַׁקֵּה אֶת־אָבִינוּ יְרַן let us make our father drink wine,** or **let us give our father wine to drink,** Gen. 19 : 32, 33, 35., **וְהַלְבֵּשְׁתָ אֶת־אַהֲרֹן and thou shalt dress Aaron with the tunic,** or more literally, **thou shalt make Aaron put on the tunic,** Ex. 29 : 5. Num. 8 : 11. 1 Sam. 17 : 38. Is. 50 : 3., **הַרְאֵת עַצְּמָךְ תְּהַלֵּל אֶת־אָבִיךְ thou hast shown thy people adversity,** i. e. thou hast caused them to see adversity, Ps. 60 : 5., **וְהַאֲכִלְתָּי אֶת־מִזְרָחָךְ אֶת־בָּשָׂרָךְ I will feed thy oppressors with their own flesh,** i. e. I will cause them to eat, &c. Is. 49 : 26. Ezek. 32 : 6.

b. Or when one noun denotes the object acted upon, and the other the instrument, e. g. **וַיַּכְלֵל יוֹסֵף אֶת־אָבִיו and Joseph nourished his father,** &c. **with bread,** or **he gave his father bread as nourishment,** Gen. 47 : 12. Jer. 31 : 14. Ps. 65 : 11., **וְמִלְאָה אֶת־הַמְּפֻקָּדָם הַיְהָ דָם וְקַיִם and they have filled this place with the blood of innocents,** Jer. 19 : 4.

Ezek. 8 : 17. 28 : 16. 30 : 11., וְחִפּוּרֵי אֶזְרָעֵל חַרְטָם, and I will smite the earth with a curse, Mal. 3 : 24., פְּלֹתָה נִפְשַׁר חַרְבָּךְ deliver my soul by thy sword, Ps. 17 : 13.

3. a. When the first noun denotes the immediate object of the verb, and the second for greater perspicuity the part acted upon, e. g. חַמְרָה אֶזְדְּכָלָאֲוִירָבִּי לְחַדְּבָן thou hast smitten all my enemies (to wit) the cheek-bone, i. e. thou hast smitten them on the cheek-bone, Ps. 3 : 8., יְנִתְקַרְאֵי אֶזְדְּכָלָאֲוִירָבִּךְ אַלְכָנָעָת and I will put all thine enemies to thee (to wit) the back, i. e. I will put their backs to thee, make them turn their backs, Ex. 23 : 27.

b. Also when the part is first mentioned, and afterwards that to which it belongs, e. g. מִזְצָן מִתְעִינִים קְמִירִי strike through the loins (to wit) his opponents, i. e. strike them through the loins, Deut. 33 : 11., רַקְבָּעַ אֶזְדְּקָלָבְּעִירָם נִפְשַׁת and he will spoil their spoilers (to wit) the soul, i. e. he will take away the soul, or life, of those who despoil them, Prov. 22 : 23.

§ 839. 1. When the transportation of something to a place or person is denoted, the name of such place or person as well as of the object transported is frequently viewed as in direct relation to the verb, and construed accordingly without a preposition, e. g. וַיַּקְרַב בָּלָק אֶזְדְּבָלָעַם and Balak took Balaam to the top of Peor, Num. 23 : 28., וַיַּהֲשִׂיר הַשְּׁלֵךְ אֶרְץ תְּפָאָרָה יְשָׁאָל he has cast down to earth the beauty of Israel, Lam. 2 : 1., לְהַשִּׁיב אֶדְאַבְנָר זָבָר to bring Abner word, 2 Sam. 3 : 11.

2. And even when the direction of something towards a place is indicated, e. g. נִקְרַשׁ כְּפָרוֹת הַשְׁמִימִים he spread his hands towards heaven, 1 Kings 8 : 22., וְתַחֲזֵא פָּרוּס עַנְיָרָה and thou hast raised thine eyes on high, Is. 37 : 23., שָׁאוֹר יְרַבֵּם קְדֻשָּׁה lift up your hands towards the sanctuary, Ps. 134 : 2. (or it may be rendered, raise your hands in holiness).

§ 840. Verbs signifying *to speak, question, reply, command, instruct, &c.*, may be viewed as in direct relation with the name of the person spoken to as well as of the thing spoken. The principal of these verbs are construed with nouns of the following kinds in direct relation.

לִבְרֵי דָבָר to speak, with an object-noun denoting the thing said, e. g. דָבָר speak ye a word, Is. 8 : 10. Jer. 45 : 1. 46 : 13., דָבָר speaking uprightness, i. e. uprightly, Is. 33 : 15., שְׁפָתָה וְתִשְׁפַּת your lips speak falsehood, Is. 59 : 3. Ps. 109 : 2. Prov. 18 : 23.; or with two nouns, denoting both the thing said and the instrument of speech, e. g. שְׁרָא וְרִבְרֵי אַרְשָׁה שְׁפַת חַלְקוֹת they speak falsehood to each other with flattering lips, Ps. 12 : 3. 109 : 2.

קָרַא and **זִעְקָה** or **זִעְקָה** to cry or call out, with a noun denoting the thing proclaimed, e. g. **וַיִּזְעַק צָעַקְתָּה גָּלְהָה** and he raised (lit. cried) a great cry, Gen. 27 : 34., **וְקָרְאֶתְם֙ דָּרוּר** and ye shall proclaim liberty, Lev. 25 : 10. Is. 61 : 1. Jer. 34 : 8, 15., **קָרַא צָוֵט** proclaim a fast, 1 Kings 21 : 9, 12. Jer. 36 : 9. Jon. 3 : 5. Ezra 8 : 21.; sometimes also indicating the cause, e. g. **חַמֵּס וְשָׁد אֲקָרָא** I cried out violence and robbery, Jer. 20 : 8., **אָזַעַק חַמֵּס** I cry out violence, Hab. 1 : 2.; the noun **קֹל** in an objective relation with either of these verbs denotes vehemence, e. g. **קֹלְרָא אֲקָרָא** I cry my voice, i. e. I raise my voice, cry aloud, Ps. 3 : 5., **וְאָזַעַק־קֹל גָּדוֹל** so **בְּכִי בְּכִי גָּדוֹל מְאֹד** and I cried extremely loud, Ezek. 11 : 13. (§ 733. 3. b.). The verb **בִּבְחָה** to weep, is construed in like manner, e. g. **בִּבְחָה** they wept very bitterly, lit. a very great weeping, 2 Sam. 13 : 36., **קֹל גָּדוֹל** **בְּבִיכִים** they wept very loud, 15 : 23., **בְּבִיכָה אֶת־דְּשֻׁרְפָּה** they shall bewail the burning, i. e. they shall weep on account of the burning, Lev. 10 : 6.

שָׁאַל to ask, with the name of the thing asked, e. g. **מְרִים שָׁאַל** he asked for water, Judg. 5 : 25., 1 Kings 3 : 10, 11., **חִירִים שָׁאַל** **מִנְחָה** he asked life of thee, Ps. 21 : 5. 40 : 7.; or of the person to whom the request is made, e. g. **שָׁאַל אָבָרִיךְ** ask thy father, Deut. 32 : 7. 1 Sam. 25 : 8., **וְפָרַ לֹא שָׁאַל** and they have not asked of my mouth, Is. 30 : 2. Job 21 : 29.; or of both person and thing, e. g. **שָׁאַל אֶת־הַלְּהָגִים תֹּרְהָה** ask the priests the law, Hag. 2 : 11.

לֹא עָנוּ הַעַם עַנְנָה to answer, with a noun denoting the reply made, e. g. **אָתוֹ דָּבָר** the people answered him not a word, 1 Kings 18 : 21. Is. 36 : 21., **וַיַּעֲנַן כָּל־הָעָם קֹל אֶחָד** and all the people answered one voice, i. e. made one reply, Ex. 24 : 3., **כָּל־דְּבָרָיו לֹא יַعֲנֵה** he will not give an account of any of his matters, Job 33 : 13.; or the person addressed, e. g. **וַיַּעֲנֵן עֶפְרוֹן אֶת־אַבְרָהָם** and Ephron answered Abraham, Gen. 23 : 14. Josh. 7. 20. 1 Sam. 8 : 18. 21 : 5, 6. 22 : 14. 25 : 10. Hos. 2 : 23, 24.

תֹּرְהָה to command, with the name of the thing commanded, e. g. **צָוָה מֹשֶׁה** Moses commanded us a law, Deut. 33 : 4., **וְצִוָּהָיָה אֶת־דְּבָרַתִּי לְכֶם** then I will command my blessing upon you, Lev. 25 : 21. Ps. 133 : 3.; or of the person to whom the command is addressed, e. g. **רִצְצָא אֶבְרִימֶלֶךְ אֶת־**

כָּל־הָעֵם and Abimelech charged all the people, Gen. 26 : 11. 50 : 2., כַּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ as the Lord commanded Moses, Ex. 12 : 50. Deut. 1 : 16. 27 : 11., וְאַחֲדָה עַם צִוָּה יְהוָה שְׁעָרָיו and Joshua commanded the people, Josh. 6 : 10. 1 Kings 8 : 58. So too the verb יִצְעַץ to counsel, take counsel: thus with the name of the advice given or taken, e. g. אִרְצֶנְךָ נָא עַצְמָה pray let me give thee counsel, 1 Kings 1 : 12. Is. 8 : 10., הַיָּא זָמָרוּת יִצְעַץ he takes evil counsel, 32 : 7. Hab. 2 : 10.

לְמַد to teach, with the name of the person taught, e. g. רְאַדְבִּינְיָרִים יְלִפְדוּן that they may teach their children, Deut. 4 : 10.; or of both person and thing, e. g. רַיְאמָר לְלִפְדָּר בְּיִרְחוֹרָה כָּפְשָׁתָן and he gave orders to teach the children of Israel the bow, 2 Sam. 1 : 18., בְּם אֲזִידְרָעוֹת לְמַפְדָּרִי אֲרַדְרִיכְוָן thou hast also taught the wicked ones thy ways, Jer. 2 : 33. Ps. 25 : 9. 51 : 15., הַמְלִמְדָר אָדָם דְּשֻׁתָּה who teaches man knowledge, Ps. 94 : 10. Eccl. 12 : 9.

B. With Intransitive Verbs.

§ 841. Although it cannot properly be said that the action denoted by an intransitive verb is directly exerted upon an object, yet when an object-noun is necessary to complete the sense which the verb alone would leave unfinished, it may and in Hebrew frequently is regarded as the immediate complement of the verb, and as such is construed without a preposition in the same manner as those of transitive verbs. Thus for instance, the verbs of motion or action often require an accompanying noun denoting the place to, from, or in which the motion or action is performed;* so likewise verbs which signify abundance and want take as their immediate complements the names of

* The following instances, in which according to Gesenius a preposition is omitted, will admit of a different explanation: thus in the passage בְּרִית אָבִיךָ Gen. 24 : 23., the word בִּרְית may be considered as a nominative, and the passage rendered accordingly, *is thy father's house a place for us to lodge in?* so too וְהַיָּה בְּגֹר וּבְבֶלֶם and the harp, viol, &c. are their amusements, Is. 5 : 12. (see § 707). In the passage בְּזָבְדָּר וּמְנַחָּר כְּפָה תְּבָעֵטָה 1 Sam. 2 : 29., the word כְּפָה may be rendered as the object of אָשָׁר צְבָרָה טְעַזָּב, thus, *why do you defile (my) habitation by means of my sacrifices and my offerings that I have commanded?*

those things of which plenty or the reverse is predicated, e. g. וַיֵּבֶן יִשְׁקֹב אֶרֶץ גָּנִים וְלָם and go to the land of Benjamin, Judg. 21 : 21., וַיֵּצְאוּ וַיָּעֲבֹר וַיָּעַלְמָה and Jacob came to Shalem, Gen. 33 : 18., they went out of the city, Gen. 44 : 4., וַיַּעֲלֶר אֶת־הַגְּלֹעַד and he passed over Gilead, Judg. 11 : 29. Josh. 15 : 10., בָּרוֹת פְּרֻלָּה Num. 30 : 11. 1 Kings 8 : 32. Amos 2 : 8., שָׂבָטִי עַלְתָּה I am sated with burnt offerings, Is. 1 : 11., אֲלִיכִים רַמְצָא it wants not liquor, Cant. 7 : 3.*

1. The majority of the verbs thus construed are *active intransitive*, or such as denote a motion; and the noun placed in a direct objective relation to them generally indicates the *place to* or *from* which the motion is made. The principal are the following:

לָקַח to walk, to go. The object-noun frequently denotes the place through which the motion is performed, e. g. לְכַדְּךָ אֶזְרָךְ thy walking through the wilderness, Deut. 2 : 7. Job 29 : 3. אֲרִיךְ הַלְּכָה which (is) the way he went? 1 Kings 13 : 12. Is. 35 : 8., thou shalt not walk in slander, i. e. shall not play the part of a slanderer, Lev. 19 : 16. Prov. 11 : 13. 20 : 19., הַלְּכָה אֶדְקָה walking in righteousness, i. e. acting righteously, Is. 33 : 15.† It frequently also signifies the place to which the motion is made, e. g. לְלִכְתָּה תַּרְשִׁישׁ to go to Tarshish, 2 Chron. 20 : 36., עֲלֵלִיָּה חַלְבָּי שָׁבֵר her children have gone into captivity, Lam. 1 : 5. So the verbs בָּרַח to flee, אָבַד to wander, e. g. וַיַּבְּרַח מִצְרָיִם and he fled to Egypt, 1 Kings 11 : 40. Hos. 12 : 13., תָּאָבְרוּ דָּרָךְ ye perish from the way, Ps. 2 : 12., מַקְרָב they wander through the desert, Is. 16 : 8. When signifying to flow, the verb חַלְבָּה takes as its complement the name of the fluid, e. g. חַלְבָּה הַגְּבֻרוֹת הַלְּכָה חַלְבָּה the hills shall flow milk, or, as we would say, with milk, Joel 4 : 18. The same is the case with the verb זָבַח, e. g. אֶרֶץ זָבַח יְרַבֵּשׁ a land flowing with milk and honey, Ex. 3 : 8, 17. Lev. 20 : 24. &c.

* These constructions, which are not unknown in English, are found to take place with the corresponding verbs in Arabic and Ethiopic.

† The participle thus followed by an abstract noun is usually regarded as in construction, and rendered accordingly, thus חַלְבָּה שְׁקָר a walker of falsehood, one who speaks falsehood, a liar, &c.

וַיָּבֹא *to come, to enter.* The object-noun frequently denotes the place to or into which the motion is made, e. g. וַיָּבֹא אֶרְצֵי כָּנָעָן *and they came to the land of Canaan*, Gen. 45 : 25. Num. 20 : 22. 1 Sam. 4 : 12., אֲנִי נִבְאַת בְּאָהָרֶן *a ship going to Tarshish*, Jon. 1 : 3., אִם בְּאַרְכֵי הָעִיר *if I enter the city*, Jer. 14 : 18., 42 : 18.; and occasionally that through which the motion is performed, e. g. בְּאַמְתָּבְכֶם מִצְרָיִם *on your coming into Egypt*, Num. 21 : 1.

וַיָּצַא *to go, to go out of, leave.* The object-noun denotes the place from which the motion is made, e. g. לֹא יָצַא הַשִּׁיר *he went not out of the city*, 2 Kings 20 : 4., יָצַא יְהוָה עַקְבָּוֹב *that came out of the loins of Jacob*, Ex. 1 : 5.; or to which it is directed, e. g. וַיָּצַא וַיָּלֹךְ *and go out to the field*, Gen. 27 : 3. Jer. 14 : 18., וַיָּצַא הַצְּרָאָה *and it shall go to Hazar-addar*, Num. 34 : 4.

וַיָּעַלְתָּ *to go up, ascend.* The object-noun denotes the place to or into which the ascent is made, e. g. עַלְתָּה מִשְׁכְּבֵךְ אֶבְרִיךְ *thou hast ascended thy father's bed*, Gen. 49 : 4., וְעַלְתָּה אֶזְדְּבָחָר *and go ye up into the mountain*, Num. 13 : 17. Judg. 9 : 48., רְעַלְתָּה שָׁמְרוֹת *they ascend to heaven*, Ps. 107 : 26.; when signifying to spring up, the object-noun shows in what this action is exhibited (comp. חַלְקָה), e. g. רְעַלְתָּה אֶרְטְּחִיהָ סִירִים *and her palaces shall spring up thorns, or with thorns*, Is. 34 : 13. The verb **וַיָּרַדֵּת** *to descend* is construed in like manner, e. g. וַיָּרַד בְּרִיחַת שְׂמֶשׁ *and he went down to Beth-shemesh*, Josh. 15 : 10. 24 : 4. Is. 52 : 4., וַיָּרַד תְּהוֹמָה *they descend to the depths*, Ps. 107 : 26., שְׁנֵי יָדָה פִּימָם *mine eye runs down with water*, Lam. 1 : 16.

2. This construction extends also to verbs which denote not an action but merely a state of being, called *neuter* verbs, a noun in objective relation to which denotes either the *place* in which the state exists or the *cause by* which it is superinduced.* The principal verbs of this kind that take after them a noun in direct objective relation are the following :

* In a few instances a noun is placed after a verb of this kind for the purpose of exemplification, and may then be regarded as in apposition with the subject, e. g. רַק וְכֹפֵא אַגְּדָל בְּמִזְבֵּחַ *only as regards the throne will I be greater than thou*, Gen. 41 : 40. 1 Kings 15 : 23.

יָשַׁב to sit, to dwell, e. g. וְהִיא יָשַׁב פֶּתַח־הַאֲهָל and he was sitting at the tent-door, Gen. 18 : 1., שְׁבֵרַי אַלְמִינָה בַּיְצָאָבֵרְךָ remain a widow in thy father's house, 38 : 11., שְׁבֵבַת הַגְּנָב who dwelt in the south, Num. 21 : 1. Ps. 9 : 12., שְׁבֵבַת הַהֲלֹות וּשְׁרָאֵל who dwellest amidst the praises of Israel, Ps. 22 : 4. So likewise the verb **עָמַד** to stand, e. g. וְעָמַד פֶּתַח־הַאֲהָל and it stood at the door of the tabernacle, Ex. 33 : 9. Num. 16 : 18. Josh. 20 : 4., וְעָמַד עַמְּדָה זְבַלָּה שְׁמַמְּתָה the sun (and) the moon stood still in their habitation, Hab. 3 : 11.

מַלְאָה to be full, e. g. מַלְאָה הָאָرֶץ חַסְט the earth was full of violence, Gen. 6 : 13., מַלְאָה הַבָּרוֹת מַלְאָה הָאָנָשִׁים וּמַלְאָה הַנְּשָׁרוֹת now the house was full of men and women, Judg. 16 : 27. 2 Kings 6 : 17., מַלְאָה הָאָרֶץ דֵּשָׁה אֲדִירָה the earth shall be full of the knowledge of the Lord (§ 833. 3.). Is. 11 : 9. So too the verbs שְׁבַע and רֻרוּ to be satisfied, sated, e. g. גַּשְׁבַּע לְחֵם ye shall be satisfied with bread, Ex. 16 : 12. Eccl. 5 : 9., שְׁבַעַי נְקָדִים I am full of tossings, Job 7 : 4., שְׁבַעַי נְקָדִים David was old and was full of days, 1 Chron. 23 : 1.; נְקָדִים let us satisfy ourselves with love, Prov. 7 : 18. **דְּסַבֵּר** to want, e. g. לֹא דְּסַבֵּרְתָּךְ thou hast lacked nothing, Deut. 2 : 7. 8 : 9., לֹא תִּשְׁאַל רְחוֹה לְאַרְחוֹסְרִי כָּל־טָבָב those who fear the Lord shall not want any good thing, Ps. 34 : 11. ; so מַסְכָּן תְּרוּמָה in want of an offering, Is. 40 : 20.

Indirect Objective Relations viewed as such.

§ 842. Whenever the objective relation of a noun to a verb either transitive or intransitive is indicated by the position alone, with or without the illustrative particle **אֵת**, it is evident that the Hebrew writer has viewed it as direct, whether it be of that immediate kind which is denoted by the occidental accusative or not. But when a noun standing in an indirect objective relation to a verb is viewed as such by the writer, he is careful to point out the fact with the requisite precision; and as Hebrew nouns have no inflections of case, he employs the only means for the purpose at his command, which are prepositions either separable or inseparable. Hence we often find the very same relations indicated in prose writing by prepositions which in the less precise language of poetry are left to be ascertained from the position and the context alone.

§ 843. We are therefore not called upon to consider all the objective relations in which a noun occurs unaccompanied by a preposition as actually direct. Neither should they be regarded as instances of omission on the part of the writer, but rather as the result of his manner of viewing the relation and of the energetic conciseness of poetic language.

§ 844. The several relations of nouns to verbs indicated by prepositions or prepositional prefixes, as well as the manner in which these particles are used to denote such relations, will be fully discussed in the chapter on Prepositions.

§ 845. From the statements in this and the preceding chapter it will be perceived that the relations into which a noun may enter with another noun or with a verb in the course of speech are designated in Hebrew in a manner essentially different from that observed in any language of the Indo-European family; since neither is the noun itself inflected, nor are certain particles invariably employed to designate these relations. It is therefore utterly erroneous to apply to Hebrew nouns the grammatical terminology of the languages of Greece and Rome, and to make out genitive, dative, and accusative cases where in reality they have no existence, and then coin rule after rule for their government, as many and indeed the majority of grammarians have hitherto done.

§ 846. The result of our inquiries then is, that the Hebrew language indicates the relations of nouns in a manner peculiar to itself and to the stock of languages to which it belongs, depending both on the kind of relation to be denoted and on the manner in which it is viewed by the writer himself. The whole may be briefly summed up thus:

1. The immediate relation of one noun to another is expressed either by a close connection of the two words, termed the construct state or state of regimen; or by a looser connection, called the state of apposition.
2. When the objective relation of a noun to a verb is direct, or is viewed by the writer as such, it is indicated by the position alone, with or without the assistance of the illustrative particle **מִן**.
3. When the relation of a noun to a noun or verb is indirect, and is so regarded by the writer, it is pointed out by means of a preposition, although neither in this nor in the preceding instance does the noun itself undergo any change.

CHAPTER VII.

PERSONAL PRONOUNS.

§ 847. In the varied and numerous relations in which a noun may stand to a noun or verb we also find that class of words, used for the sake of brevity to designate both persons and things with reference to the speaker (§§ 120, 121), called personal pronouns. We have therefore, as in treating of the nouns, to ascertain the modes in which are expressed, 1st, their subjective relation; 2dly, their specifying relation to nouns; and 3dly, their objective relations to verbs.

§ 848. But preparatory to so doing, we have first to notice a marked distinction between the forms of pronouns in a subjective relation to a verb and those they assume when in a specifying relation to a noun or objective relation to a verb. When a pronoun constitutes the subject of a proposition, it retains its full form as an independent word; but when it appears in a specifying relation to a noun or in an objective relation to a verb, it assumes the fragmentary form of a suffix attached to the noun, verb, or particle on which it depends. Or to state the fact more fully :

1. When a pronoun appears as the subject of a proposition, it assumes its full or separable form (§ 123).
2. A pronoun in an immediate specifying relation to a noun is closely connected to it in the inseparable form of a suffix (Book II., Ch. X.).
3. When the objective relation of a pronoun to a verb is direct or viewed as direct (see § 836), it is connected to such verb in the form of a suffix (Book II., Ch. VII.); except when, in order to indicate more clearly the directness of the relation, it is affixed to the illustrative particle **ମୁଁ** (see §§ 676-679).
4. A pronoun in an objective relation to a verb which is both indirect and viewed by the writer as such, is construed with a preposition, to which it is connected in the form of a suffix (see §§ 673-681). So too when its specifying relation to a noun is expressed predicatively by means of the preposition **ବୁ** (§ 811).

I. *Subjective Relation.*

§ 849. The personal pronouns are used in their separable forms to denote the subject of a proposition whose predicate consists of a participle, adjective, or noun, which do not contain or convey the idea of a person themselves. Thus,

1. When the predicate is an active participle, e. g. *I* אָנֹכִי מַמְטֵר (*I am about to send rain*, Gen. 7 : 4. 48 : 21. Is. 5 : 5., אָשַׁר אָקַה בְּךָ *what thou art going*, Deut. 28 : 63., אָשַׁר עָשָׂה וְהִיא אֲשֶׁר *what he did*, lit. was doing, Gen. 39 : 23. 45 : 26., מַשְׁחִיתּוּ אֲנָחָנוּ אֲזַדְּהַקּוּם *we (are) about to destroy this place*, Gen. 19 : 13. Deut. 1 : 28., וְאַתָּם עַבְרִים *ye (are) about to pass through*, Deut. 2 : 4. 4 : 5, 12. ; or a passive participle, e. g. אָרוֹר אֲתָּה *cursed (art) thou*, Gen. 3 : 14., אָנֹחָנוּ מִרְבָּאִים *we (are) brought in*, 43 : 18.*

2. When the predicate is an adjective, e. g. *I* עִירּוּם אָנֹכִי עַפְלָבָט (*I (was) naked*, Gen. 3 : 10., יְפָעָלָמָרָה אַתָּה *thou (art) comely in aspect*, Gen. 12 : 11.. קָדְשׁ הָיוּ אַתָּה *he (is) holy*, Ex. 29 : 34., if אַם בְּנֵיכֶם אֲנָחָתֶם *we (are) honest*, Gen. 42 : 11., כִּי אַם בְּנֵיכֶם אֲנָחָתֶם *you (are) honest*, v. 19., עִירּוּפִים הֵם *they (were) naked*, 3 : 7.

3. When the predicate is a noun, e. g. *I* נִיר וְתוֹשֵׁב אָנֹכִי עַפְלָבָט (*a stranger and a sojourner with you*, Gen. 23 : 4. Ps. 22 : 7., עַצְמִי אַתָּה יְבָשָׁרִי *thou (art) my bone and my flesh*, Gen. 29 : 14. Deut. 9 : 6. 2 Sam. 12 : 7. 19 : 14. Ps. 16 : 2., הָיוּאֱלֹהִים he (is) God, Is. 45 : 18. Jer. 10 : 10., בְּרִים אֲנָחָתֶם *brethren*, Gen. 13 : 8., בְּרִים אֲנָחָתֶם לִיהְיוֹת *ye (are) children of the Lord*, Deut. 14 : 1. 2 Sam. 19 : 13., בָּדוּר פָּרָהָבָת *they (are) a perverse generation*, Deut. 32 : 20. Jer. 4 : 22. ; or a personal pronoun, e. g. אָנִי הָיוּ אֲתָּה *I (am) he*, Deut. 32 : 39. Is. 46 : 4. 48 : 12., אֲתָּה הָיוּ *thou (art) the same*, Ps. 102 : 28.

§ 850. As we have already seen, the pronouns of the third person are used in their separable form as copulatives instead of the verb of existence, which indeed they contain (§ 701. 1. b.), e. g. יְהִי הָיוּ

* Not unfrequently at the commencement of an emphatic declaration, the pronoun is affixed to the particle תִּגְנִין *behold* (§ 682. 1.), e. g. תִּגְנִין בְּנֵיתְךָמָת *behold I (am) about to destroy them*, or more literally, behold me about to, &c. Gen. 6 : 13. 16 : 11. Num. 23 : 17. Deut. 31 : 16. 23 : 17., &c. ; and this even in addition to the separable pronoun, e. g. וְאַנְיִי תִּגְנִין בְּבִרְיאָה וְגַן ' *and I, behold I am about to bring, &c.* Gen. 6 : 17. 9 : 9.

אָנֹכִי דָּחָא מִיחַמְבָּם רַאֲלָהִים Jehovah is God, 1 Kings 8:60. 18:37, 39.,
I am your comforter, Is. 51:12., אָשֶׁר בָּאָרֶץ הַפּוֹתָה who are in the earth,
 Ps. 16:3. Eccl. 4:2.

Emphatic Repetition.

§ 851. Pronouns forming the subject of a proposition whose predicate is a noun or pronoun (§ 849) are sometimes repeated for the sake of emphasis, e. g. הֵם הֵם they, they (are) thy lot, 57:6., שְׂהִירְתָּהּ הַפּוֹתָה לָהֶם that they themselves are beasts, Eccl. 3:18., אָנֹכִי אָנֹכִי הָאָדָם I, I (am) he, Deut. 32:39. Is. 51:12.

§ 852. 1. a. A personal pronoun is frequently employed in its separable form for the sake of emphasis as the subject of a verb, although the latter already contains within itself the indication of the person in the shape of a pronominal affirmative (§§ 160, 162),* e. g. אָנֹכִי אָדָם I have enriched Abram, Gen. 14:23. 47:30. Ex. 6:5. 10:1. Deut. 32:39. Josh. 23:2. Eccl. 1:16. 2:1. אַתָּה יְדַעַתָּךְ for thou knowest my service, Gen. 30:26, 29. Ex. 7:2. 10:25. Josh. 1:6., וְהִיא יְמַלְּכָךְ and he shall rule over thee, Gen. 3:16. Deut. 1:38. Judg. 7:4. 2 Sam. 23:10. Is. 7:14. Eccl. 8:15., וְאַנְחָנוּ נִשְׁבְּעָנוּ בְּרִיתְךָ וּנוּ since we have sworn by the Lord, &c. Judg. 21:7. Is. 53:4. Ps. 20:9., אַתָּם רְאִיתֶם כִּי שְׁנַיִם לְקַדְּשֵׁלִי אֲשֶׁר וְהִיא bore me two sons, Gen. 44:27. Ex. 19:4. Lev. 20:24., הֵם יְלַכֵּה let them go, Ex. 5:7. 18:22, 26. Deut. 1:39. Ps. 20:9. 22:18. 27:2.† The pronoun is sometimes put at the beginning of the

* The classical reader will recall to mind the similar use of the personal pronouns in Greek and Latin, in which languages as well as in Hebrew the inflections of the verb are so well marked as of themselves to indicate the persons with sufficient distinctness in ordinary cases. The same usage prevails in Arabic, e. g.

أَنَا أُنْتَهُ فِي كُلِّ سَنَةٍ أَوْ لَادَ اكْثِيرَةً وَأَنْتَ إِنَّمَا تَلِدُ بَنَانِ فِي كُلِّ عَمْرٍكِ I bring forth every year many young ones, but thou bearest in thy whole lifetime only one or two, Loc. cit. 11. 32.

† Very rarely a pronoun forming the subject of a verb is affixed to the emphatic particle **إِنْ**, e. g. تَرَى إِنَّمَا **أَمْرَاهُ** behold I must die, 1 Sam. 14:43. Jer. 44:26. In Arabic the emphatic use of the subject-pronouns of verbs with the particles **إِنْ** and

sentence when the place of the verb is at some distance from it, e. g. **אָנֹכִי טְרַם אָכַלְתִּי לְרַבֵּר אַלְלָבֶר** before I had done speaking to myself, lit. to my heart, Gen. 24:45. Ps. 17:15., **כִּי אַתָּה עַמְּדָנִי וְשׁוֹעָבָנִי** for thou will save the afflicted people, Ps. 18:28., **וְאַנְחָנִי בְּשָׁם וְהַזֵּה נִזְכֵּר** but we will commemorate the name of the Lord, 20:8.

b. The emphasis is frequently heightened by employing one of the particles **צָם** or **אַזְּ**, which is placed together with the pronoun either before or after the verb, e. g. **בִּסְמָךְ אָנֹכִי אָזְקִדְתִּיךְ** I too will praise thee, Ps. 71:22., **אָזְעַמְתִּי אָזְעַמְתָּה** when shall I provide for my own house also? Gen. 30:30. Judg. 1:3. Zech. 8:21., **אָזְעַנְתִּי אָזְעַנְתָּה אָזְלָתִיךְ** I will also do this to you, Lev. 26:16., **אָזְעַנְתִּי אָזְעַנְתָּה אָזְחִתְתִּיךְ דַּעֲרִי אָזְאָגִיר** I also will answer my part, I too will declare my opinion, Job 32:17., **גַּם־אַתָּה לֹא תָבֹא שָׁם** thou also shalt not go thither, Deut. 1:37., **גַּם־זֹהֵא יְהִי־הַלְּעָם וְגַם־זֹהֵא יְהִי־לְעָם** he also shall become a people, and he too shall be great, Gen. 48:19., **וַיַּעֲשֵׂק גַּם־הִיא אֲחִירָרָוּ וַיַּעֲשֵׂק גַּם־הִיא אֲחִירָרָוּ וַיַּעֲשֵׂק גַּם־הִיא אֲחִירָרָוּ** and they too were gathered after him, Judg. 6:35. 9:19.*

2. To the above instances may be added those in which the pronouns of the second person accompany the imperative, which, being employed only in the second person, conveys the idea of that person as precisely as though containing an affirmative denoting it (§ 163); so that the addition of a separate personal pronoun conveys as strong an emphasis as when employed with one of the tenses, e. g. **שְׁתִּים רָאָתְךָ קָדְלָל בְּשָׁמִים** do thou take for thyself principal spices, Ex. 30:23., **קָרְבָּא אַתָּה וְשָׁמַעַת** do thou approach, and hear, Deut. 5:27., **וְאַתָּם פָּרָד וְרָבוּ וְגַדְתֶּם** and be ye fruitful, and multiply. &c. Gen. 9:7. Ex. 5:11. Josh. 6:18.

§ 853. The pronoun is often employed for the purpose of specification when there is another subject to the same verb, e. g. **אָנִי וְהַנְּעָר בְּלִיל נִלְכָה** I and the lad will go (see § 733. 7.), Gen. 22:5. 37:10.. **תְּבֻלְתָּה גַּם־אַתָּה נִלְכָה** thou wilt surely waste away, both thou and this people, Ex. 18:18. 20:10.. **צִא מִן־הַתְּבִיבָה אַתָּה וְאַתָּה וְגַדְתֶּם** go out from the ark, thou and thy wife, &c. Gen. 8:16. Num. 16:16., **וַיַּשְׁבַּט יוֹסֵף**

شְׁמַע אֱלֹהִים לְמַעַן רָאָמָן עַל־אַלְטְּלָבָע but behold when he attempted to ascend, Loc. fab. 9., **אַתָּא קָנָתָא ظָלָלִימְבָנִין** truly we are wicked, Kor. 7:4, 58., **יִعַלְמֶנָּא אַתָּנִי قָדְדַבְתָּ חֲרוֹפָא סְמִינָא** know that I have just killed a fat lamb, Loc. fab. 5. 6. 7.

* The pronoun is even found repeated in this construction, e. g. **וְחַרְוָא גַּם־חַרְוָא אַתָּנִי** and she, even she said, Gen. 20:5.

וַיִּתְחַנֵּן לִפְנֵי יְהוָה אֱלֹהֶיכֶם וְיְהוָה אֲחֵיךֶם וְתַּבְרִכְתֶּם and Joseph returned into Egypt, he and his brethren, &c. Gen. 50:14. Lev. 25:54., and ye shall rejoice before the Lord your God, ye and your sons, &c. Deut. 12:12., but they and our fathers acted proudly, Neh. 9:16. 1 Chron. 9:23.

§ 854. Occasionally the pronouns of the third person are employed with the particle נִמְצָא as emphatic repetitions when the subject of the proposition is a noun, e. g. **וְהַבֵּל הַבִּיא** נִמְצָא *and Abel he too brought*, &c. Gen. 4 : 4; **וְזִילָּחָה נִמְצָא הוּא** יָלִדָּה *and Zillah she also brought forth*, 4 : 22. 22 : 20, 24.

II. Specifying Relation to Nouns.

§ 855. A personal pronoun bearing a specifying relation to a noun whose meaning it serves to restrict is connected to such noun in the form of a suffix (§ 848. 2). This construction serves to express nearly the same relations between a noun and pronoun as those which one noun bears to another in the state of regimen when the second is concrete. As they have been detailed with considerable fulness in the article on the Construction of Nouns (Chap. V.), a minute exposition of them in this place would be superfluous. The following outline will therefore suffice.

§ 856. 1. A personal pronoun may be affixed to a concrete substantive noun, to indicate every kind of direct relation (see §§ 795—797), e. g. **אָנֹכִי רְאֵיתִךְ** *my head*, Gen. 40: 17., **כָּסֶפֶנוּ** *our silver*, 31: 15., **בָּתַרְכֶּם** *your houses*, 42: 19., **אֲדֹנִיךְ** *my lord*, 32: 4., **אָבִיךְ** *thy father*, 12: 1., **בָּנְיךְ** *his sons*, 7: 7., **פְּרִים** *their fruit*, 2 Kings 19: 29.

2. a. It may also be affixed to a passive participle or other passive attributive, in which case it denotes the author of the action (§ 798. 1.), e. g. **חֶרְבּוֹן** those slain by him, Is. 27 : 7. Ps. 2 : 2., **מַשְׁמִירָה** thine anointed, Ps. 84 : 10.

b. Or to an active participle, when it denotes the object of the action (§ 798. 2.), e. g. קָרְבָּן thy slayer, Ezek. 28: 9. Ps. 42: 11., מִלְּמַדְךָ my deliverer, Ps. 18: 49., עֲשֵׂה his Maker, Is. 17: 7. As the participles partake of the nature of a verb as well as noun, the suffixes of verbs are sometimes employed, to show that the participle governs the pronoun in direct objective relation (§ 473. 2.), e. g. עָשָׂנִי he who made me, Job 31: 15., בְּשֹׁחְרָם about to destroy them, Gen. 6: 13.; and hence the pronoun is not unfrequently affixed to the illustrative particle.

תְּמַלֵּא, by which the relation is more plainly signified (§ 833. 2.), e. g. יְרַשֵּׁא about to succeed to me, i. e. to be my successor, heir, Gen. 15 : 3., אֶתְכֶם תִּצְוָה commanding you, Deut. 4 : 2., יְרַשִּׁים אֲתֶם about to succeed to them, Deut. 12 : 2.

§ 857. 1. A pronoun is affixed to an abstract noun to point out the person to whom the quality denoted belongs (§ 800. 1.), e. g. קָדְשִׁי my holiness, Lev. 20 : 3. Ps. 2 : 6., כָּבוֹד thy greatness, Deut. 3 : 24., חִכְמָתוֹ his wisdom, 1 Kings 5 : 14. 10 : 24., צְדָקָנוּ our justice, Jer. 23 : 6.

2. a. A pronoun appended to an infinitive or other abstract verbal noun, may represent the object of the action denoted (§ 800. 3. a.), e. g. לְעַבְדָה וְלִשְׁמֹרָה to till it and guard it, Gen. 2 : 15. 23 : 2., לְהַמִּירָה to kill him, 37 : 18. Num. 16 : 13., בְּלֹתָם destroying them, Deut. 7 : 22. 11 : 4.; תְּחִזְקָה the possession of it, Lev. 27 : 21. Ps. 22 : 20., דְּרֻרָךְ thy rows, i. e. the vows made to thee, Ps. 56 : 13. 102 : 18., יְרָאָתוֹ the fear of him, Ex. 20 : 20. When it is particularly desired to point out the relation as direct, the suffix is appended to the illustrative particle תְּאַלְּזָה instead of to the infinitive (§ 833. 1.), e. g. לְבַלְתִּי הַמִּירָה אַתָּה so as not to kill him, Lev. 20 : 4., אֲתֶם אֶתְכֶם תְּאַלְּזָה swallowing you up, Ezek. 36 : 3.

b. It may likewise represent the subject of the action (§ 800. 3. b.), e. g. עֲשָׂרֵי my performing, Ezek. 28 : 26., כָּאכְלָה thy eating, Gen. 2 : 17. 3 : 5., שָׁרוּץ his crying, Ps. 22 : 25., בָּוֹאָכָם your coming, 1 Sam. 5 : 13., אֲחַתָּה their being created, Gen. 2 : 4.; אֲחַתָּה his possession, i. e. what he owns, Lev. 27 : 22., אַהֲבָךְ my love, Ps. 109 : 4, 5., אַצְבָּוֹךְ thy pain, Gen. 3 : 16., נְרָה her vow, scil. which she made, Num. 30 : 5., פְּחִדָּכָם your fear, Prov. 1 : 26., שְׁתִּירָכָם their cry, Ex. 2 : 23. 3 : 7.

§ 858. 1. a. The preceding construction, as we have said, corresponds to the case in which one noun specifying another in the manner of a qualificative is put with it in the state of regimen; but when a writer wishes to express the existence of an intimate relation between a noun and pronoun predicatively, he employs as the exponent of such relation the preposition ל (see § 811. 1. a.), to which the pronoun is appended in the form of a suffix,* e. g. אֲלֵינוּ there is a God to me, i. e. I have a God, Ps. 56 : 10. (the expression אֲלֵינוּ would mean simply my God), so אֲחוֹתָנָה we have a little sister, Cant. 8 : 8. Ruth

* The suffix is rarely joined to the noun to express a relation between them predicatively, and only when preceded by the more explicit construction with ל, e. g. יְדִירְתָּם וְלֹא יְמִירְשָׁנָן they have hands, but do not handle; they have feet, but do not walk, Ps. 115 : 7.

2 : 20. Ps. 46 : 8, 12., וְלֹא יִרְאָה אֶזְנִים לְהָם וְלֹא יִשְׁמַעַי they have eyes, but do not see; they have ears, but do not hear, Jer. 5 : 21. Ps. 115 : 5, 6.* This frequently appears in subordinate clauses, e. g. בַּקֵּר לְכָה in the distress that thou hadst, Deut. 4 : 30. Ps. 18 : 7. Job 31 : 36.

b. A fuller construction is frequently produced by employing one of the verbs of existence (see § 811. 1. b.), e. g. הִיְהִי יְהוָה כָּמַשְׁצָן לִי the Lord was a support to me, Ps. 18 : 19., לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים thou shalt have no other God, Ex. 20 : 3.; אָم יִשְׁלַׁחַג I have not a cake, 1 Kings 17 : 12., הִרְשֵׁךְ קָרְבָּן לְכָה is there a place for us? Gen. 24 : 23., בָּאָב have ye a father? 44 : 19.; or the corresponding negative (§ 698. 2. a.), e. g. לֹא רָפָאָתָה אָרְצָה אַרְצָה thou hast no healing medicines, Jer. 80 : 13., וְאֵין מִשְׁרָעַ לָהּ and she had no rescuer, Deut. 22 : 27. Cant. 8 : 8.

2. The relative שֶׁ is sometimes employed to render the declaration more precise and emphatic (§ 812. 2.), e. g. הַחֲלָקָה אֲשֶׁר־לִי the part (of the field) that (belongs) to me, 2 Sam. 14 : 31. Ruth 2 : 21., הַפְּרָדָה אֲשֶׁר־לִי the mule that is my own, meaning, which I reserve for my own use, 1 Kings 1 : 33. (פְּרָדָה would mean simply my mule, a mule belonging to me), הַשָּׂרִים אֲשֶׁר לוּ the princes which he had, 1 Kings 4 : 2.

III. Objective Relations to Verbs.

§ 859. When the objective relation of a personal pronoun to a verb is viewed as direct (see § 836), it is signified by appending the pronoun to the verb in the form of a suffix (§ 848. 3.);† while the precise nature

* The same construction is employed in Arabic, an example of which is contained in the following imitative passage, أَعْيُن لَا يُبَصِّرُونَ بِهَا وَلَهُمْ لَا يَفْقَهُونَ بِهَا وَلَهُمْ لَا يَسْمَعُونَ بِهَا they have hearts, but do not feel with them; they have eyes, but do not see with them; they have ears, but do not hear with them, Kor. 7 : 178, 194.

† We rarely meet with a separable pronoun in an objective relation. Some regard as such the pronoun זֶה in the passage זֶה יְהִי מִזְרָחָךְ Ps. 89 : 48., which they accordingly render, remember me, what (my) life (is), i. e. remember how short my life is; it may however be taken as a subject employed instead of an affirmative, thus זֶה יְהִי = זֶה יְהִי, in which case the phrase should be rendered, I remember what life (is). Comp. זֶה יְהִי שְׁפָט for זֶה יְהִי שְׁפָט Eccl. 4 : 2. (§ 225).

of the relation is left to be ascertained from the context. The following are the principal cases in which this construction occurs.

§ 860. 1. A pronoun is frequently thus annexed when forming the immediate complement of an active transitive verb (see § 837. 2.), e. g. **עָשָׂנִי** *he made me*, Is. 29 : 16. Ps. 100 : 3. Job 10 : 9., **בָּרַאֲנִי** *he created us*, Mal. 2 : 10., **וַיְאַפֵּה** *and he smote it*, Josh. 10 : 28., **קָלָקָתִי** *I took thee*, Num. 23 : 11., **אָבְרָכֶם** *I will bless them*, Num. 6 : 27., **נֹחֲנִי** *lead me*, Ps. 5 : 9. 27 : 11., **הַיְשִׁיעַנִי** *deliver us*, 2 Kings 19 : 19. Ps. 106 : 47.

2. When an action on a part of an object is predicated, the whole object is not unfrequently represented by an affixed pronoun and the part by a following noun (see § 838. 3. a.), e. g. **הַדָּא רִשְׁוֹקָךְ רָאָשׁ עֲקָב** *he shall bruise thee (to wit) the head, and thou shalt bruise him (to wit) the heel*, i. e. he shall bruise thy head, and thou shalt bruise his heel, Gen. 3 : 15. Judg. 15 : 8., so **בְּשֶׁלָּם הַבָּשָׂר** *he boiled their flesh*, 1 Kings 19 : 21. (or it may be rendered, *he boiled flesh for them*, scil. the people), **וְהַכְּתָרָה גַּפְשׁ** *and (lest) he destroy his life*, i. e. slay him, Deut. 19 : 6, 11.

3. Frequently the pronoun denotes the person *to* or *for* whom the action is performed, e. g. **אָתָּךְ תַּגְּבִּיבְנִי** *thou hast given me a south land*, Josh. 15 : 19. Is. 27 : 4. Jer. 9 : 1., **אָנֹכִי צִוְּרָנִי** *I have made (it) for myself*, Ezek. 29 : 3., **שְׁחוֹרָז מַסְרָר** *he seeks chastisement for him*, Prov. 13 : 24., **הַדָּא וְלֹעֲגָה** *that shall abide with (lit. cleave to) him*, Eccl. 8 : 15.

4. When added to verbs signifying *to speak, question, answer, &c.*, it indicates the person addressed (§ 840), e. g. **לְדִבְרָו** *to speak to him*, Gen. 37 : 4., **יְמִרְאָתָּךְ** *they speak against thee*, Ps. 139 : 20., **אָגְרִיךְעַנִּי** *I would tell him*, Job 31 : 37., **יְצַקְעָתָּךְ** *they cry to thee*, Neh. 9 : 28., **אָלְלָנִי** *ask of me*, Is. 45 : 11., **צִוְּרָנִי** *answer me*, Ps. 22 : 22., **אָזְרָנִי** *I will give thanks to thee*, Ps. 18 : 50., **צְרִיכָנִי** *he commanded me*, Deut. 4 : 5, 23. 1 Sam. 17 : 20., **וַיַּעֲדֹה** *that they might testify against him*, 1 Kings 21 : 10.

§ 861. 1. The pronouns are often affixed to active intransitive verbs, to point out the person *to, from, or with* whom motion is predicated (§ 841. 1.), e. g. **כָּלִילָתָה בְּאַחֲרָנוּ** *all this is come upon us*, Ps. 44 : 18. Job 15 : 21. 31 : 37., **יֵצְאָנִי** *they are gone from me*, Jer. 10 : 20., **אָדַם אָנִי** *I walked with them*, Ps. 42 : 5.; and also with causatives whose immediate complement is a noun (§ 839. 1.), e. g. **הַשְׁרִיבָנִי דָּבָר** *bring me word*, Gen. 37 : 14.

2. The pronouns are occasionally affixed to neuter verbs in various relations, which however are all regarded by the writer as direct (§ 841. 2.), e. g. **גָּרוּלְנִי כָּאָב** *he has grown up with me as (with) a father*,

Job 31 : 18.* **לֹא** **שְׁמַמְמָה** **ךְ** *they shall not lie hid from thee*, Ezek. 29 : 3., **רֹעֵה** **לֹא** **וְנִירְךָ** **רֹעֵה** *evil cannot dwell with thee*, Ps. 5 : 5., **רְיחַבְתָּךְ** **שְׁלָמָה** *shall it associate with thee?* Ps. 94 : 20.,† **קָדוֹשָׁתִךְ** **קָדוֹשָׁתִי** *I am holier than thou*, Is. 65 : 5. (see § 780. 2.).

3. And still seldomer to passive verbs, to point out the performer of the action, e. g. **לֹא** **זָכְרָנִי** *thou shalt not be forgotten by me*, Is. 44 : 21.

§ 862. The illustrative particle **הָאָן** is frequently employed with pronouns in the same cases as with nouns, to indicate more clearly the direct relation which in the writer's mind they bear to the governing verb. To this particle the pronoun is joined in the shape of a suffix (§ 678), forming with it an independent word, which may be placed, either after the verb, e. g. **הָרְגָנָה** **אָתָּה** *they will kill me*, Gen. 12 : 12., **אָרְבָּה** **אָתָּה** *I will multiply thee*, 17 : 2., **וַיְקַדֵּשׁ** **אָתָּה** *and he sanctified it*, Gen. 2 : 3. 5 : 1., **וַיִּשְׁכַּב** **אָתָּה** *and he lay with her (by force)*, 2 Sam. 13 : 14., **וַיִּשְׁרַבֵּט** **אָתָּם** **צָבָר** *and they brought them back word*, Num. 13 : 26., **וַיִּרְכַּבְתִּי** **מֹשֶׁה** **וְאֶלְעָזָר** **הַכֹּהן** *and Moses and Eleazar the priest spoke with them*, 26 : 3.; or before the verb, to give emphasis to the pronoun, e. g. **אָתָּה** **רְחִיְּהָ** *but thee they will let live*, Gen. 12 : 12., **אָתָּה** **חֲזִקָּה** *him do thou encourage*, Deut. 1 : 38. 13 : 5. Judg. 11 : 24., **שָׁאַתְּה** **אָבְקָשָׁה** *that will I seek after*, Ps. 27 : 4.

§ 863. In all the foregoing instances, the relations borne by the pronouns to the verbs which govern them are viewed by the writer as direct. Frequently, however, this is not the case; and then, as with the nouns, recourse is had to prepositions for the purpose of denoting with exactness the specific relation intended. To these prepositions also the pronoun is appended in the form of a suffix (§ 673), e. g. **הָרְאָה** **לְנָדְבָלִי** **בְּנֵי** **תְּאַלְעַזְרָה** *she gave to me of the tree*, Gen. 3 : 12., **הַקְמוֹתָה** **אֶתְכְּבָרוֹתִי** **אֶתְכְּבָרוֹתִי** *I will establish my covenant with thee*, 6 : 18., **וְתַעַלְתָּה** **עַמּוֹדְבָרָה** *and Deborah went up with him*, Judg. 4 : 10., &c. &c. This use of the prepositions with pronouns, whose relations to verbs

* This may perhaps be taken as an instance of the use of a pronominal suffix instead of an affirmative to indicate the subject of the verb, like **רְאִיתָּהּ** Job 9 : 27. for **רְאִיתָּהּ** (§ 225), in which case the phrase should be rendered, *I have grown up as a father*, scil. to the poor.

† This verb, which is usually considered as a future Pi'hel with the Daghesh of the second radical omitted (see § 33. 2.), may be regarded as of the Kal species, for **רְאִיתָּהּ**, the vowel (ְ) being shifted back on the reception of the suffix, as in **רְאִיתָּהּ** Gen. 43 : 29. Is. 30 : 19. for **רְאִיתָּהּ**; thus too **אֶתְכְּבָרוֹתִי** Job 20 : 26. stands for **אֶתְכְּבָרוֹתִי**, according to the K'ti.

they serve to indicate while at the same time they variously modify the significations of the verbs themselves, will be fully detailed in the article on Verbs construed with Prepositions.

Emphatic Repetition.

§ 864. We have seen that a pronoun employed as the subject of a proposition may be rendered emphatic by repetition (§§ 851, 852). The same is the case with pronouns in a specifying relation to a noun or an objective relation to a verb.

§ 865. 1. a. The repetition of a pronominal suffix attached to a noun is made by placing after it the same pronoun in its separable form, either alone, e. g. מִזְבֵּחַ אָנָּי my death, mine, lit. the death of me, myself, 2 Sam. 19 : 1. Dan. 8 : 15., פָּנָרֶיךָ אֲנָתָם your bodies, yours, Num. 14 : 32., זְכָרֶם הַמִּזְבֵּחַ the remembrance of them, themselves, Ps. 9 : 7. ; or preceded by the intensive particle נָם (see § 852. b.), e. g. לְבִן נָמָא אָנָּי my heart, even mine, Prov. 23 : 15., נְקֹדָה נְקֹדָה thy blood, even thine, 1 Kings 21 : 19., בְּפִיו נָמָא in his mouth, even his, 2 Sam. 17 : 5. Jer. 27 : 7.*

b. The separable pronoun is very rarely placed before the noun and its suffix (see § 771), e. g. אָנָּר יְדֵי my, my hands, Is. 45 : 12.

2. a. The repetition of a pronominal suffix to a verb is likewise effected by placing after it the corresponding separable pronoun, e. g. בְּצֹוּמָה רְאִירְתָּךְ עָבֵד did ye indeed fast for me, for me? Zech. 7 : 5., צְמַחְתִּי אָנָּי I have formed thee for a servant to me, thee, Is. 44 : 21. ; or more emphatically with נָמָא or נָמָת, e. g. בְּרָכָנָי נָמָא אָנָּי bless me, also me, Gen. 27 : 34, 38., הָדַעַתְּךָ רְאִים אָנָּתְּךָה I have taught thee this day, even thee, Prov. 22 : 19.

b. Or the pronoun may be placed before the verb and its suffix, e. g. אָנָּכְרִ בְּדַרְךְ חֲנִינִי יְהֹוָה me, me has the Lord led in the way, Gen. 24 : 27.

* Occasionally, though but seldom, the repeated pronoun in very emphatic passages takes the preposition לְ, which particularly indicates its relation to the noun (§ 858. 1. a.), e. g. לְרָבָרִ וְאַלְבָרִ אָנָּי my enemies and my foes, mine, Ps. 27 : 2. 144 : 2. ; and this is made still more explicit by prefixing a relative (§ 858. 2.), e. g. בְּרָכָשְׁלִי my vineyard, that which (is) mine, Cant. 1 : 6. In Syriac, where the pleonastic repetition of pronominal suffixes is frequent, this last construction often occurs, e. g. مَكَاهُ مَكَاهُ ؟ my food, that which (is) mine, John 4 : 34.

Is. 6 : 8., קָרְבָּהּ יְהוָה אַתָּה *thee, thee they shall praise*, 49 : 8.;* both pronouns may be affixed to the illustrative particle אה, e. g. אֲתָּה בְּהִיּוֹת הַמְצָאֵן אה, *him himself shall ye find to-day*, 1 Sam. 9 : 13. The emphatic pronoun may also be accompanied by the intensive particle בָּם when preceding the verb, e. g. בָּם־אָנִי יַקְרִיןִ *even so to me, to me it happens*, Eccl. 2 : 15.

3. a. Pronouns affixed to prepositions are likewise repeated by means of a following separable pronoun, e. g. בְּאָנִי *upon me myself*, 1 Sam. 25 : 24. 1 Kings 1 : 26. Dan. 8 : 1., לֹא עַל־ךָ אַתָּה *not against thyself*, 2 Chron. 35 : 21., לְכֶם אַתָּה *for you, you*, Hag. 1 : 4.; the emphasis being sometimes strengthened by the particle בָּם, e. g. עַל־ךָ בְּזֹאת *upon him, even him*, 1 Sam. 19 : 28., בְּכֶם בְּכֶם הַפְּתָחָה *with them, even them*, Jer. 25 : 14.†

b. Or the emphatic pronoun may precede the preposition and its suffix either meditately or immediately, e. g. וְאַנְּכִי קָרְבָּה אֱלֹהִים לְרֹטֶב *but (for) me, for me (it is) good to draw near to God*, Ps. 73 : 28., וְאַתָּה בְּלֹא כְּנָתָן לְךָ בְּרוּחָתָךְ *but (to) thee, to thee the Lord allowed (it) not*, Deut. 18 : 14., רְקָעָתָם עַפְּכֶם *even with you yourselves*, 2 Chron. 28 : 10.

§ 866. As the pronouns of the third person, in consequence of not being restricted in their application like those of the first and second, may refer to any person or thing, we frequently find them employed to give emphasis not to another pronoun but to a noun. Thus,

1. a. A pronominal suffix to a noun is sometimes followed by a noun denoting that to which the suffix refers, e. g. וְכָפֵר אֶת־מִזְרָחָיו עַמּוֹ *he will be merciful to the land of them*, (to wit) *his people*, i. e. to his people's land, Deut. 32 : 43. (or taking the two nouns as in apposition, we may render, *he will be merciful to his land and his people*), אַתְּרִיחָה שְׁבִינָה *the end of it*, (viz.) *mirth*, i. e. the end of that mirth, Prov. 14 : 13. Is. 17 : 6. Occasionally a fuller construction with a relative and the preposition בְּ appears (see § 865. 1. a. note.), e. g. מִתְּחָרוֹ שְׁלֹשֶׁלֶת־מִזְרָחָה *his bed which (is) Solomon's*, i. e. Solomon's own bed, Cant. 3 : 7.‡

* Very rarely the preceding pronoun is affixed to the particle תְּגַעַת (see § 852. 1. a. note.), e. g. שְׁלֹשֶׁלֶת־מִזְרָחָה בְּקָרְבִּי *behold me, send me*, Is. 6 : 8.

† The pronouns of the third person are sometimes thus employed to give emphasis to a noun, e. g. וְאַתָּה בְּשָׂרֶב שְׁלֹשֶׁלֶת־מִזְרָחָה *and to Seth, (to) him also*, Gen. 4 : 26. 10 : 21.

‡ This use of the relative is very common in Chaldee, e. g. דְּרַכְתָּא שְׁבִינָה *his name, that of God*, Dan. 2 : 20, 44. 3 : 26, 29.; and likewise in Syriac, e. g. |סְנָאָתָא חֲדָשָׁה *his children, those of God*, Math. 5 : 10., מִתְּפָנָתָא ?*those of Jesus*, John 12 : 3. Acts 5 : 2.

b. Frequently an additional emphasis is given to such noun by placing it at the head of the sentence,* e. g. יְהוָה בְּשָׁמָיִם כַּאֲזֶן Jehovah, in heaven (is) his throne, Ps. 11: 4. 18: 31., as for the wise man, his eyes (are) in his head, Eccl. 2: 14., עַמִּי נָגְשֵׂי מִצְרָיִם as for my people, children (are) their oppressors, Is. 3: 12., הָאָרֶץ בְּרִירִיתָה the earth, her bars (were) about me, Jon. 2: 7; ; the suffix is frequently thus appended to כָּל, which in reality is a noun (see § 750), e. g. וְיַדְעֵי כָּלֵם and the people, all of them, shall know, Is. 9: 8. 60: 21., וְעַל מִצְרָיִם כָּלָתָה and against Egypt, the whole of it, Ezek. 29: 2. Job 34: 13., כָּלָם כָּלָם the nations, all of them, Ps. 67: 4, 5.

2. a. A suffix is often emphatically appended to a verb, and followed by the name of the object to which it refers,† e. g. וַתַּחֲזַק אֶת־בָּנָה and she saw it, to wit the child, Ex. 2: 6. 1 Sam. 21: 14., יִבְרַאֲה אֶת־תְּרִימָה וְחַחָה let him bring it, to wit an offering to the Lord, Ex. 35: 5., הִנֵּה בְּנֵי חַנְגִּיר בְּאַכְלָם אֶת־הָעָם behold I will feed them, even this people, Jer. 9: 14.; or by the name of the part concerned, e. g. אֲשֶׁר מִלְאָו לְבָבָךְ who filled himself, (to wit) his heart, i. e. who dared, Esth. 7: 5.

b. Suffixes are also added to verbs when preceded by the noun denoting that to which they refer,‡ e. g. וְהַלֹּא לֹא תִזְבְּנָנו and the Levite him thou shalt not forsake, Deut. 14: 27., צִדְקָה וְאַכְלָם אַתָּה חַכְמָתָם thy enemies, them it shall devour, Is. 26: 11., פְּשֻׁעָינִי אַתָּה חַכְמָתָם our transgressions, them thou shalt forgive, Ps. 65: 4. 67: 5. 74: 17. 147: 20.; or to the particle את, e. g. וְאֶת־הָעָם הַעֲבִיר אָטָה and the people, them he removed, Gen. 47: 21.

3. a. Suffixes to prepositions are sometimes placed emphatically before a noun to which the same preposition is prefixed, e. g. לְךָם לְבָנֵינוּ to them, (viz.) to the children of Israel, Josh. 1: 2.

* This placing of nouns in what is usually termed the *nominative absolute* often occurs in Arabic, e. g. كَلْبٌ مَرْعَةٌ كَانَ فِي دَارِ أَحَدَابِيَّةِ دَعْوَةٍ a dog there was once in his masters' house an entertainment, Loc. fab. 39., وَجَتُ عَلَى الْبَرِّيَّةِ عِصَمَةً وَجَتْ a lion's den, lit. a lion his den, Hariri, Mak. 1.

† This also is frequently found in Syriac, e. g. سَرَأْتُ لَهُمْ لَهُمْ they saw it, the child, Math. 2: 11, 14. 4: 13. John 2: 10, 16.

‡ This construction occurs likewise in Arabic, e. g. الْبَرِّيَّةِ تَرَبَّيَ أُمَّةٌ الْبَرِّيَّةِ تَرَبَّيَ أُمَّةٌ as for the wild one, its mother reared it, Loc. fab. 15.

b. Sometimes the noun is placed first, usually without the preposition,* e. g. וְתֹרְחֵי וַיִּמְאָסֶר בָּהּ and my law, that have they despised, Jer. 6 : 19. Job 28 : 5., פְּלִצּוּרִיר וַיְפִיכְתֵּבְנָם all his enemies, he puffeth at them, Ps. 10 : 5. : but occasionally with it, e. g. וְעֵץ הַדְּבָרָה טֻוב וְעֵץ הַדְּבָרָה מְמֻטָּה but of the tree of the knowledge of good and evil, of it thou shalt not eat, Gen. 2 : 17.; especially when preceded by the verb, e. g. וְתַחֲנַן אֲתָה לְאַבְרָהָם אֲשֶׁר וְתַחֲנַן אֲתָה לְאַבְרָהָם and she gave her to her husband Abraham as a wife to him, 16 : 3. 29 : 29.

§ 867. Sometimes a writer, when hurried forward with his subject, employs a personal pronoun without any immediate antecedent to which it can relate, and yet neglects to remove the consequent indefiniteness by the introduction of a specifying noun as in the preceding section, assuming that the object referred to will naturally suggest itself to the reader's mind without a formal enunciation of it. This may take place as follows:

1. When the pronoun refers to something mentioned soon after, e. g. אָרוּעָה רַלְאָה עַתָּה אֲשֶׁרֶת וְלֹא קָרוֹב I shall see him (the Star, the Sceptre, named immediately after), but not now; I shall behold him, but not nigh, Num. 24 : 17., יְסִדְתָּה בְּהַרְרֵי קָדְשָׁה its (Zion's) foundation (is) on holy mountains, Ps. 87 : 1., † זָרַע הַמִּירָם אֲזָתָם זָרַע הַמִּירָם the seeker out of blood remembers them (scil. the humble), 9 : 13.†

2. When the object referred to, although not precisely specified either before or after the pronoun, may be readily understood from the context, e. g. שְׁבַת עֲבֹדוֹ the rod of his (God's) wrath, Lam. 3 : 1., כִּי יְשַׁׁבֵּה מִקְּדָשָׁה he will bring to destruction the place of it (viz. Nineveh), Nah. 1 : 8, 12, 18., פְּתֹוחָה וְהַלְמָדָן they break down its

* A construction also frequent in Arabic, e. g. أَسْد مَرْأَةٍ أَشْتَدَ عَلَيْهِ حَرُّ الشَّمْسِ a lion once the heat of the sun was powerful upon him, Loc. tab. 4. 10., وَلَوْ إِنَّ الْبَطَّيْ لَهَا عُقُولٌ and if the beasts, (if) they had understanding, Abulula.

† If we assign to the noun יְסִדְתָּה the secondary idea of commencement, beginning (comp. יְסָד Ezra 7 : 9.), its suffix will refer to the preceding מִזְבֵּחַ, in which case the passage should be rendered, its (the psalm's) beginning is concerning the holy mountains.

‡ The word דְּמִירָם may here be regarded as equivalent to קָרְבָּן (see § 818. 1. b. note.), to which the pronoun would then refer, giving to the passage the following sense, the seeker out (punisher) of the blood-guilty remembers them (comp. the use of the verb לְנַעֲשֵׂה Ps. 10 : 13.).

carved work (to wit, that of the sanctuary), Ps. 74 : 6., **וְבַבָּאֹת** *and on her* (Esther's) *coming*, Esth. 9 : 25., **תְּכִרֵין דְּגַנִּים** *thou preparest their* (the people's) *corn*, Ps. 65 : 10.; **וַיִּפְרַץּם** *and he scattered them* (viz. the wicked), *and confounded them*, Ps. 18 : 15., **וְלֹא יַעֲקֹבֶם** *and he will not restrain them* (viz. the thunder and lightning), Job 37 : 4.; **וְעֹבֶר בָּהּ** *and they shall pass through it* (viz. the earth), Is. 8 : 2. Ps. 68 : 11., **קֹל לְחָם הָרִימָה** *raise the voice to them* (viz. the Babylonians), Is. 13 : 2.

3. It is not unfrequently the case, that a pronominal suffix which appears in one clause of a sentence and corresponds to a noun in another, is nevertheless used antithetically in reference to something else, e. g. **גַּוְיִם הַוְּשָׁתָה וַתִּפְאַטֵּם** *thou didst dispossess the heathen, and plant them* (to wit "our fathers," v. 2.), Ps. 44 : 3. (comp. Ps. 80 : 9.), **מִשְׁנָאָר יְהֹוָה יְכַחַשְׂדָלוּ וְיוֹחֵד עָם לְעָלָם** *the haters of the Lord shall submit to him, but their (Israel's) time shall endure for ever*, 81 : 16.

§ 868. A pronominal suffix attached to the preposition **לְ** is sometimes employed as an emphatic repetition of the subject-pronoun contained or implied in a verb. This preposition directs the reader's attention more particularly to the pronoun to which it is prefixed, and thus renders it in a manner more definite (see § 646);* while at the same time it conveys the idea of advantage, *for the sake of*, &c., answering nearly to the Latin so-called *dativus commodi*. This construction is used,

1. Most frequently with the imperative, in which case of course the suffix is always of the second person, e. g. **לְךָ go thou, or go for thyself**,† Gen. 12 : 1. 27 : 43., **לְךָפָסַח hew for thyself**, Ex. 34 : 1., **לְהַשְׁמַר take heed to thyself**, Deut. 12 : 13, 19., **לְכַפֵּד be thou like**, Cant. 2 : 17., **לְמִם get thee up**, Josh. 7 : 10. Cant. 1 : 8. 2 : 10, 13., **לְזַהֲלֵל forbear**

* In consequence of this power of the preposition **לְ**, it is generally employed in Chaldee and Syriac to point out the object of the verb, thus answering to the Hebrew **לְאָתָה**. In the later Hebrew writings we meet with a few traces of this use of the preposition, mostly with proper names, e. g. **יְהֹוָה לִירִמְיוֹן and he took** Jeremiah, Jer. 40 : 2., **לִסְחֹרָן אֲלֹוֹג נְכֻלָּתָה כְּנָצְנָתָה** *(who slew) Sihon, Og, and all the kingdoms of Canaan*, Ps. 135 : 11., **לְסִיחָן שְׁנָתוֹת בְּמִלְבָכָה** *and they made Solomon a second time king*, 1 Chron. 29 : 22., **לְמִצְרָיִם כַּאֲשֶׁר יָמַרְתָּךְ to deliver him from his grief**, Jon. 4 : 6., **לְמִכְרִים כְּפִירִים as the waters cover the sea**, Is. 11 : 9. Compare with this the rule in Spanish, by which the objects of active transitive verbs that denote a rational being or something personified are regularly preceded by the preposition **a**.

† Jarchi explains it by **לְחָנוֹתָךְ וְלְטָבוֹתָךְ for thy profit and thy good**.

for thine own sake, 2 Chron. 25 : 16. ; *לְכֶם מֹלֵךְ תַּנִּזְנִי* *show a miracle for yourselves*, Ex. 7 : 9. *רָבָב לְכֶם שְׁמָה* *do ye give counsel*, 2 Sam. 16 : 20., *בָּרָר לְכֶם* *fear for yourselves*, Job 19 : 29. 42 : 8., *זָקְלָי לְכֶם* *forbear for your own sakes*, Is. 2 : 22.

2. a. Also with the second person of the future tense, especially when implying command, e. g. *תִּסְפְּרָנָךְ* *thou shalt enumerate for thyself*, Deut. 16 : 9, 13, 18, 22., *אֵם לֹא תְּדַעַּר* *if thou knowest not for thyself*, Cant. 1 : 8. b. And sometimes with the third person, e. g. *וַיֵּלֶךְ וַיָּמֻעֵד* *and he went away*, Ex. 18 : 27., *וַיָּמֻעֵד לְזִבְחָתָה* *it tastes for itself*, Job 12 : 11., *וַיָּמֻת בְּשִׁבְלָתָה* *and she sat herself down*, Gen. 21 : 16., *וַיָּמֻת לְמַמְתָּן* *they keep flowing away*, Ps. 58 : 8. 68 : 7. c. Also occasionally with the first person, e. g. *אֶחָזָדָלִי* *I shall behold for myself*, Job 19 : 27. Cant. 4 : 6., *וְאֶחָזָדָלָנוּ וְגַם* *let us take to ourselves, &c.* Cant. 2 : 15.

3. a. Occasionally, though but seldom, this construction appears with the third person of the preterite, e. g. *וַיַּסְלַכְתִּי* *but he shall flee*, Is. 31 : 8. Cant. 2 : 11., *נִמְשַׁר כַּלְבָּדָה* *my soul has long dwelt*, Ps. 120 : 6., *וְחַפְדוּ לְזִבְחָתָה* *will they please themselves?* Prov. 1 : 22. Job 39 : 4. b. And still more rarely with the first, e. g. *גַּזְוְרָנִי לְנִי* *we ourselves are cut off*, Ezek. 37 : 11.

4. a. In a few instances it appears with a participle, e. g. *רָאוּל לְ* *but he having gone away*, Prov. 20 : 14., *בָּזְדֵד לְ* *a wild ass alone by himself*, solitary, Hos. 8 : 9., *חַמְלָאָה לְתַה עֲמִיר* *that (is) full of sheaves*, Amos 2 : 13. b. And likewise with the infinitive, to point out the subject of the action, e. g. *לְמַטְרָה לְמַטְרָה* *as though I shot at a mark*, 1 Sam. 20 : 20. (or, *as though shooting for myself, &c.* i. e. for my own amusement).

§ 869. A pleonastic pronominal suffix of the third person is sometimes added to the noun *שָׁנָה* *year*, when used to designate the age of an animal (§ 819. 2.), to point out the period denoted as pertaining to and qualifying it, e. g. *כָּבֵשׂ גָּדוֹלָה שָׁנָה* *a he-lamb of its (first) year*, i. e. a year old, Lev. 12 : 6. 23 : 12. Num. 6 : 12, 14.; so *בְּשָׁנָה אַחַת בַּדָּה* *one ewe-lamb a year old*, Lev. 14 : 10. Num. 6 : 14.

Pronominal Suffixes with Specified Nouns.

§ 870. A personal pronoun used to specify an expression consisting of a noun and a qualificative adjective or participle, is affixed to the noun, while the qualificative takes the article to agree with it in definiteness (see § 724. II. 1. b.), e. g. *יְדָךְ הַחֲזָקָה* *thy mighty hand*, Deut.

3 : 24. 11 : 2., *שְׁנַיִרְכֶם וְרֹאָתֶן* *your eyes that have seen*, 11 : 7., *קָרְצֵךְ חֲנַמְרִיתֶךָ* *thine outstretched arm*, 9 : 29. 11 : 2.

§ 871. 1. When a noun is specified by another in the close connection of the construct state, the latter only can receive a suffix, e. g. *קֹל נָשָׂא* *קֹל the voice of thy wife*, Gen. 3 : 17, 19., *כַּף רָגְלָה* *כַּף the sole of her foot*, 8 : 9. 9 : 22., *קָצֵר אַרְצָבָבָם* *קָצֵר the harvest of your land*, Lev. 19 : 9. Deut. 11 : 14., *וּמְרוּשָׁנָתֵינוּ* *the days of our years*, Ps. 90 : 10.;* so too when several nouns are in construction, the last alone receives a suffix, e. g. *לְעֵינֵי בְּנֵי-עַםִּי* *before the eyes of the children of my people*, Gen. 28 : 11, 18., *מִשְׁכָן בְּבוֹדָקָה* *the dwelling-place of thy glory*, Ps. 26 : 8.

2. The same is the case when the second is an abstract noun denoting a quality which belongs to the first (§ 799. 1. a.), e. g. *שֵׁם קָדוֹשׁךְ* *the name of my holiness*, i. e. my holy name, Lev. 20 : 3. Is. 56 : 7., so *שְׁבָתָן קָדוֹשׁ* *thy holy sabbath*, Neh. 9 : 14. Dan. 9 : 24., *כָּלִי מַלְחִמָּתוֹ* *his weapons of war*, Deut. 1 : 41.; or when it is a material noun also employed to qualify the first, e. g. *אֱלֹלֶלֶלֶל כְּסֵפֹת* *the idols of his silver*, i. e. his silver idols, Is. 2 : 20. Although the suffix in these instances has reference more particularly to the first noun, yet as the whole forms but one qualified term, it is appropriately added to the last, in order to specify the entire expression.

§ 872. When two nouns are in the less closely connected state of descriptive apposition (§ 814), the suffix is appended to both, e. g. *אָדָם בֶּן בְּלֵרִי בֶּן־חָדְרִיחִיאָה* *thy son, thine only one*, Gen. 22 : 2., *בָּנָי אֶדְרִיאָה* *my son, my first-born*, Ex. 4 : 22, 23.; and more frequently when the two nouns are connected in an emphatic manner by the conjunction *וְ*, e. g. *מֶלֶכִי וְאֱלֹהִיךְ* *from thy king and my God*, Ps. 5 : 3. 7 : 9. 9 : 5., *מִפְּרָץְךָ וּמִפְּלַדְתָּךְ* *from thy country and from thy birth-place*, Gen. 12 : 1., *מוֹרָאָכֶם וִתְּחַקְּכֶם* *the fear of you and the dread of you*, 9 : 2.†

* Very rarely for the sake of emphasis the suffix is appended to both nouns, e. g. *צְאַבּוֹנָךְ וְרִזְקָנָךְ* *thy pain and thy pregnancy*, Gen. 3 : 16., for *the pain of thy pregnancy*.

† Sometimes the suffix is added only to one noun, although referring to both: thus, to the first, e. g. *כְּנָזֶר וּמִבְּרָה יְהָוָה* *the Lord (is) my strength and (my) song*, Ex. 15 : 2. Is. 12 : 2. Ps. 118 : 14.; to the second, e. g. *דְּרוּחָה מִתְּחִילָךְ וּכְסֵר* *the Lord (is my) part, my portion, and my cup*, Ps. 16 : 5.

Substitutes for Intensive and Reflexive Pronouns.

§ 873. In Hebrew, there is no intensive pronoun, and its place is supplied by affixing the personal pronouns to certain nouns denoting *life*, *essence*, &c., which then by a natural transition are used to signify the very being or *self* of the person or thing spoken of. The words most commonly used for this purpose are the following :

שְׁנִי *soul*, e. g. **הַצִּילָה נֶפֶשׁ** *deliver my soul*, stronger than, deliver me,

Ps. 22 : 21. 84 : 3. 86 : 13, 14. 88 : 15. 104 : 1. 109 : 20.,

נֶפֶשׁ תְּבִרְכֶּר *that thy soul may bless me*, Gen. 27 : 19.

Deut. 14 : 26. 1 Kings 19 : 2., **נֶפֶשׁ בְּטוֹב תָּלִין** *his soul shall dwell at ease*, Ps. 25 : 13. 105 : 18. 109 : 31.,

נֶפֶשׁ נָטוּשׁ יְבָשָׂה *our soul (is) dried up*, Num. 11 : 6., **תַּעֲשֶׂה**

אָזְדֵּן נֶפֶשׁ תְּרִיכָם *ye shall afflict your souls*, Lev. 16 : 29. Num.

29 : 7. Is. 55 : 2, 3. Job 16 : 4.

רוּחַ *spirit*, e. g. **סְקָדָה שְׁמָרָה** *thy watchfulness has preserved my spirit*, stronger than, has preserved me, Job 10 : 12. 21 : 4., **בְּרִיךְ אַסְקָדָךְ רָוּחָךְ** *into thy hands I commend my spirit*, Ps. 31 : 6., **בַּמְהֻדָּה רָוּחָךְ** *wherfore is thy spirit sad?* 1 Kings 21 : 5., **הַמְּרוּאָזְדוּרְיוֹה** *they provoked his spirit*, Ps. 106 : 33.*

חַיִּים *life*, e. g. **וּרְמָס לְאַרְצָה חַיִּים** *let him tread my life in the dust*, more emphatic than, let him tread me, &c., Ps. 7 : 6. 64 : 2.

Lam. 3 : 58., **הַצּוֹלָל מְשֻׁחָה חַיִּיכְרִי** *who redeems thy life from destruction*, Ps. 103 : 4.

§ 874. From the above employment of pronouns in connection with the words **שְׁנִי** and **רוּחַ** as intensives, is derived their further use as reflexive pronouns, viz. as equivalent to the words *myself*, *thyselv*, &c., indicating that the subject and object of a verb are one and the same, e. g. **לֹא אֶדְעַ נֶפֶשׁ** *I know not myself*, Job 9 : 21. Ps. 86 : 4., **שְׁמַר נֶפֶשׁ** *take care of thyself*, Deut. 4 : 9., **אָדֵן נֶפֶשׁ וַיִּשְׁאַל אֱלֹהִים** *and he asked himself*, 1 Kings 19 : 4. Amos 2 : 14, 15., **נִשְׁבַּע יְהוָה בְּנֶפֶשׁ** *the Lord swears*

* In the following instance the nouns **שְׁנִי** and **רוּחַ** seem to lose their independent meaning, and with their suffixes are construed as pronouns of the same person, viz. **רוּחַ אֲנִירִיךְ** **נֶפֶשׁ אֲנִירִיךְ** *I myself seek thee, I myself do desire thee*, Is. 26 : 9.; in another instance we find one verb agreeing in person with the noun, and another with the pronoun, e. g. **בְּקִשָּׁה נֶפֶשׁ וְלֹא בְּצִאָרִי** *my soul seeks, but I do not find*, Eccl. 7 : 28.

בְּשִׁמְרָתֶם בְּרִיתְכֶם take heed to yourselves, Mal. 2:15, 16.*

§ 875. The words כְּפֹרֶת and רַקֵּחַ are mostly employed as intensives or reflexives when some emotion of the *mind* is indicated; on the other hand, the words בָּשָׂר flesh and עצם bones are used in general with reference to the *body*, e. g. לִמְשֹׁךְ בֵּין אֲדֹבֶתְּךָ to draw into wine (to entertain) my flesh, i. e. my body, myself, Eccl. 2 : 3., אַתָּה בְּשָׂרָךְ נְרוּשָׂה (is) my flesh of brass? Job 6 : 12. 13 : 14. 21 : 6.; עַצְמָרִי עַשְׂלָה my bones are consumed, Ps. 31 : 11. 32 : 3., נְבָקָלְךָ עַצְמָרִי my bones are terrified, 6 : 3.†

§ 876. Sometimes by the figure called metonymy a part of the person is mentioned to represent the whole, when the discourse relates more particularly to such part. Thus,

רָאשׁ *head*, e. g. יְרוּם רָאשָׁךְ עַל אֹבֶרֶת my head shall be exalted above my enemies, more emphatic than, I shall be exalted, Ps. 27 : 6. 110 : 7., so רָאשָׁךְ עַל דְּמִירָח thy blood (be) upon thy head, 2 Sam. 1 : 16. 1 Kings 2 : 37, 44., בָּרָאשׁ קָמָו his blood (shall be) upon his head, Josh. 2 : 19. Ps. 7 : 17., אֲשֶׁר בְּמִלְכֵיכֶם בָּרָאשׁכֶם I will return your deed upon your own head, Joel 4 : 4, 7.

פָּנִים *face*, e. g. לא תַּרְאֵ אֶפְנִי *ye shall not see my face*, more emphatic than, ye shall not see me, Gen. 43 : 3, 5. Ex. 10 : 28., so רָאָתָרְךָ פָּנִים *I have seen thy face*, Gen. 33 : 10. 46 : 30., why (are) your faces sad ? 40 : 7.

לְבָב heart, e. g. אֶפְרַתִּי בְּלֵבָב I said in my heart, i. e. to myself, Eccl. 2 : 1, 3. Ps. 84 : 3., כִּי חָמָר בְּלֵבָבְךָ if thou shalt say in thy heart, Deut. 7 : 17. Is. 14 : 13., יְשֻׁמָּחַ לְבָבֵנוּ our heart shall rejoice, Ps. 33 : 21.

¶ 877. In like manner are employed the words פה mouth, עין eye, hand, בוער bowels, מושם reins, &c., for which consult the lexicons.

- The corresponding terms in Arabic are frequently employed for the same purpose, e. g. لا تُتَبِّعْ نَفْسَكَ صَبِيٌّ, Loc. fab. 23., مَرْءَةٌ رَّمَيَ نَفْسَهُ فِي تَهْرِيْرٍ مَاءٍ a boy once threw himself into a river, fab. 25., وَأَهْلَكْتُ دُوْجِيًّا and I have destroyed myself, fab. 27.

[†] In Rabbinic Hebrew עַצְמָה is the word most frequently employed as a reflexive, e. g. אם אַנְרֵל עַצְמָתִ מֵאַנְרֵי. *If I am for myself alone, what am I?* Tractat. Abboth 1 : 14, 2 : 4.

Grammatical Agreement Neglected.

§ 878. We have seen (§ 753, *et seqq.*) that the grammatical agreement of predicates consisting of verbs or attributives with the subjects to which they belong is frequently neglected. This want of agreement is likewise observed to exist between pronouns and the nouns to which they refer, although to a much more limited extent; and the deviations are found to take place on the same principles (see § 754). Thus, when the gender is neglected, the masculine form of the pronoun is employed instead of the feminine, but not the contrary;* and when the number is neglected, the singular is used for the plural, but not the contrary.

A. Gender Neglected.

§ 879. The gender of feminine plural nouns of the second and third persons is sometimes neglected in the pronouns referring to them, which assume the masculine as being the most common form. This occurs,

1. In a few instances with separable pronouns, e. g. אֲשֶׁר נָאָתָה which ye (the daughters of thy people) are hunting, Ezek. 13 : 20., אֲנָה הַמְלִכּוֹת אֲזֹדְחַרְיָה whither (are) they (the two women) carrying the ephah, Zech. 5 : 10., וְהַמָּה בָּאָרֶב בֵּית לְחָם and they (Naomi and Ruth) came to Bethlehem, Ruth 1 : 22., שְׁשָׁת הַמְלִכּוֹת there are sixty queens, Cant. 6 : 8.

2. More frequently with suffixes either to nouns, verbs, or particles; as these are necessarily always separated from the antecedent noun to which they relate (see § 754). Thus with suffixes,

a. To nouns, e. g. אָבִיכֶם your (Rachel and Leah's) father, Gen. 31 : 9. Ezek. 13 : 20., צָאָתָןָם their (Reuel's daughters') flocks, Ex. 2 : 17. Judg. 21 : 22. Is. 3 : 16. Zech. 11 : 5. Job 1 : 14.

* In a very few instances the pronoun תְּמִימָן loses its terminating (-) in consequence of its close connection to the following word, and thus assumes the form of the feminine תְּמִימָה, e. g. תְּמִימָה Num. 11 : 15., תְּמִימָה Deut. 5 : 27. (the reason evidently being to avoid in the first instance the hiatus, and in the second the uncouth combination *atta-th'dhabber*), אֲנָקָרְיוֹב Ezek. 28 : 14.; it may be added that in Syriac the masc. Δαρ' and the fem. Δαρ' are both pronounced alike. In the expression וְהַמָּה בָּאָרֶב 2 Sam. 4 : 6., the word תְּמִימָה is not the pron. of the third pers. fem. plur. used for the masc., as is supposed by Gesenius, but the adverb of place *thither* (comp. Gen. 45 : 8. Josh. 3 : 9.), so Jer. 50 : 5.

b. To verbs, e. g. פָּגַת *they had stopped them up*, viz. the wells, Gen. 26 : 15, 18. Num. 17 : 3, 4. Jer. 43 : 9., וַיִּגְנְּשׁוּם *and they drove them* (Reuel's daughters) *away*, Ex. 2 : 17. 2 Kings 18 : 16.

c. To prepositions and other particles, e. g. עִמְכֶם *with you*, viz. Orphah and Ruth, Ruth 1 : 8, 11, 13., לְהֶם *for them*, the midwives, Ex. 1 : 21. Num. 27 : 7. Judg. 19 : 24. Jer. 33 : 24. 44 : 2. Dan. 8 : 9. 2 Chron. 29 : 3. Ezek. 1 : 6, 7, 8. &c., אֲלֹתָם *them*, viz. a maiden and a concubine, Judg. 19 : 24., הַנִּים *behold them*, viz. the cities of Judah, Jer. 44 : 2.

B. Number Neglected.

§ 880. The suffixes of the third person sometimes retain the singular form when relating to plural nouns, though rarely except when such plural is employed collectively to indicate *any* or *every one* of the number mentioned (see § 759. 2. b.). Thus,

1. With nouns, e. g. אֵין בְּפָדוֹר נָכֹנָה *there is no faithfulness in the mouth of any one of them*, Ps. 5 : 10.

2. With verbs, e. g. וְהַכְהִתִּיר *and I will cut off every one of them*, Ex. 23 : 23. Mal. 2 : 2., בְּרִיחָא לְמַלְחָמָה עַל־אֹיְבָךְ וְנִתְּנוּ יְהֹוָה בְּיָדֶךָ *if thou go to war against thine enemies, and the Lord deliver them*, lit. him) *into thy hand*, Deut. 21 : 10. (the word אֹיְבִים *enemies* is here regarded as equivalent to *hostile army*, and the pronoun put in the singular accordingly, as though relating to a collective), 28 : 48., וְתַקְהַ *and she took* the two men, and hid each of them, Josh. 2 : 4. (or it may be rendered, *she concealed it*, viz. her reception of them, comp. v. 5, 6.), שְׁבַל הַפְּסִילִים תַּוְעַצְבָּנָה *the labour of fools wearies them every one*, Eccl. 10 : 15. (or makes one weary, scil. to behold it).

3. With prepositions, e. g. צְרִיקָה צְדִיקִים רְסֻרוּ מִפְנֵן *they take away the righteousness of the righteous from every one of them*, Is. 5 : 23., נִלְסַר מִפְנֵן *he departed not from any one of them*, 2 Kings 13 : 2.

CHAPTER VIII.

DEMONSTRATIVE PRONOUNS.

§ 881. A DEMONSTRATIVE pronoun is a word which may be said to combine the properties of a personal pronoun and a definite article : like the former it affirms the existence of a person or thing ; and like the latter it directs attention to the noun to which it belongs, and thereby renders it definite (see §§ 648—650). The degree of definiteness which the demonstrative conveys is much greater than that afforded by the article ; for the latter simply designates an otherwise unspecified noun as something previously mentioned, universally known, &c. (see §§ 720—722), while the former restricts the application of an appellative to some individual object or objects either actually or figuratively present to the speaker or writer, as *this man*, *that house*, and that of a material or abstract noun to a certain portion of the material, as *this gold*, *that wine*, or to some specific action, passion, or state of being, as *this amazement*, *that smiting*, also considered as present.

Near Demonstratives.

§ 882. As in Hebrew only the near demonstratives (*demonstrativa propinquia*) *this*, *these*, are denoted by terms employed especially for the purpose (see §§ 632, 634), it is of these that we shall first and principally treat. They may appear with the noun which they specify in a subordinate or in a coördinate relation, that is to say, either as predicatives or qualificatives (§ 713) : in the former case they precede the noun in their nude form, and in the latter are placed after it with or without the article, according as the noun is definite or indefinite (§ 774). They likewise agree like other attributives with the noun they refer to both in gender and number (§ 731), taking the forms masc. sing. **זֶה**, fem. sing. **זֶהָ**, plur. com. **זֶהָנִים** or **לָהִים** (§ 634).*

* The plural demonstrative has the same form in both genders, as is also the case with the third pers. pret. sing. of verbs. Compare with these the frequent neglect of gender in the pronouns of the third person (§ 879), as also the German and English pronouns of the third person and the French and German definite article, in the plural of which no distinction of gender is made.

§ 883. 1. When a demonstrative pronoun is employed as a predicate to affirm of a subject that it is *this* individual person or thing now present either in reality or in imagination to the speaker or writer, it is placed indefinitely like other predicative attributives before its subject, with which it agrees both in gender and number. Thus,

a. Singular masculine, e. g. זה הבכור *this is the first-born*, lit. the first-born is this one, Gen. 48 : 18. 1 Kings 13 : 3. Ezek. 41 : 22., so זהthy lot, Jer. 13 : 24., זה חילך-אנים רשות *this is the portion of a wicked man*, Job 20 : 28. 27 : 13., זה הוא *this is he*, 1 Sam. 16 : 12. ; feminine, e. g. זאת הבקרתָה *this is the cattle*, Deut. 14 : 4. Is. 14 : 26. 28 : 12. Lam. 2 : 15., זאת נחמורי *this is my comfort*, Ps. 119 : 50. 132 : 14., זאת אריזבל *this is Jezebel*, 2 Kings 9 : 37. Ruth 1 : 19.*

b. Plural common, with masculine subject, e. g. **אֵלֶּה הַדְּבָרִים these are the words**, Deut. 1:1. Ezek. 11:2., **אֵם אֵלֶּה מִעְלָיו** are these his doings? Mic. 2:7., **אֵלֶּה בְּנֵי־חָם these are the sons of Ham**, Gen. 10:20; with feminine subject, e. g. **אֵלֶּה הַמִּצְוֹת these are the commandments**, Lev. 27:34. Num. 36:13. Deut. 4:45., **אֵלֶּה מִזְטָחָה these shall be its dimensions**, Ezek. 48:16, 29.

2. As the demonstrative like the personal pronouns include the idea of existence (§ 881), they constitute a complete predicate without the help of a copula; yet occasionally, when an emphatic distinctness of expression is required, a personal pronoun is employed for this purpose (§ 701. 1. b.), e. g. **אֲלֹהֶיךָ** **תִּמְצָא** *these are my feasts*, Lev. 23 : 2., **אֲלֹהֶיךָ** **תִּמְשַׁחְתָּה** **הַלְוִי** *these are the families of the Levites*, Num. 3 : 20, 21, 27, 33.

§ 884. When a demonstrative is employed, not as a predicate to make a declaration concerning the identity of the noun to which it relates, but as a simple qualifying or restrictive term, it is placed like other qualificatives after the noun it specifies, and agrees with it not only in gender and number, but also with regard to definiteness or indefiniteness.†

- * In the expression ~~THIS WOMAN~~ Gen. 12:12, the pronoun is placed without the article after a definite noun: but here it forms not the predicate but the subject of the proposition, not meaning literally *his wife is this (woman)*, and not another, but *this (woman) is his wife*, and not his sister.

[†] The demonstrative accordingly sometimes takes the article when its noun is in reality definite although not designated as such in either of the usual modes, e. g. **בְּשָׂעִיר שְׁבַע** *these seven ewe-lambs*, Gen. 21:29; **הַמֵּצֶב שְׁבַע** *a little of this honey*, 1 Sam. 14:30.

1. a. When the noun is made definite by the reception of the article, which is most commonly the case, the following demonstrative takes one likewise, e. g. *הַזֶּבֶר הַזֹּה this thing*, Gen. 20:16. 28:17. 1 Sam. 17:10. 2 Sam. 2:5., *הַאָרֶץ הַזֹּאת this land*, Gen. 12:7. Deut. 11:22. 13:15., *הַגּוֹרִים הַאֲלֵהֶת these nations*, Josh. 23:7. Jer. 16:10., *אֶנְשָׁרִים הַאֲלָכָה these men*, Gen. 19:8. Deut. 7:22., *הַעֲרִים הַאֲלָלָה these cities*, Gen. 19:25.*

b. When the noun is qualified also by an attributive adjective or participle, the demonstrative is usually placed last, e. g. *הַקְּבָרָה הַרְעָה הַזֹּה this evil news*, Ex. 33:4. Deut. 3:25. 13:12., *הַאָרֶץ הַטּוֹבָה הַזֹּאת this good land*, Deut. 9:6., *הַגּוֹרִים הַנִּשְׁאָרִים these remaining nations*, Josh. 23:4. Is. 7:4.; and also when more than one attributive is employed, e. g. *וְשָׁנִים הַטּוֹבָות הַבָּאֹתָה הָאֱלָה these good years that (are) coming*, Gen. 41:35. Occasionally the demonstrative is placed for emphasis' sake immediately after the noun, in which case it must be repeated after the attributive, e. g. *הַגּוֹרִים הָאֱלָה הַנִּשְׁאָרִים הָאֱלָכָה these nations that (are) remaining*, Josh. 23:7, 12.

2. When however the definiteness of a noun is caused by its receiving a pronominal suffix (§ 717. II. 2. b. β.), and is therefore less conspicuous than when produced by the article, the following demonstrative, which is definite in itself, not unfrequently appears without the article, and is accordingly distinguished as a qualificative by its position alone, e. g. *בְּנֵנוֹ זֶה this our son*, Deut. 21:20. Josh. 2:14, 20., *בְּכָל־זֶה in this thy strength*, Judg. 6:14., *שְׁבֻעָתְךָ זֶה this my oath*, Gen. 24:8., *זֶה תְּשִׁמְךָ אֶת־שְׁפָטָם זֶה this their trespass*, 2 Chron. 24:18., *אוֹתָיו אֶלְךָ these my signs*, Ex. 10:1. Deut. 11:18., *עֲבָדָךָ אֶלְךָ these thy servants*, Ex. 11:8. 1 Kings 22:23.†

§ 885. When two nouns are in construction, the second only can take a qualifying demonstrative, e. g. *אֶרְிகָה הַקְּלִיא הַזֹּה an ephah of this parched corn*, 1 Sam. 17:17. *דְּבָרָי הַתֹּורָה הַזֹּאת the words of this law*, Deut. 27:8. 29:18., *רָשָׁעַת הַגּוֹרִים הָאֱלָה the wickedness of these people*, Deut. 9:4.

§ 886. 1. A demonstrative is frequently employed in poetry both to specify a noun in one proposition, and to connect it to a following

* For an exception to this rule see § 724. II. 2. note.

† Occasionally for the sake of emphasis, and sometimes like the Latin *iste* to indicate contempt, a qualifying demonstrative is placed before the noun to which it belongs, and always without the article, e. g. *זֶה סִינְיָה that Sinai*, Judg. 5:5. 1 Sam. 17:55, 56. 1 Kings 14:14., *זֶה בְּלֹתָה that Moses*, Ex. 32:1. *זֶה דָּרְכָת their way*, Ps. 49:14. Hab. 1:11.; *אֶלְךָ הַבְּרִירִים these words*, Is. 42:16.

clause in which something further is affirmed respecting it; so that the pronoun participates in the properties both of a demonstrative and relative, and corresponds in good measure to the English *that which* = *what*. As in this case the noun with its demonstrative are rendered definite by their close connection to the following verb, they do not receive the article, e. g. הַרְחֵה קָנָה יִמְלֹךְ *that mountain which his right hand had reared*, Ps. 78 : 54. 104 : 8, 26., רַשְׁבָּזֶז טָמֵן *that net which they hid*, 9 : 16. 132 : 12., אֲרַחֲצֵי אֲרַחֲצֵי *that way which I walk in* (§ 841. 1.), 142 : 4.

2. When the demonstrative stands to the verb of the secondary clause in an indirect objective relation viewed as such (see § 842), the relation is indicated by a following preposition, to which a personal pronoun representing the demonstrative is affixed, e. g. זֶה קָרְבָּנוּךְ לְאֱלֹהִים *this our God whom we waited for him*, i. e. for whom we waited, Is. 25 : 9., זֶה יְהֹוָה זֶה חָטָאתֵנוּ לְפָנָיו *that Jehovah against whom we have sinned*, 42 : 24., בָּזֶה הַר צְיֹונָה שָׁכַנְתָּה בְּזֶה *that mount Zion in which thou hast dwelt*, Ps. 74 : 2.

¶ § 887. 1. The use of the demonstratives is not confined to the cases which have been detailed; for they may also be employed as the independent subject or object of a proposition, like other attributives, with reference to something either previously or subsequently mentioned. Thus,

a. Referring to a preceding noun or nouns, e. g. זֶה שְׁלָמָה אֶלְيָה *this (man) sends to me*, 2 Kings 5 : 7. Is. 6 : 7. Prov. 23 : 22. Job 21 : 23., שְׁרִימָר אֶדְדוֹה בְּרוֹת הַכְּלָלָה *put this (fellow) in the prison*, mittite virum istum in carcerem, Vulg., 1 Kings 22 : 27. 2 Kings 4 : 43.; מְאִירָת לְקָדוֹד *this (woman) was taken out of man*, Gen. 2 : 23., וְהַנָּה לְךָ נְבָדָא *and we will give thee this one also*, 29 : 27. ; מַהְעַץ קְרָאָנִי אֶלְךָ *why have these things happened to me?* Jer. 13 : 22., מְאַלֵּה נְמָרְדוֹ אֲנִי הַצּוּרִים *by these were the territories of the Gentiles divided*, Gen. 10 : 5.

b. Referring to a following noun or nouns, e. g. זֶה יְהֹוָה לְךָ *this shall be thine*, Num. 18 : 9, 11., זֶה יְתַנֵּנִי *this they shall give*, Ex. 30 : 13. Deut. 14 : 7.

2. The demonstratives are used in like manner with reference not to any individual noun or nouns, but to the whole contents of a preceding or following sentence or sentences, which may be viewed by the writer either in their totality as constituting a single object, in which case the demonstrative is put in the masculine or feminine singular; or in their individuality, as consisting of many, when the plural form of the demonstrative is employed (see § 739. 1.). Thus,

a. Referring to what precedes, e. g. זוּהַיְהוּ חָלֵק *this was my portion*, Eccl. 2 : 10. 12 : 14., קָלֶזֶה בְּפִרְאָרִי *all this have I proved*, Eccl. 7 : 23. Dan. 10 : 17. ; וְזֹאת לְךָ *and this will be worse for thee*, &c. 2 Sam. 19 : 8. Ps. 119 : 56., מִי בָּעֵץ זֹאת *who has counselled this?* Is. 23 : 8. 41 : 20. 42 : 23. Ps. 78 : 32. ; כָּל-עֲשָׂה אֶלְהָה *every one who does these things*, Deut. 22 : 5. Job 33 : 29. Eccl. 11 : 9. In the following passage both the singular and plural forms are employed, עַל-זֹּה רַיָּה *for this our heart is faint*, עַל-אָלָה חָשַׁבְיָה *for these things our eyes are dim*, Lam. 5 : 17.

b. Referring to what follows, e. g. זוּהַ אָשֶׁר תַּعֲשֶׂה *and this is what thou shalt do*, Gen. 6 : 15. 20 : 13., זוּהַ בָּצָאָרִי *this have I found*, Eccl. 7 : 27, 29.; זֹאת נַעֲשָׂה לָהֶם *this we will do to them*, Josh. 9 : 20. 1 Sam. 11 : 2., זֹאת אֲשֶׁר אֶלְבָּשָׂר *this I recall to my mind*, Lam. 3 : 21. Job 35 : 2.; אָלָה וּתְלִדוֹת נָחָן *these are the generations of Noah*, Gen. 6 : 9., וְאָלָה הַמְשֻׁקְטִים אָשֶׁר עָשָׂוּ *now these are the judgments which thou shalt set before them*, Ex. 21 : 1.

§ 888. The demonstratives are sometimes equivalent to a double relative (see § 886. 1.), when forming an independent constituent part both of a primary and secondary clause, e. g. זוּהַ חִזְוִיתִי אַסְפָּרָה *and what I have beheld I will recount*, Job 15 : 17., זוּדָאָה בְּנֵה פְּרִיכְבָּרִי *those whom I loved have turned against me*, 19 : 19.; also when the predicate of the primary clause is one of the interrogative pronouns מַיְ ? or מַה ? or מַיְ ? e. g. מַיְזֵה בָּא מִאָדָם *who is this that comes from Edom?* lit. this is who, &c. Is. 63 : 1., מַיְזֵה עַלְהָה מִן הַפְּרוּבָּר *who is this that comes up out of the wilderness?* Cant. 3 : 6. 8 : 5.; מַהְזֵה הַיִּהְלֵךְ לְבָרְקִישׁ *what is this that has happened to the son of Kish?* 1 Sam. 10 : 11. Eccl. 2 : 2., מַהְזֵה אָתָן עַשְׂוָה *what is this that thou hast done?* Gen. 3 : 13. 12 : 18.

§ 889. The demonstratives are often antithetically repeated, so as to correspond to the English *this—that, these—those*, e. g. וַיֹּאמֶר זֶה בְּלָה *this one said so*, and that one said so, 1 Kings 22 : 20. Ps. 75 : 8. Job 1 : 16. 21 : 23, 25., אָזֶזֶה לְעִפְרֵזֶזֶה עַשְׂה אֱלֹהִים *God has set this against that*, i. e. the one against the other, Eccl. 7 : 14, 18. 11 : 6., כָּזֶה וּכָזֶה תַּאֲכַל הַחֲרֵב *the sword devours one as well as another*, lit. as this one so that one, 2 Sam 11 : 25. ; אָזֶת אָמָרָת זֹדְבָּכְרִי *the one says, This is my son; and the other says, Not so*, 1 Kings 3 : 23., כָּזֶה וּכָזֶה עֲשֵׂיר *thus and thus have I done*, Josh. 7 : 20. 2 Sam. 17 : 15. ; אֶלְהָה בְּרִכְבָּה וְאֶלְהָה בְּטוֹסִים *these in chariots, and those on horses*, Ps. 20 : 8., אֶלְהָה מִזְהָה *these hither and those thither*, i. e. these on one side and those on the other, 2 Sam. 2 : 13.

§ 890. The masculine singular demonstrative זה is used independently with reference to the abstract ideas of *space* and *time*. Thus,

1. With reference to space, meaning *this* (place), *here*,* e. g. זה הַיָם here is the sea, Ps. 104 : 25. (opposed to שם there) Ruth 2 : 7., אלה זה שָׁלֹךְ come up here, Num. 13 : 17. More frequently it takes a preposition, by means of which the signification is more fully expressed: thus בָּזֶה in this (place), *here*, e. g. בָּזֶה אֱלֹהִים בָּזֶה שֶׁר בָּזֶה whom God has given me here, Gen. 48 : 9.; בָּזֶה שְׁבָרְלָנוּ בָּזֶה wait for us here, Ex. 24 : 14. Num. 23 : 1.; בָּזֶה from this (place), *hence*, e. g. נִסְעָנָה בָּזֶה they have departed hence, Gen. 37 : 17. 50 : 25. Ex. 11 : 1. Deut. 9 : 12. 1 Kings 17 : 3. Ruth 2 : 8., וּמָה בָּזֶה וּמָה hither and thither, Josh. 8 : 22. 2 Sam. 2 : 13. Zech. 5 : 3.

2. With reference to time, meaning *this* (time), *now*, usually followed by a specification of the length of time elapsed, e. g. זה יְמִים now forty years, Deut. 8 : 2, 4. Josh. 14 : 10. Esth. 4 : 11., זה יְמִים now many days, Josh. 22 : 3. Zech. 7 : 3., זה פעמיים now twice, Gen. 27 : 36., זה עשָׂר פעמיים now ten times, Num. 14 : 22. Job 19 : 3., זה שלוש גָּלִים these three times, Num. 22 : 28, 32. Occasionally without such specification, in which case it may be rendered *then = that* (time), e. g. וְהִנֵּה זֶה מִלְאָקֵךְ נִגְעָן בָּזֶה and behold then an angel touched him, 1 Kings 19 : 5. Is. 21 : 9., וְהִנֵּה זֶה שְׁלֹום and there shall then be peace, Mic. 5 : 4.

§ 891. 1. The masculine singular form of the demonstrative is sometimes used pleonastically as an intensive pronoun, when followed by the name of the person or thing, e. g. הַאֲתָה זֶה בֶן־עַשְׂרֵנִי (art) thou my son Esau himself? Gen. 27 : 21. 2 Sam. 2 : 20.

2. The pleonastic use of this pronoun occurs more frequently with the interrogative particles לְפִיה or מִה wherefore? and אֵי where?

a. With לְפִיה for what? wherefore? the expression לְפִיה זה being equivalent to wherefore is this that? why is it that? e. g. לְפִיה זֶה צִדְקָה שְׁרָה why is it that Sarah laughed? why did Sarah laugh? Gen. 18 : 13., so לְפִיה זֶה wherefore hast thou sent me? Ex. 5 : 22., לְפִיה זֶה wherefore are ye angry? 2 Sam. 19 : 43. Job 27 : 12.; or with מִה alone, the preposition being readily understood, e. g. מִה מָה רָאָתָּה סְרָה why do ye say to me, &c. Judg. 18 : 24., מִה מָה רָאָתָּה סְרָה why

* Compare the Latin *hic*, *here*, and the occasional use of the Greek demonstrative οὗτος, e. g. ἡρόμην ὅπουν εἴη, οὗτος, ἔφη, ὅπισθεν προσέρχεται, I asked where he was; *here*, said one, he comes behind, Plat. Rep.

(is) *thy spirit sad?* 1 Kings 21:5., מִהָּא שְׁבַתָּם why have ye come back? 2 Kings 1:5.*

b. With the particle אֲרֹן which? where?† used either interrogatively or indefinitely, e. g. אֲרֹן הַיּוֹנָה which is the way? 1 Kings 13:12. Jer. 6:16. Job 38:19. אֲרֹן בֵּית הַרְאָה where is the seer's house? 1 Sam. 9:18. Is. 50:1. Job 28:12, 20. Esth. 7:5.; אֲשֶׁר whither did the Spirit of the Lord pass? 1 Kings 22:24.; that I might see where was that good, Eccl. 2:3. 11:6. When the preposition עַל is prefixed to the demonstrative, thus מִן, it denotes the place wherefrom, e. g. אֵין מִן הַבּוֹא whence comest thou? 2 Sam. 1:3. Job 2:2., אֵין מִן עִיר אֲזֹחַ of what city (art) thou? 2 Sam. 15:2. Jon. 1:8.

Remote Demonstratives.

§ 892. The remote demonstratives (*demonstrativa remota*) that, those, are expressed in Hebrew by a personal pronoun placed attributively after a noun rendered definite by the article, the pronoun also receiving the article in order to agree with the noun in definiteness (§ 724. II. 2.), thus רַאֲיוֹן that man.‡ There is accordingly this distinction to be observed between the so-called demonstratives of this class and those of which we have been treating, that while the latter may be employed

* The same construction is common in Arabic: thus with لِمَّا ذَٰلِكَ = لِمَّا ذَٰلِكَ ذَٰلِكَ الْبَقْلُ الْبَرِّيُّ بِهِيَ الْمُنْظَرُ wherefore are the wild plants the most beautiful in appearance? Loc. fab. 15. 24.; also with مَا ذَٰلِكَ = مَا ذَٰلِكَ تَعْرُنْ جِسْمَكَ بِالشَّلْجَ why dost thou rub thy body with snow? e. g. مَا ذَٰلِكَ تَعْرُنْ جِسْمَكَ بِالشَّلْجَ fab. 23.

† The corresponding Arabic أَيْ who? which? what? is confined in its application to persons and things, and is never used as an adverb of place.

‡ In Arabic the near demonstrative is masc. هَذَا, fem. هَذِهِ, and the remote masc. ذَالِكَ, fem. تِلْكَ, both of which are generally placed before the noun to which they belong, thus هَذَا الْمَكَانُ this place, هَذِهِ الْمَكَانُ that place.

either as predicates placed indefinitely before the noun or as qualificatives agreeing with it in every respect (§ 882), the former can be used as qualificatives alone. Thus,

1. a. Singular masculine, e. g. **הָאֲרַשׁ הַחֹזֶה** *that man*, Lev. 17 : 4, 9. 20 : 4., * **הַר הַחֹזֶה** *that mountain*, Ex. 34 : 3., **הַמְקֻומָם הַחֹזֶה** *that place*, Gen. 22 : 14. 28 : 19., **בַּיּוֹם הַחֹזֶה** *on that day*, Gen. 15 : 18.† 19 : 35.; feminine, e. g. **הַנָּשָׂה הַחֹזֶה** *that woman*, Deut. 17 : 5., **הַגָּשֶׁת הַחֹזֶה** *that soul*, Gen. 17 : 14. Ex. 12 : 15., **הַאָרֶץ הַחֹזֶה** *that land*, Gen. 2 : 12. Deut. 29 : 21., **הַעִיר הַחֹזֶה** *that city*, Josh. 20 : 4. 2 Sam. 17 : 18., **בָּעֵת הַחֹזֶה** *at that time*, Num. 22 : 4. Josh. 5 : 2. 6 : 26. Judg. 3 : 29.

b. Plural masculine, e. g. **הָאָנָשִׁים הַחֹזֶה** *those men*, Num. 14 : 38. 16 : 14. 1 Sam. 29 : 4., **הַנּוֹبִיאִים הַחֹזֶה** *those prophets*, Jer. 14 : 15., **הַגּוֹיִם הַחֹזֶה** *those nations*, Deut. 18 : 9., **בַּיּוֹם הַחֹזֶה** *in those days*, Gen. 6 : 4. Ex. 2 : 11, 23. Jer. 3 : 16, 18.; feminine, e. g. **הַצֹּאן הַחֹזֶה** *those flocks*, 1 Sam. 17 : 28.

2. a. When a noun is accompanied by a qualifying adjective or participle, a remote like a near demonstrative is placed after both (see § 884. 1. b.), e. g. **כָּל־הַמִּדְבָּר הַגָּדוֹל וְהַפּוֹרָא הַחֹזֶה** *all that great and terrible wilderness*, Deut. 1 : 19., **הַמְּתֹתִים הַגּוֹדְלִים הַחֹזֶה** *those great miracles*, 29 : 2.

b. Again, when two nouns are in construction, the second only can be qualified by a remote demonstrative (see § 885), e. g. **שֵׁם הַמְקֻומָם הַחֹזֶה** *the name of that place*, Gen. 22 : 14., **אֱלֹהִי הַגּוֹיִם הַחֹזֶה** *the gods of those nations*, Deut. 29 : 17.

§ 893. 1. In the following instances the remote demonstrative is expressed by the compound pronoun **הַלְלוּה** or its abbreviated form **הַלְלוֹ** (see §§ 633, 652. 6.). † e. g. **מִי הָאֲרַשׁ הַלְלוֹה** *who (is) that man?* Gen. 24 : 65., **הַפָּה בַּעַל הַחַלּוֹמוֹת הַלְלוֹה בָּא** *behold that dreamer is coming*, 37 : 19. (here denoting contempt, see § 884. 2. note.); **הַפְּלֹעַ הַלְלוֹ** *that*

* A pronoun with this signification is also found placed emphatically before the noun, and consequently without the article (see § 884. 2. note.), e. g. **אֶחָזֶה** *that king Ahaz*, 2 Chron. 28 : 22. It very rarely omits the article when placed after its noun, as in the phrase, **בְּלִילָה חֹזֶה** *on that night*, Gen. 19 : 33. 30 : 16. 1 Sam. 19 : 10.

† In Mic. 7 : 11. we find **הַיּוֹם הַחֹזֶה** for **יֹום הַחֹזֶה** (comp. § 724. II. 1. a. note.).

‡ Thus Jarchi remarks, **כָל לְשׁוֹן דָּלָן וְזָהָבוֹת שְׁבָמְקָרָא אַרְנִי לְשׁוֹן הַחֹזֶה אֲבָא** i. e. “the signification of **דָּלָן** and **זָהָבוֹת** **שְׁבָמְקָרָא** is not that of **שְׁבָנְרוֹ שְׁבָרָאָרִי** **בְּאַצְבָּשָׁוְרִי** but its opposite, where the speaker points to it (the object denoted) with his fingers.” Note to Gen. 37 : 19.

rock, Judg. 6 : 20. 1 Sam. 14 : 1. 2 Kings 4 : 25. Zech. 2 : 8., הַכְלִשְׂנֵר *that Philistine*, 1 Sam. 17 : 26. (here also indicative of contempt), מָהּ וְהַצְבֵּרְנָהּ what is that tomb? i. e. what tomb is that? 2 Kings 23 : 17.; the corresponding feminine is הַלְּבָנָהּ, e. g. הַאֲרֹץ הַלְּבָנָהּ *that land*, Ezek. 36 : 35.

2. This may also be employed alone like the near demonstratives (§ 887), e. g. הַבָּן לְהִלְזֶן אֶת־הַפְּרָאָהּ make that (man) understand the vision, Dan. 8 : 16.

CHAPTER IX.

RELATIVE PARTICLE.

§ 894. A RELATIVE is a word which, referring to a noun in one clause of a sentence, connects it to another in which something further is stated respecting it. The relative is consequently employed only in a double sentence, that is, one which can be resolved into two distinct propositions, as *Jacob was buried in the cave which Abraham had bought*, where it is affirmed both that Jacob was buried in a certain cave, and that this cave had been bought by Abraham. The word thus used to connect a primary and secondary clause of the same sentence is regarded in most of the Indo-European languages as a pronoun, and is accordingly inflected to agree in gender, number, and case with the nouns to which it refers; but in Hebrew the word שֶׁ employed for this purpose is viewed as simply a connecting *relative particle*, so that it retains its form in every situation unchanged.

§ 895. The Hebrew relative is employed to connect a noun forming part of the primary clause of a sentence to a secondary one. Thus,

1. As the subject of the secondary clause, e. g. אָשֶׁר מִשְׁרָתָה הַמַּכְפֵּלָה which (is) his, Gen. 23 : 9. 25 : 18., הַקִּים

אֲשֶׁר מִתְהַחֵת לְرֹקִיעַ *the waters which (are) under the firmament*, Gen. 1 : 7. 18 : 24. 24 : 32, 54. Ex. 18 : 4. When the predicate of the secondary clause is a verb or attributive, it agrees in gender and number with the noun referred to by the relative, which, as has been said (§ 894), remains indeclinable, e. g. בָּרוּךְ בָּרוּךְ אֲשֶׁר בָּרוּךְ *the Most High, who has delivered your enemies into your hand*, Gen. 14 : 20. 30 : 30. כָל אֲשֶׁר רָמַשׁ עַל הָאָרֶץ *every thing that (was) creeping on the earth*, 7 : 8., הָאָרֶץ אֲשֶׁר פָּצַחַ אֶזְרָפִיהָ *the earth which opened her mouth*, 4 : 11., הַבָּהָרָה אֲשֶׁר לֹא טָהָרָה *cattle which (is) not clean*, 7 : 2., הַאֲנָשִׁים אֲשֶׁר הָלַכְתִּי אַפְרִי *the men who went with me*, 14 : 24. 19 : 5.

2. As the direct object of the secondary clause, e. g. בָּנוּ אֲשֶׁר יִצְאֶר *the man whom he had made*, Gen. 2 : 8. 6 : 7. 8 : 6. 18 : 8., בָּןָא אֲשֶׁר יִלְדָּל שָׂרָה *his son whom Sarah had borne to him*, 21 : 3, 9., כָּל הַמִּפְרָזִים אֲשֶׁר חָפַר *the well which they had digged*, 26 : 32., שְׁתִים תְּהִיר בִּירְךָ *all the miracles that I have put into thy hand*, Ex. 4 : 21, 29.; and also when the object, although not strictly direct, is viewed as such, as after verbs of speaking, &c. (§ 840), e. g. הַעִיר אֲשֶׁר דִּבְרָתָךְ *the city of which thou hast spoken*, Gen. 19 : 21., הַעַץ אֲשֶׁר צִוִּיתָךְ *the tree respecting which I commanded thee*, 3 : 11, 17.

§ 896. 1. The Hebrew relative is often made to constitute the independent object of the primary clause as well as the subject or object of the secondary one, in which case it corresponds nearly to the English double relative *what = that which*, as it supplies the place both of antecedent and relative (see § 888),* e. g. הַמְכַתָּה אֲנִי מַאֲכִירָם אֲשֶׁר אָנִי *shall I conceal from Abraham what I (am) about to do?* Gen. 18 : 17., וְהַזְרִיחָךְ אֲשֶׁר תְּקַרְבָּר *and I will teach thee what thou shalt say*, Ex. 4 : 12., אֲשֶׁר תְּאַרְבֵּר וְאָרְבָּר *he whom thou cursest shall be cursed*, Num. 22 : 6., הַכֹּדֶל קְמַלְךָ אֲשֶׁר רָאִיתָה *tell the king what thou hast seen*, 2 Sam. 18 : 21.; or it may stand in possessive relation with a noun in the primary clause, e. g. בַּיד אֲשֶׁר שְׁנָאת *into the hand of those whom thou hatest*, Ezek. 23 : 28.

2. In this construction the relative is frequently pointed out as the object of the primary clause by means of the illustrative particle אֲنָ,

* In like manner are employed the Arabic relatives مَا الَّذِي and مَا, e. g. ضَيَّقْتُ مَا فَرَمَى الَّذِي مَعَهُ *and he threw away what he had*, Loc. cit. 41., كَانَ مَعِي وَأَطْلَبُ مَا لَا يَضْلُعُ لِي *I have lost what I had, and am seeking what is not fit for me*, ibid.

וַיְדַע אֶתְךָ whether forming the object of the secondary clause also, e. g. וְיָדַע אֶתְךָ and he knew what his younger son had done to him, Gen. 9 : 24. Ex. 4 : 15. Deut. 24 : 9., יְהִי רֹאשׁ לְבָנֶיךָ הַקְרֵב thou hast not kept what the Lord commanded thee, 1 Sam. 13 : 14. 15 : 16., אֲדֹנָא שָׁרֵךְ קָרְבָּנָךְ whom the Lord loves he corrects, Prov. 3 : 12. ; or its subject, e. g. וַיְצַו אֱלֹהִים שֶׁאֲדֹנָא שָׁר עַל־בָּנָךְ and he commanded him who (was) over his house, Gen. 44 : 1. Lev. 5 : 8. Num. 16 : 5., לֹא תִּנְקַח אֲדֹנָא שָׁר יְהִי רֹאשׁ לְפָרוֹת he will not hold him guiltless who uses his name falsely, Ex. 20 : 7., לְהַבְּרִינָה אֶת אֲשֶׁר יְקַרֵּה לְעַמְּךָ to make thee understand what shall happen to thy people, Dan. 10 : 14.

¶ § 897. 1. Although, as we have seen, the relative may be employed either alone or with the particle **אֲن** as the object of the secondary clause, yet when the writer wishes to point out this objectiveness more particularly, he employs for the purpose a personal pronoun agreeing in gender and number with the noun to which the relative refers, which pronoun when the relation is viewed as direct is joined as a suffix to the verb of the secondary clause,* e. g. רַבְשָׁקָה אֲשֶׁר שָׁלַחְתָּ מֶלֶךְ־אַסְsyria Rabshah who the king of Assyria has sent him, i. e. whom the king has sent, 2 Kings 19 : 4., so אֲשֶׁר אֶרְבָּה יְהִי רֹאשׁ הָאָרֶץ the earth which the Lord has cursed, Gen. 5 : 29., לֹא יְדַעְתִּים אֲלֹהִים אֲשֶׁר לֹא יְדַעְתִּים other gods whom they knew not, Jer. 44 : 3.; or to the illustrative particle **אֲנ**, e. g. הָאָרֶץ אֲשֶׁר נִשְׁאָרָה אֶזְדִּינִי לְתוֹת אֶתְחָה לְאַבְרָהָם וּגְתָן the land which I solemnly promised to give to Abraham, &c. Ex. 6 : 8., בְּנֵי־יִשְׂרָאֵל אֲשֶׁר מִצְרָיִם מַעֲבָדִים אֲחָתָם the children of Israel whom the Egyptians (are) keeping in bondage, 6 : 5. Lev. 18 : 5. Deut. 12 : 2.

2. But when the relative is an indirect object of the secondary clause, the pronoun is affixed to the preposition by which the relation is indicated, e. g. הַמְּלֵךְ אֲשֶׁר־אָמַר־לְאַבְרָהָם לְזַהֲרָה the man who these are to him, i. e. to whom these belong, Gen. 38 : 25., so אֲשֶׁר תַּעֲשֵׂה־בָּךְ אֲדֹנָה־אֶתְךָ this rod with which thou shalt perform signs, Ex.

* The Arabic relatives **الَّذِي** and **مَا** are followed by a suffix in the same manner, e. g. جَلَسَ الْمُعْزُ عَلَى الْسَّرِيرِ الْذَّهِبِ الَّذِي عَيْلَةُ جَوَهْرٌ Moez seated himself on the golden throne that Jauhar had made, Kos. Chrest. منْ كَانَ مَعَهُ الْأَتْضَاعُ وَحُسْنُ الْخُلُقِ يَتَأْلُمُ مِنْ صَاحِبِهِ مَا يُرِيدُ he who has humility and elegance of manners will obtain from his companion whatever he desires, Loc. fab. 34.

4 : 17., **הַמָּקוֹם אֲשֶׁר אַתָּה עֹמֵד עַלְיוֹן** *the place on which thou (art) standing.*
 3 : 5., **הַשְׁرִירִים אֲשֶׁר יָשַׁב תְּרוּן לְטַ** *the cities in which Lot dwelt, Gen.*
 19 : 29., **הַשְׁרִירִים אֲשֶׁר נִבְּאָ אֱלֹהִים** *the cities into which we shall come,*
Deut. 1 : 22.

§ 898. When the relative refers to the direct object of the primary, and constitutes the direct object of the secondary clause, the personal pronoun is affixed to the verb of the primary clause, if by a transposition not unfrequent in Hebrew it is placed last, e. g. **אָדָדְכָל הָאָרֶץ אֲשֶׁר** *all the land which thou seest to thee will I give it,* i. e. I will give thee all the land which thou seest, Gen. 13 : 15. 28 : 22., so **כָּל־הַפְּנִיר עַבְדֵי אָבִיךְ סְתָמֹת פְּלִשְׁתִּים** *the Philistines had stopped up all the wells that his father's servants had digged, 26 : 15.* This is also the case when the relative bears an indirect relation to the verb of the secondary clause, which relation is indicated by a preposition with another suffix, e. g. **הָאָרֶץ אֲשֶׁר אַתָּה שָׁכַב עַלְיהָ לְכָ אֶתְנְעָה** *the land which thou (art) lying upon it to thee will I give it, i. e. I will give thee the land on which thou liest, Gen. 28 : 13.*

¶ § 899. In all the instances which have now been given, the secondary clause may be said to have for its subject or object the noun forming part of the primary clause, which is referred to and represented by the relative. Such however is not always the case; for this subject or object is frequently not the noun to which the relative refers, but one that bears to such noun a direct possessive relation, as *blessed is the man whose trust is in God.* As the Hebrew relative is indeclinable, this relation of the noun forming the subject or object of the secondary clause to the noun in the primary clause to which the relative refers, is indicated by adding to the former a pronominal suffix agreeing with the latter in gender and number. Thus,

1. The subject of the secondary clause of a sentence when in a possessive relation with the noun in the primary clause referred to by the relative, receives a pronominal suffix agreeing with such antecedent noun, e. g. **אֲשֶׁר זָרְעָבָן** *a tree which its seed (is) in itself, i. e. whose seed is in itself, Gen. 1 : 11, 12. Is. 5 : 28. Job 3 : 23., so אֲרָצָן בְּתִירָאָרָךְ אֲשֶׁר אַבְנִיתָ בְּרַצְלָם *a land whose stones (are) iron, Deut. 8 : 9.,* **שְׁכִינִי בְּתִירָאָרָךְ אֲשֶׁר** *dwellers in houses of clay, whose foundations (are) in the dust, Job 4 : 19. 6 : 4.**

2. The same is the case with a noun forming the direct or indirect object of the secondary clause, e. g. **בְּנִינָה אֲשֶׁר קָצְרוֹ רַעַב יַאֲכִיל** **וְשָׂאָה צְפִירָם חַיְלָם** *his children, which their harvest the hungry consumes, and the snare gapes for their substance, i. e. whose*

harvest the hungry consumes, and whose substance the snare gapes for, Job 5:5. **כִּי אָשֶׁר נֶמְנוֹדָרֵת חַיִם בַּאֲפֻרְךָ** every thing which the breath of life (is) in its nostrils, i. e. in whose nostrils there is the breath of life, Gen. 7:22. 24:40. 44:16, 17. Ruth 2:2., so יְהִי אָשֶׁר אַתָּה בָּנֶר מִקְנִים the hand of those whom thou fearest, Jer. 22:25.

¶ § 900. When the antecedent of the relative is of the first or second person, a verb or pronoun agreeing with it in the secondary clause sometimes for the sake of emphasis assumes the corresponding form. Thus it occasionally happens that,

1. When the relative constitutes the subject of the secondary clause, the verb as in English and Latin agrees with its antecedent in the first or second person, e. g. אָנֹכִי יְהִי אָשֶׁר הַצָּאָרֵךְ מִצְרָיִם I am the Lord who have brought thee out of the land of Egypt, Ex. 20:2. (more emphatic than אָשֶׁר הַצָּאָרֵךְ who has brought).

2. When the relative is the object of the secondary clause, it is represented by a pronominal suffix agreeing in person as well as in gender and number (see § 897. 1.) with its antecedent, e. g. אָנֹכִי יוֹסֵף אָשֶׁר מִבְּרִית אֹתְךָ I (am) Joseph who ye sold me, i. e. whom ye sold, Gen. 45:4., so אָנֹכִי רַכְבָּת עַלְךָ אָשֶׁר תָּחַנֵּנָה but thou hast ridden? Num. 22:30.: עַבְדִּי אָתָּה אָשֶׁר בְּךָ אָתָּה my servant whom I have chosen, Is. 41:8, 9., עַבְדִּי אָתָּה אָשֶׁר בְּךָ אָתָּה thou (art) my servant in whom I will be glorified, Is. 49:3. Hos. 14:4.

3. When the subject or object of the secondary clause is a noun in possessive relation with the antecedent of אָשֶׁר, it receives a suffix agreeing in person with such antecedent (see § 899), e. g. אָשֶׁר לֹא־יִבְשֶׂא קְנִי who shall not be ashamed the waiters for me, i. e. the waiters for whom shall not be ashamed, Is. 49:23. אָשֶׁר בָּחָר לֹא־הַלְכָתָם who ye have not walked in my statutes, i. e. in whose statutes, &c. Ezek. 11:12. 36:27., שְׁמַלְכָה בְּרוּחִים who thine eyes (are) opened, i. e. whose eyes, &c. Jer. 32:19. שְׁמַלְכָה בְּרוּחִים who thy king (is) the son of nobles, i. e. whose king, &c. Eccl. 10:17.

¶ § 901. The relative אָשֶׁר does not always refer directly to a noun contained in the primary clause, but is often used adverbially like the demonstrative זה (§ 890) with reference to those accidents accompanying the existence of all things, viz. space and time.

§ 902. 1. a. The relative is sometimes used alone, with reference to the place where an occurrence happens, e. g. בַּמְקָנָם אָשֶׁר דִּבֶּר אָתָּה in the place where he talked with him, Gen. 35:13, 14, 15. Num. 22:26. Ezek. 21:35., בַּמְּדֹבֶר אָשֶׁר רָאִית וָנוּ in the wilderness where thou hast

seen, &c. Deut. 1:31. 8:15. Jer. 22:27. Eccl. 8:10., נְאָשָׁר־שְׁנִיהָה אֲפָקְרִיחַ a nest where she may lay her young, Ps. 84:4. 95:9.

b. It also denotes the place *whither*, e. g. אֲזֹר בָּמְקוֹם אֲשֶׁר הָגַלְוָי אֲזֹר in the place whither they have exiled him, Jer. 22:12., הָאָרֶץ אֲשֶׁר שְׁלַחְתָּנוּ the land whither thou hast sent us, Num. 13:27. 1 Kings 12:2., בָּכָל־עַמּוֹת אֲשֶׁר whithersoever thou goest, Gen. 28:15. Josh. 1:7.

2. The relation of the place to the action is frequently indicated by means of a preposition prefixed to the relative, e. g. where he bowed down, Judg. 5:27. 17:9. Ruth 1:16, 17., בָּהָה אֲתִידֵיכֶם אַל־עַל אֲשֶׁר lead the people whither I told thee, Ex. 32:34., קְדֻשָּׁה אֲשֶׁר דָּבַרְתִּי כִּי whithersoever I may go, 2 Sam. 15:20. Ruth 1:16, 17., קְדוּשָׁה אֲשֶׁר תִּמְצָא אֲשֶׁר לְכֶם תַּבְנֵן מִשְׁעָר תִּמְצָא it, Ex. 5:11.

§ 903. It is more usual however to find the relative employed to indicate place with the local particle סֵבֶל there, whose use in such case corresponds to that of the personal pronouns employed to specify more particularly the object of the secondary clause (§ 897. 1). By this means are pointed out,

1. The place *where*, expressed by סֵבֶל אֲשֶׁר which there = where, e. g. where (there is) gold, Gen. 2:11. Ex. 20:21. 1 Sam. 3:3., סֵבֶל אֲשֶׁר־שָׁם רְהָבָב where ye (are), Ex. 12:13., סֵבֶל אֲשֶׁר־שָׁם where his tent had been, Gen. 13:3, 14. 19:27. 2 Sam. 15:21., אֲשֶׁר סֵבֶל where I fixed my name, Jer. 7:12.; occasionally with the preposition בְּ in prefixed to אֲשֶׁר, e. g. where he (is), Gen. 21:17. Judg. 5:27. In a few instances the formula שְׁפֵחָה אֲשֶׁר is employed in this sense, e. g. קְשֹׁר־שְׁפֵחָה הַפְּנִים where the priests had burned incense, 2 Kings 23:8.

2. The place *whereto*, expressed by סֵבֶל אֲשֶׁר שְׁבוֹת which thither = whither, e. g. סֵבֶל אֲשֶׁר נִבְוא שְׁפֵחָה whither we came, Gen. 20:13. Num. 35:25. Deut. 11:10., אֲשֶׁר הַפִּיצָּה וְהַבָּא אֱלֹהִים שְׁפֵחָה whither the Lord thy God has scattered thee, Deut. 30:3. Jer. 13:7. 29:7. Sometimes סֵבֶל is employed in this sense also, the addition of the ה directive (§ 643) being neglected, e. g. סֵבֶל נִשְׁבְּרָא אֲשֶׁר whither they were carried away, 1 Kings 8:47. Is. 20:6. Ezek. 47:9., סֵבֶל אֲדֹנִי אֲשֶׁר לֹא שְׁבָר whither my lord has not sent, 1 Kings 18:10. Jer. 19:14. 29:14.

3. The place *wherfrom*, expressed by סֵבֶל אֲשֶׁר which thence = whence, e. g. סֵבֶל לְקַח מִשְׁמָךְ אֲשֶׁר whence he was taken, Gen. 3:23., אֲשֶׁר יָצָא מִשְׁמָךְ פָּלָשָׁתִים whence the Philistines have proceeded, Gen. 10:14. 24:5. Deut. 9:28. 11:10., אֲשֶׁר הָגַלְוָי אֲחַת מִשְׁמָךְ whence I exiled you, Jer. 29:14.

§ 904. 1. The relative is also employed with reference to time *when*,* whether preceded by a noun indicating time, e. g. שָׁעָה אֲשֶׁר שָׁלַט הָאָדָם בְּעֵדָה a time when one man rules over another, Eccl. 8 : 9.; or without any antecedent, e. g. אֲשֶׁר יִבָּא בְּגַדְעָא לְבָנֹת הָאָדָם when the sons of God came in to the daughters of men, Gen. 6 : 4. 30 : 38., אֲשֶׁר עַשְׂתָּה בְּנִירְבָּת when your children shall ask, Josh. 4 : 21., אֲשֶׁר עַשְׂתָּה בְּנִירְבָּת when I was made in secret, Ps. 139 : 15.†

2. By the use of prepositions with אֲשֶׁר various points of time are denoted. Thus, *a.* בְּאַשְׁר about (the time) *that, when*, e. g. כִּי אַשְׁר הִקְרִיב when he drew near, Gen. 12 : 10. 18 : 33. 20 : 18. כִּי אַשְׁר יָרַם מֶשֶׁח יְدֹו when Moses raised his hand, Ex. 17 : 11. Eccl. 4 : 17.; *b.* אַזְּהָר אֲשֶׁר after that, e. g. אַזְּהָר הַפְּמָאָה אֲשֶׁר after she is defiled, Deut. 24 : 4. Josh. 9 : 16.; *c.* עד אֲשֶׁר תַּשְׁבַּב חִמְתָּה אֲזְהָר until that, e. g. Gen. 27 : 44. Josh. 1 : 15. Hos. 5 : 15. Ruth 1 : 13., עד אֲשֶׁר עָבְרָנוּ אֲזְהָר זָהָר until we had passed over the brook Zered, Deut. 2 : 14., occasionally with the addition of the particle אָם (= Gr. ἀν), used to give a hypothetical meaning to the preterite, e. g. אָם הַבִּיאָכָם אֲלִמְקָנָקָם עד אֲשֶׁר until that we have brought them to their place, Num. 32 : 17. Is. 6 : 11.; *d.* מִאֲשֶׁר from (the time) *that, since*, e. g. מִאֲשֶׁר יָקַרְתָּ בִּעֵינִי since thou hast been precious in my sight, Is. 43 : 4.

¶ § 905. When אֲשֶׁר employed as a double relative (§ 896. 1.) is in indirect objective relation to the verb of the primary clause, it frequently receives a prepositional prefix indicative of such relation. It thus appears chiefly,

1. With לְ to, e. g. שְׁמַע בְּקָלְיוֹ לְאֲשֶׁר אָנָּי מִצְוָה אָזְהָר hearken to my voice, to what I command thee, Gen. 27 : 8., וְיִאמְרֶה לְאֲשֶׁר עַל־בָּרוּךְ וְאֲשֶׁר and he said to him who (was) over his house, 43 : 16. 44 : 4. Is. 49 : 9.,

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- So too the Arabic relative مَا، e. g. لَنْ تَدْخُلُهَا أَبَدًا مَا دَامُوا شَهْرًا while they remain there, Kor. 5 : 27., لَا يَرْأُونَ فِيهَا we will never enter it while they remain there, Kor. 5 : 27.,
 - تَابَعَهَا مَا دَامَ أَكْدَانْ يَفْعَلُ عَمَلًا he did not cease sleeping while the smith continued to do his work, Loc. cit. 29.

† Hence arises its use in affirmative sentences to denote a condition, equivalent to the German *wenn* (= *wann*), e. g. שְׁמַע תִּשְׁמַע אֶת־מִצְוֹתֵךְ וְרֹוחֶךָ when ye obey the commands of the Lord, meaning, at the time when (equivalent to "in the case that") ye obey, &c. Deut. 11 : 27. In a negative proposition this use of אֲשֶׁר is inadmissible, and the ordinary conditional particle אָם must be employed, as in v. 28.

לְאַשָּׁר בִּירוֹת אֶל וַיְשַׁלֵּחׁ and he sent to those who (were) in Bethel, 1 Sam. 30 : 26-31. Is. 31 : 6. Job 12 : 6. The indirect relation of the relative to the verb of the secondary clause is indicated by another preposition, to which a pronominal suffix representing it is attached (see § 897. 2.), e. g. יִשְׁׂרָאֵל אֲשֶׁר קָרָב מִאָתוֹ לְאַשָּׁר־הָאָרֶץ the field shall return to him of whom it was bought, to him to whom the possession of the land (belongs), Lev. 27 : 24.

2. With **מִאֲשֶׁר** from, e. g. כִּי־מִאֲשֶׁר עָשָׂה אָחָת כָּל־הַכְּבָד הַזֶּה from what (was) our father's he has obtained all this wealth, Gen. 31 : 1. Ex. 29 : 27., I took it from him who was before thee, 1 Chron. 17 : 13., let them save thee from those things that come upon thee, Is. 47 : 13., and drink of what the young men draw, Ruth 2 : 9.

3. With **בְּ** in, with, e. g. בְּאַשָּׁר הָרָא עַמְלָךְ בְּאַשָּׁר יָגַעַת (stand now) with what thou hast laboured at, Is. 47 : 12., and make choice of what I delight in, Is. 56 : 4. 65 : 12. 66 : 4.

¶ § 906. 1. Sometimes the relative **אֲשֶׁר** is used with reference not to an individual noun expressed or understood, but to the entire contents of a preceding sentence or clause; and this it connects with and makes dependent on a following one, which accordingly serves as its complement, in like manner with the English *that*, Lat. *quod*, Greek *ὅτι*, e. g. וְנַבְלָה שֶׁבְּשָׁקְרָם אֲשֶׁר לֹא יִשְׁבְּרַע that they may not understand, Gen. 11 : 7., אֲשֶׁר לֹא אֲשֶׁר־הַשְׁבִּיעָה I will make thee swear that thou wilt not take a wife, &c. 24 : 3. Deut. 1 : 31. 1 Sam. 18 : 15., so that if a man can number the dust of the earth, Gen. 13 : 16.

2. When employed in this manner, **אֲשֶׁר** is frequently preceded by a connective particle, e. g. אֲنַכָּךְ אֲשֶׁר that, Josh. 2 : 10. 2 Sam. 11 : 20. Is. 38 : 3.; לְמַעַן in order that, 2 Sam. 13 : 5. Ezek. 31 : 14.; because that, Gen. 22 : 16. 1 Kings 14 : 15., also עַקְבָּךְ אֲשֶׁר Gen. 22 : 18. 26 : 5. 2 Sam. 12 : 6., עַל אֲשֶׁר Num. 20 : 24. Deut. 32 : 50. 2 Kings

* Two instances are given by Gesenius, in which according to him the preposition prefixed to the relative points out its objective relation to the verb not of the primary but of the secondary clause: of these one is סְמַצֵּא אֲזֶלֶת־יְהִינָה with whomsoever thou findest thy gods let him not live, Gen. 31 : 32. The other is the passage in Is. 47 : 12. above quoted, which should then be rendered, in which thou hast laboured; but in fact the prep. בְּ refers to כְּמָרֵי, while נִגְעָת governs אֲשֶׁר as a direct object, as in v. 15.

18 : 12., אַשְׁר תִּתְהַנֵּה Num. 25 : 13. And occasionally by a prefixed preposition, e. g. בִּשְׁעָרֶת because, Gen. 39 : 9, 23.; כִּי־אָשָׁר according as, Gen. 7 : 9, 16. 12 : 4. Ex. 39 : 43. Judg. 1 : 7., because, Judg. 6 : 27. 1 Sam. 28 : 18. 2 Kings 17 : 26.

Omission of the Relative.

§ 907. As the relative is used merely to connect a part or the whole of one sentence or clause of a sentence with another, it may be omitted whenever a writer, wishing to employ an emphatic brevity of expression, does not consider it necessary to note the division of the two sentences or clauses, but exhibits them as a single one. Accordingly we find that most omissions of this sort occur in poetry and in poetical expressions.

§ 908. 1. The relative is sometimes omitted when it would refer to a noun of the primary clause, and form the subject of the secondary one, e. g. אָנִי הַגָּבֵר רָאָה עֲנֵר I (am) the man (who) has seen affliction, Lam. 3 : 1. Is. 54 : 1. 61 : 10., וַיִּטְשֹׁךְ אֱלֹהָה עַמּוֹךְ and he forsook the God (who) made him, Deut. 32 : 15. Is. 40 : 20., קְמִים עַבְרוּ חַזְלָר thou shalt remember (it) as waters (that) pass away, Job 11 : 16., בָּאָרֶץ כַּאֲלֹהָם לֹהֶם in a land (that) is not theirs, Gen. 15 : 13. Deut. 32 : 17. Is. 30 : 5, 6. 55 : 5.

2. a. The omission also takes place, as is often the case in English, when the relative would form the object of the secondary clause, e. g. נִטְרָה כְּאַהֲלִים they are spread out as lign-aloe trees (which) the Lord has planted, Num. 24 : 6., thou shalt call a nation (that) thou knowest not, Is. 55 : 5. Ps. 18 : 14., אָבִן מְאָסֵי הַבּוֹנִים הַרְחָה לְרָאשׁ פְּנָה the stone (which) the builders refused has become the head of the corner, Ps. 118 : 22., טְבֻשִׁי גִּיזִים בְּשִׁיחָה עַשְׂרֵה the heathen have sunk into the pit (that) they have made, Ps. 9 : 16. 25 : 12. Prov. 9 : 5.

b. In this case, although the relative is omitted, a pronominal suffix of the proper gender and number is sometimes added to the verb of the secondary clause or to a preposition, to point out the kind of objective relation intended (see § 897. 1.),* e. g. שָׁבֵר אֶכְלָה כִּבְנָה as a garment the moth devours it, i. e. which the moth devours, Job 13 : 28. Is. 51 : 8., so

* The same construction is frequently employed with an indefinite antecedent in Arabic, e. g. شَيْءٌ أَعْتَصَبْتُهُ anything I have taken it by force, i. e. which

תְּדַרְקָה וַיֵּלֶךְ בָּהּ אֱלֹהִים לֹא יְדִיעִים gods whom they knew not, Deut. 32: 17.; **the way they walked in it**, i. e. in which they walked, Ex. 18: 20. Deut. 32: 37. Ps. 12: 6., so **עַזְלָה אֲדֹם לֹא יִשְׁבֶּה יְהוָה כְּלָי** a man to whom the Lord imputes not iniquity, Ps. 32: 2. 72: 12.

§ 909. The relative is also occasionally omitted when, being employed as a double relative, it would constitute the object of the primary as well as the subject or object of the secondary clause (§ 896. 1.), e. g. **שְׁאֹל חַטָּאת** the grave (devours those who) have sinned, Job 24: 19., **לְאַחֲרֵי** after (those things which) do not profit, Jer. 2: 8.; **מִה אָזַל** how shall I execrate (him whom) the Lord has not execrated? Num. 23: 8. In this case also a suffix may be employed to indicate the object of the secondary clause, e. g. **מִה אָקַב לֹא קָפֵה אֶל** how shall I curse (him) whom God has not cursed? lit. how shall I curse God has not cursed him? Num. 23: 8.

§ 910. The omission of the relative takes place also when it would refer to a noun understood in possessive relation with one in the primary clause (§ 899). Although the specifying noun does not appear, the specified one, being closely united to the following clause, undergoes the same changes as if connected with a noun in the construct (see § 810), e. g. **וְתִרְתַּחַת עַשְׂה** the residue of (what) he had gotten, Jer. 48: 36.; **שְׁפָת לְאַרְבָּעָה** the tongue of (one whom) I did not understand, Ps. 81: 6., **בְּרִידְתָּלָה** by the hand of (him whom) thou wilt send, Ex. 4: 13. Lam. 1: 14. Ps. 141: 9., **אֲשֶׁר תָּבִחר** O the blessings of (him whom) thou choosest, i. e. blessed is he whom, &c. Ps. 65: 5. Prov. 8: 32.

§ 911. The relative is occasionally omitted when it would refer to the place where (§ 902. 1. a.), e. g. **מָקָם לְזִקְנֵי** a place for gold (where) they refine (it), Job 28: 1., **דְּרוֹם קָרִית תְּהֻנָּה** a city (where) David dwelt, Is. 29: 1.; or to the time when (§ 904. 1.), e. g. **רָבִיב** the time (when) their corn and their wine were plentiful, Ps. 4: 8., **בַּיּוֹם דֹּבֵר יְהוָה אֶלְיכֶם** on the day (when) the Lord spoke to you, Deut. 4: 15. Ps. 18: 1.

§ 912. 1. The omission is also found to take place in cases where the relative with a preposition might be expected; thus **בְּאַשְׁר** in which, where, e. g. **פְּנֵי פְּנֵי לְאַדְמָה** then were they in great fear

I have taken, &c. Loc. fab. 21. **حَتَّىٰ يَأْتِينَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ** until one comes to us with a sacrifice the fire consumes it, i. e. which the fire consumes, Kor. 3: 179.

(where) *there was no fear*, Ps. 53 : 6. : מִאֵשׁ from which, whence, e. g. חַבְרִים אֶל-צָוֹר הָצְבָתָם וְאֶל-מִקְבָּת בָּור נִקְרָתָם look to the rock (from which) ye are hewn, and to the hole of the pit (from which) ye are digged, Is. 51 : 1. ; פְּאֵשׁ as, e. g. אֲכַלְיָ עֲפֵר אֲכַלְיָ לְחָם who eat up my people (as) they eat bread, Ps. 14 : 4. 53 : 5.

2. Sometimes the relative only is omitted, and the preposition expressed, e. g. בְּדָרְשָׁתִי לְלָא שָׂאַלְיָ בְּמַצְאָתִי לְלָא בְּקָשָׁנִי shall I be obtained by (those who) do not ask for, be found by (those who) do not seek me? Is. 65 : 1., וְהַעֲלִירָם אֶחָד אֶרְזָן יְהוָה אֶל-הַכִּינּוֹת וְbring up the ark of the Lord to (where) I have made preparation for it, 1 Chron. 15 : 12. 2 Chron. 1 : 4.

§ 913. Lastly, the relative is sometimes omitted, as is frequently the case in English, where it would be employed as a conjunctive particle to unite two clauses of a sentence (§ 906. 1.), e. g. יְדֻעַ נָרִים אֱנוֹשׁ רְאֵה let the nations know (that) they are men, Ps. 9 : 21., גַּשְׁמָד אָמַר אֶתְנָה וְחִירָדים חַשְׁבָּים לְמַרְדָּךְ Gashmu says (that) thou and the Jews (are) thinking to rebel, Neh. 6 : 6.

CHAPTER X.

INTERROGATIVE AND INDEFINITE PRONOUNS.

§ 914. THE interrogative in its use bears a strong affinity to the relative pronoun, it being employed to *ask* as the latter is to *declare* something respecting the person or thing to which it refers. There is however this difference between the two, that while the relative is employed in making a further statement concerning an object previously mentioned, the interrogative can refer only to one which has yet to be designated. The interrogative also shares the peculiarities of the relative in not varying its form to indicate gender, number, or case; but differs from it by showing whether the object referred to is

a person or thing, a distinction which in this case it seems more necessary to make, as the name of such person or thing has not been mentioned, while with the relative it usually has. The interrogative referring to persons is **מי who?** Gr. *τις*; Lat. *quis*? that referring to things is **מה what?** Gr. *τι*; Lat. *quid*?*

§ 915. These interrogatives, followed by the name of the person or thing to which they refer, may be used either predicatively or attributively, i. e. they may constitute the predicate of a sentence, as *who is that man?* or may be joined to the following noun as a qualificative, forming with it an extended subject or object (§ 703), as *what man struck me? what house do you see?*

1. a. In the following instances the rational interrogative **מי who?** followed by the name of the person to whom it refers, forms the predicate of an interrogative sentence, e. g. מִי־הָאִישׁ הַלֹּזֶה *who (is) that man?* lit. that man is who? Gen. 24:65., וְמִי שָׁבֵבּוּ וְמִי אֲבִימֶלֶךְ *and who (is) Shechem?* Judg. 9:28., מִי־בָּעֵל מִשְׁקָרְךָ *who (is) my adversary?* Is. 50:8., מִי אָדוֹן לְךָ *who (is) Lord over us?* Ps. 12:5. 18:32.

b. a. The same is the case with the irrational **מה what?** followed by the name of the thing to which it refers, e. g. מִי־שְׁמוֹךְ *what (is) thy name?*† Gen. 32:28. 1 Sam. 28:14. Esth. 5:6. 7:2., מִי־הַאֲשָׁם *what (shall be) the trespass-offering?* 1 Sam. 6:4. Ezek. 20:29., מִי־הַמְּשֻׁפֵּט הַאִישׁ הַחֲדָשָׁה *what (is) that proverb?* Ezek. 12:22., מִי־הַמְּשֻׁפֵּט הַאִישׁ הַמְּנֻהָה *what (was) the manner of the man?* i. e. what kind of man was he? 2 Kings 1:7., מִי־הַאֲבָנִים הַאֱלֹהִים *what (are) these stones?* i. e. what do they signify? Josh. 4:21. 1 Sam. 4:14. 15:14. Occasionally the substantive verb is employed as a copula, e. g. מִי־יִהְיֶה צִדְקוֹתֶךָ *what is the vine?* Ezek. 15:2.

β. The interrogative **מי** is sometimes employed as a predicate with reference to persons, e. g. מִי־צְבָאֶךָ *what (is) the Almighty?* Job 21:15., מִי־הָאָדָם *what (is) man?* Eccl. 2:12., also שְׁמַד־אָנוֹשׁ *Ps. 8:5.* Job 7:17. 15:14., מִי־הָאָמֵךְ *what (is) thy mother?* Ezek. 19:2.

* To these closely correspond the Arabic مَنْ (= מי) and مَا (= מה).

† The rational **מי** is also occasionally used in asking this question, thus equivalent to *who art thou?* Judg. 13:17. In the following instance **מי** is employed with reference to nouns understood which include the idea of intelligent beings: וְמִי בְּרִית־קָשָׁע רַעֲכָב... וְמִי בְּנֹתִי רַחֲמָה... *what (is) the transgression of Jacob, and what the high places of Judah?* Mic. 1:5., the interrogative referring in effect to בְּרִית and בְּנֹתִי.

2. a. In the following instances מִן may be considered as a qualitative belonging to the noun before which it is placed, e. g. מְאֹל בְּשָׁמָיִם what God (is there) in heaven? Deut. 3:24., מְרַגְּנֵי גָּדוֹל what nation (is so) great? 4:7, 8. Ps. 77:14.

b. The same is the case with מְהֻדָּרֶת הַעֲרָכָה, e. g. what likeness will ye compare to him? i. e. what will ye liken to him? Is. 40:18.; and also when the noun to which it belongs does not immediately follow, e. g. מְהֻדָּרֶת אָבֹתֶיךָ בֶּן עָרֵל what iniquity have your fathers found in me? Jer. 2:5., מְהֻדָּרֶת לְקָרְבָּן לְמִרְדָּכָא what honour has been done to Mordecai? Esth. 6:3.

§ 916. The interrogatives מָה and מָהּ are also used as predicates when preceding not a noun but a personal or demonstrative pronoun. Thus,

1. With a following personal pronoun, e. g. מִירְדָּכָא who (is) he? Is. 50:9., מִירְאַת who (art) thou? Ruth 3:9., מִי אַנְכָּר who (am) I? 1 Sam. 18:18., מִי אַתָּם who (are) ye? Josh. 9:8.; what (is) he? Num. 16:11., מָהּ הֵן what (are) they? Gen. 21:29. Is. 41:21., מָהּ וְהַנְּהָרָה what (are) we? Ex. 16:7, 8. (here the personal pronoun is placed emphatically before the interrogative).

2. With a following demonstrative pronoun, e. g. מְרוֹזָה who (is) this? Is. 63:1. Jer. 50:44. Ps. 24:8. Lam. 3:37., מִזְאַת who (is) this? Cant. 3:6. 6:10. 8:5., מְאַלְהָ who (are) these? Gen. 33:5. Is. 60:8.; מְהֻדָּה what (is) this? 1 Sam. 10:11. Esth. 4:5., מְהֻדָּה what (are) these? Zech. 2:2.

§ 917. The interrogatives are likewise often followed by a noun or pronoun not denoting that to which they immediately refer, but bearing to them an indirect relation which is pointed out by a prefixed preposition. Thus,

1. With a following noun and preposition, e. g. מִי בְּקָצֶר who (is) in the court? Esth. 6:4., מִי לִיהְוָה who (is) the Lord's? i. e. who is on the Lord's side? Ex. 32:26.; מִזְדָּלָעָם what have the people? i. e. what ails them? 1 Sam. 11:5., מָהּ לִיְדֵי who (is) my beloved (scil. to do)? Jer. 11:15., מָהּ לְעַשֹּׂת what (is there) for doing? i. e. what is to be done? 2 Kings 4:13, 14. Esth. 1:15. 6:6.

2. With a following pronoun and preposition, e. g. מִרְלִיכָה פָּה whom hast thou here? Is. 22:16., מִי אַתָּךְ who (is) with me? who is on my side? 2 Kings 9:32., מִי בְּמַוְעַד who (is) like me? Jer. 50:44.; מְהֻדָּה קָלְבָה what hast thou here? Is. 22:16., מְהֻדָּה קָלְבָה what (belongs) to thee? i. e. what business is it of thine? Ps. 50:16., מְהֻדָּה קָלְבָה what wilt thou? Judg. 1:14.

§ 918. Frequently too the interrogatives are followed by a verb of which they constitute either the subject or the object. Thus they appear,

1. As the subject of a following verb, e. g. *מי עשָׂה הַקְרֵב הַזֹּאת?* who has done this thing? Judg. 6 : 29. 15 : 6. 20 : 18., *מי מִדְרָגֶךָ בְּאֶהָלֶךָ?* who shall abide in thy tabernacle? Ps. 15 : 1., *מי יִמְצָא אֱלֹתָה-חִילָרָם?* who can find a virtuous woman? Prov. 31 : 10.; *מי מִדְלָנָנוּ חַלְקָכְבָּרוֹד?* what portion have we in David? meaning, we have no portion in David, 1 Kings 12 : 16. (the following clause has לֹא, nothing), *מי מִדְמְנִיר יְהָלָלָךְ?* what leaves me? meaning, nothing leaves me, I am not at all relieved, Job 18 : 6.*

2. a. As the direct object of a following verb, e. g. *אֲדָמָרָי עַשְׁקָרָרָי* whom have I defrauded? whom have I oppressed? 1 Sam. 12 : 3. 28 : 11., *אֲדָמָרָי אֲשָׁלָחָרָי רְצֹוחָרָי* whom shall I send? Is. 6 : 8. 28 : 9.; *מַה עָשָׂתָה?* what hast thou done? Gen. 4 : 10. 20 : 9. Is. 45 : 9. Eccl. 8 : 4. Ps. 11 : 3., *מַה דָּאָמַרְוּ?* what did they say? Is. 39 : 3, 4. 40 : 6.

b. As the indirect object of a verb, in which case it receives a preposition, e. g. *כְּמַי אֲנִי אֲעַבֵּר* whom should I serve? 2 Sam. 16 : 19. Esth. 6 : 6., *אֲלָמָי תִּרְפְּיוֹן אֲלָמָי* of whom shall I be afraid? Ps. 27 : 1., *אֲלָמָי תִּרְפְּיוֹן אֲלָמָי* to whom will ye liken God? Is. 40 : 18, 25., *עַלְמָרְתָּןִיסְךָ* to whom will ye flee? Is. 10 : 3. 53 : 1. 57 : 4., *אֲדָמָרָי נָעֵץ* with whom took he counsel? Is. 40 : 14.; *בְּמַה יִרְחַזְתָּ* wherewithal shall he reconcile himself? 1 Sam. 29 : 4. Mal. 1 : 7.. *לְפָהָרְתָּנְשָׁוּ גְּרָנִים* wherefore do the heathen rage? Ps. 2 : 1. Prov. 5 : 20., also *רַקְמָה אֲלָנִיהָ הַטְּבָעָה* on what are its foundations sunk? Job 38 : 6., *בְּמַה רַמְלָה שְׂרִירְתָּהָרָה* how many

* From this use of the interrogative, by which a negative is implied, it came to be employed in later times as a proper negative, e. g. *בְּמַה תִּשְׁחַרְרֵוּ וּמַה תִּתְּחַרְרֵוּ* stir not, and do not awake my love, Cant. 8 : 4. Although this conversion of the interrogative into a negative particle is rare in Hebrew, it is of extremely frequent occurrence in Arabic: thus, as an interrogative pronoun, e. g.

وَمَا يَخْدِعُونَ إِلَّا أَنفُسُهُمْ وَمَا يَشْعُرُونَ what do they deceive but themselves, and what do they know? meaning, they deceive none but themselves, and are not aware of it, Kor. 2 : 8. 3 : 182.; as a negative particle, e. g. *مَا يُرْكَى* *أَلْأَنْسَانُ بِشَهَادَةِ أَهْلِ بَيْتِهِ* a man is not justified by the testimony of his family, Loc. fab. 7., *مَا شَعَرْتُ لِمَنْ تَرَنْتِ وَلَا أَدْرِي لِمَنْ فَصَرَّتِ* I knew not on whom thou hadst alighted, and perceived not to whom thou hadst done injury, fab. 13., *مَا أَنَا لِصًا* I am not a robber, Kos. Chrest. p. 14.

(are) *the days of the years of thy life?* lit. according to what are the days, &c. Gen. 47: 8. Ps. 119: 84. Job 13: 23.*

§ 919. The personal interrogative מַי sometimes specifies a noun in construction, e. g. *whose son is this?* 1 Sam. 17: 55, 58., אֲדֹשׁוֹר מֵי whose daughter (art) thou? Gen. 24: 23, 47., לְקַחְתִּי מֵי whose ox have I taken? or whose ass have I taken? or from whose hand have I taken a bribe? 1 Sam. 12: 3., נֶשְׁמָה דָּבָר יָצָא מֵךְ whose spirit came from thee? Job 26: 4.

§ 920. 1. The impersonal interrogative מַה is frequently employed to question the mode or rather the possibility of an action or condition, in which case it is equivalent to the English *how?* e. g. מַה אָקַבְּ רָכַב how shall I curse, and how shall I execrate? Num. 23: 8., מַה אָעֵם how shall this (man) save us? 1 Sam. 10: 27., מַה אָיַץְךָ אֱנוֹשׁ how should a man be just? Job 9: 2.

2. And from this is derived its use before neuter verbs, participles, and adjectives, as an exclamation of admiration, e. g. מַה־אֲדָלָךְ how excellent are thy tents! Num. 24: 5., מַה־יְפָנָס פָּעָמִים how beautiful are thy feet! Cant. 7: 2, 7., מַה־נָּאָתָה הַפְּקָדָם וְהַשְׁמָךְ how dreadful (is) this place! Gen. 28: 17., מַה אֲגָרֵיר שְׁמָךְ how glorious (is) thy name! Ps. 8: 2., מַה יְדִידָות מְשֻׁכְנָתִיךְ how amiable (are) thy tabernacles! 84: 2.

¶ § 921. The interrogatives מַי and מַה when used relatively, i. e. when forming a constituent part both of a primary and secondary clause, assume by an easy transition the nature of *indefinite pronouns*, thus מַי who, Gr. τις, Lat. quis; מַה what, Gr. τι, Lat. quid.†

* The expressions כִּמֵּן בִּמֵּן, כִּמֵּן בְּמֵן, formed by a slight change from כִּמֵּן בַּמֵּן and כִּמֵּן בְּמֵן, lose the force of מַי, and are employed in poetry as separable prepositions equivalent to the prefixes בְּ and בַּ (§ 674).

† This is the principal office of the corresponding Arabic مَمْنُونْ and مَمْنُونْ, which are only occasionally used as interrogatives, e. g. مَنْ يُنْفِقُ مَالَهُ فِي أَخْطَاطِهِ whoso squanders his wealth in sin, then complains that God has impoverished him, Loc. fab. 16. 22.; مَنْ يَتَجَحَّجُ ثُمَّ يَتَجَحَّجُ أَنَّ اللَّهَ أَفْقَرَهُ who ever thou castest into hell, Kor. 3: 109.; مَنْ يَسْمَعُ مَا لَا يُصْلِحُ شَانَةً whoso hears what will not amend his condition, Loc. fab. 29., وَآتَنَا مَا وَعَدْنَا give us what thou hast promised us, Kor. 3: 192.

1. Indefinite use of מְרִאֵי, e. g. רָאָה מֵרַתְּלָךְ מַעֲפָנוּ see who is gone from us, 1 Sam. 14:17., כִּי לֹא הָזְרַתְּ אֶת־עֲבָדֶךָ מֵרַתְּשָׁבָעַ על כְּסֵא thou hast not informed thy servant (as to) who shall sit on the throne, 1 Kings 1:27., כִּי־לֹא יְรַא מַרְאָסָקָם he knows not who shall gather them, Ps. 39:7.

2. Indefinite use of מְבָה, e. g. לֹא יְרַשְׁי מִזְדָּחָגָא they knew not what it was, Ex. 16:15., מִזְדָּחָה לְבַעַר he will tell thee what shall become of the child, 1 Kings 14:3. Jer. 38:25. Job 23:5., רָאָה בָּזָה הַיְצָאתָה הַזָּאת see what (is) this going forth, Zech. 5:5., רָאָרְכָּה בְּמִתְּהָאָה בְּמִתְּהָאָה see wherein (is) his great strength, Judg. 16:5, 6.

§ 922. 1. They are often employed in a still more indefinite sense, equivalent to the English whoever, whatever, e. g. מִרְבָּעֵל דְּבָרִים וְגַם whoever has business (§ 821. 1.) let him come to them, Ex. 24:14., מִרְבָּרְאָה וְחַדְּרָה יַשְׁבֶּב let whoever is fearful and timid return, Judg. 7:3. Hos. 14:10. Prov. 9:4, 16., מִרְבָּנָה עַל־הָיָסָל whoever combine against thee shall fall for thy sake, Is. 54:15.; נִשְׁתַּחַת אָמֵר וְאַעֲשֵׂה כֵּן whatever thy soul desires I will do for thee, 1 Sam. 20:4.; occasionally without reference to a secondary clause, e. g. יַרְאֵל עַל־מִתְּהָאָה she knows naught whatever, Job 13:13., בְּלִירְעָדָמָה she knows naught whatever, Prov. 9:13.

2. A fuller construction is sometimes made use of, which consists in adding the relative מִרְאֵשׁ אֲשֶׁר, e. g. מִרְאֵשׁ חַמְאָלָיו whoever sins against me, Ex. 32:33., מִרְאֵשׁ בְּרַכְתָּיו and מִרְאֵשׁ אֲשֶׁר חַפְץ בְּיוֹאָב whoever favours Joab and whoever (is) for David, 2 Sam. 20:11., מִרְאֵשׁ יִחְבְּרֵא אֶל כָּל־הַחַיִם whoever is united to all the living, Eccl. 9:4.; מִרְאֵשׁ מִתְּהָאָה הַחַיִם whoever has been, Eccl. 3:15. 6:10. 7:24.

CHAPTER XI.

THE NUMERALS.

Cardinals.

§ 923. THE words used in Hebrew to perform the office of *cardinal numerals* may be considered with but a few exceptions as nouns placed either in apposition or construction with the name of the thing numbered. As there are many peculiarities belonging to the Hebrew numerals in common with those of the other Shemitish languages, we shall treat of them somewhat in detail, and with a classification founded on the manner in which these peculiarities display themselves.

§ 924. The numeral *one*, masc. אֶחָד, fem. אֶחָדָה (§ 610), which specifies a noun by designating its inherent quality of individuality, is a true qualificative adjective, and as such is always placed after its noun, with which it agrees both in gender and with respect to definiteness or indefiniteness, e. g. יֹמָם אֶחָד *one day*, Gen. 1: 5, 9. 2: 24. &c.; שְׁפָה אֶחָת *one speech*, Gen. 11: 1. 27: 38. Ex. 12: 49. &c.; הַקְרֵב אֶחָד *the one board*, Ex. 26: 16, 17, 19. 29: 15, 39. &c., אֶחָדִיכֶם נָאֶחָד *one of your brethren*, lit. the one brother of you, Gen. 42: 33., צָלֻעַתְּמֶשְׁךָן אֶחָד *the one side of the tabernacle*, Ex. 26: 26., הַפְּנִים אֶחָד *the one company*, Gen. 32: 9. Ex. 26: 2, 24. 28: 10. &c., צָלַטְיַת אֶחָת *the one side of it*, Ex. 25: 12.

§ 925. This is also partially the case with the number *two*, masc. בְּנֵי־שְׁנֵי, fem. בְּנֵי־שְׁנֵי, which, in consequence of its intermediate nature between singular and plural,* partakes with the numeral *one* of the character of an adjective, and with those above it of that of a noun. Thus, like the former, it agrees with the noun to which it refers in gender and in assuming the dual form; and like the latter, it is placed before instead of after such noun, and also stands with it either in

* It is on account of this intermediate nature of the number *two*, that in several of the ancient Indo-European languages, as the Sanscrit, Greek, and Mæso-Gothic, and likewise in the Arabic, it is indicated in the inflections both of verbs and nouns by a separate termination.

apposition or construction (see § 926),* e. g. אֲנָשִׁים שְׁנֵים *two men*, Josh. 2:1. Judg. 11:37, 39., נָשִׁים שְׁנֵים *two women*, 1 Kings 3:16.; שְׁנֵי הַמֶּלֶךְ *the two angels*, Gen. 19:1. 22:3. 25:23., שְׁנֵי שָׁרִים *two wives*, Gen. 4:19. 19:8, 15. As this unit may stand in construction with the noun to which it belongs, it may also on the same principle receive a pronominal suffix (§ 885), in which case it signifies *both*, e. g. שְׁנֵינוּ *both of us*, Gen. 31:37., שְׁנֵיכֶם *both of you*, 27:45., שְׁנֵיהם *both of them* (masc.), 2:25., שְׁנֵיהֶן *both of them* (sem.), 1 Sam. 25:43.

§ 926. 1. The cardinals from *three* to *ten* inclusive although plural in meaning are singular in form, being in reality abstract feminine nouns with the appropriate ending *הָ*, (§ 494. 1.). When they are joined to masculine nouns, this termination is retained, and serves to point out the gender of the numeral; but when they are employed to designate the number of feminine nouns, in which case the whole compound expression may be viewed as feminine, the termination *הָ* of the numeral is dropped as superfluous (§ 612), e. g. שְׁלֹשָׁה אֲנָשִׁים *three men*, Gen. 18:2., אַרְבָּעָה תְּרֵשִׁים *four carpenters*, Zech. 2:3., שְׁבָעָה מִזְבְּחוֹת *seven altars*, Num. 23:1.; שְׁלֹשָׁה שָׁנִים *three years*, 1 Kings 15:2., שְׁלֹשָׁה אַמְתָּמִשׁ *five cubits*, Ex. 27:1., שְׁבעָה כְּבָשָׂה *seven ewe-lambs*, Gen. 21:30.†

2. These units may either be placed in apposition with the noun to which they belong, as in the instances just given; or they may be joined to it in the closer connection of the construct state, when the numerals undergo the same changes as other nouns, e. g. שְׁלֹשָׁה הָאֲנָשִׁים *the three men*, Job 32:1, 5., יְמִינָה שְׁשָׁה יְמִינָה *six days*, Ex. 20:8, 11., עֲשָׂרָה שְׁבָעָה תְּרֵשִׁים *the ten tribes*, 1 Kings 11:35.; חֻמֶּשׁ הַרְיוּצִים *the five curtains*, Ex. 26:3. In like manner they may receive pronominal suffixes, e. g. אַרְבָּעָם *these four*, Dan. 1:17. Ezek. 1:8., שְׁבָעָם *those seven*, 2 Sam. 21:9.

3. The use of these two modes of construction depends on whether the writer views the connection as being more or less strict. The

* We thus see that in Hebrew the numeral *one* is treated wholly as an adjective, and *two* partly so. Some languages go further in this respect, and others not so far: thus in Sanscrit and Greek the four first cardinals, and in Latin, Russian, and Polish the three first, are adjectives; while in the Teutonic languages and those derived from the Latin, the first only is declined.

† This construction, it will be observed, is logical, not formal; that is, it depends on the real gender of the noun as determined by § 494, and not on its mere form (see §§ 556, 557). An exception however appears in the phrase שְׁנֵי שְׁנֵי בְּנֵי, Gen. 7:13., where the formal construction is employed.

construct is much less frequently employed than the absolute state, and seldom except when the noun is definite ; but the idea conveyed is in both cases the same, with the exception that the construct is generally although not always used to denote a series, e. g. שְׁלֹשֶׁת יְמִים three (successive) days, Ex. 10 : 22., שְׁבֻעַת יְמִים seven (successive) days, 12 : 15. 24 : 16. 29 : 30.*

§ 927. The numbers from *eleven* to *nineteen* inclusive are denoted by placing the necessary unit before the numeral *ten* (§ 617). The construction of the former number with the latter is similar to that of the units with their nouns ; that is, it is placed with it either in construction, as עָשָׂר עֲשָׂר thirteen, or in apposition, as עָשָׂר עֲשָׂר, the former being the most frequent. Their form as to gender is regulated on the principles already detailed. Thus,

1. The numerals *eleven* and *twelve*, like the adjectives *one* and *two* from which they are formed, agree in gender with the nouns they are used to qualify (§§ 924, 925). e. g. אֱחָד עָשָׂר בְּכָבִים eleven stars, Gen. 37 : 9., אֱלֹהִים עָשָׂר עֲשָׂר eleven years, 2 Kings 23 : 36.; שְׁנֵים עָשָׂר אֲלֹהִים twelve princes, Gen. 17 : 20. 25 : 16., אֲרָשִׁים עָשָׂר אֲרָשִׁים twelve men, Josh. 3 : 12. 1 Kings 7 : 25., שְׁנֵה עָשָׂר עֲשָׂר years, Gen. 14 : 4., שְׁנֵי עָשָׂר אֲבָנִים twelve stones, Josh. 4 : 8.

2. Those from *thirteen* to *nineteen* being nouns, the first unit, as when employed alone, retains its feminine form with masculine nouns, but drops its characteristic termination with feminine nouns as being no longer required (§ 926. 1). With the second unit, however, the case is precisely the reverse : for when the first retains its feminine ending, that of עָשָׂר is dropped as superfluous ; but when on the contrary the first rejects its termination, that of עָשָׂר is preserved, in order to point out the gender belonging to the numeral, e. g. שְׁלֹשֶׁת עָשָׂר אֲרָלִים thirteen rams, Num. 29 : 13., שְׁלֹשֶׁת עָשָׂר עֲירִים thirteen cities, Josh. 21 : 19. : ח֫מֶשׁ עָשָׂר שְׁנֵה עָשָׂר ח֫מֶשׁ fifteen sons, 2 Sam. 9 : 10., ח֫מֶשׁ עָשָׂר עֲשָׂר ח֫מֶשׁ fifteen years, Gen. 5 : 10. 11 : 25., &c. &c.

To § 928. The distinction of gender in the numerals as well as the difference of construction above described, are confined to the units. The tens, i. e. the numbers *twenty*, *thirty*, &c. as far as *ninety*, are indeclinable plural nouns with the masculine termination יְם (§ 618), and are always placed in apposition with the nouns to which they belong, e. g. עָשָׂר יְמִים אַמְתָּה עָשָׂר twenty days, Num. 11 : 19., עָשָׂר יְמִים אַמְתָּה עָשָׂר twenty cubits,

* These expressions are also explained by Jarchi to mean שְׁבֻעַת יְמִים רְצֹפִין and שְׁלֹשֶׁת יְמִים רְצֹפִין i. e. "seven days in succession and three days in succession."

אֶרְבָּעִים forty sons, Judg. 12 : 14., בְּנִים forty years, Gen. 25 : 20., &c. &c.

§ 929. The intermediate numbers, viz. those between *twenty* and *thirty*, between *thirty* and *forty*, &c., are usually denoted by connecting with the ten the necessary unit by means of the conjunction *וְ*; and as the former number is indeclinable, it has no influence over the form of the latter, which is construed as when alone: that is, the numbers *one* and *two* agree as adjectives with the nouns to which they belong (§§ 924, 925), e. g. עֲשָׂרִים וְאַחֲרֵי יֹם twenty-one days, Dan. 10 : 13., אֶרְבָּעִים וְשָׁנִים forty-one years, 1 Kings 14 : 21. &c., אֶרְבָּעִים וְשָׁנִים forty-two men, 2 Kings 10 : 14., אֶרְבָּעִים וְשָׁתְּעִים עֲרָשִׁים forty-two cities, Deut. 35 : 6, 7.; and those from *three* to *nine* inclusive retain their feminine termination before masculine nouns, and drop it before semi-nine nouns as no longer necessary (§ 926. 1.), e. g. עֲשָׂרִים וְאַרְבָּעָה פָּרִים twenty-four bullocks, Num. 7 : 88., עֲשָׂרִים וְשָׁלֹשׁ עָרִים twenty-three cities, 1 Chron. 2 : 22., אַרְבָּעִים וְחַמְצָה שְׁמָנִים eighty-five men, 1 Sam. 22 : 18., אַרְבָּעִים וְשָׁשָׁה ninety-six rams, Ezra 8 : 35.

§ 930. We have hitherto treated of the form of the numerals only; that of the nouns which they specify is also affected by the union of the two terms. Thus, nouns numbered by the units from *two* to *ten* inclusive are for the most part placed in the plural; while those which are accompanied by the tens from *twenty* to *ninety* usually retain the singular form. Strange and anomalous as this may appear, it admits of an easy solution, on a principle analogous to that by which the gender of the numerals has been explained. As the units from *three* to *ten* are of the singular form, it is requisite that the plurality of the entire expression should be shown in the form of the noun itself, which accordingly receives the plural termination (see § 926). The tens, on the contrary, are themselves of the plural form; so that the plural termination may readily be dispensed with in the nouns which they accompany, without any diminution of perspicuity (see § 928). The mixed numbers from *eleven* to *nineteen* follow for the most part the construction of the units of which they are composed; still as they each consist of two numerals, although without the plural termination, their nouns are sometimes put in the singular like those accompanied by the tens: hence we have both עֲשָׂרָה עָשָׂרִים thirteen cities, Josh. 21 : 19., and שְׁלֹשׁ עָשָׂרִים עָשָׂרִים עִיר v. 33. (see § 927. 1. 2.).

§ 931. This peculiarity, however, which the numerals from *eleven* to *ninety* possess of frequently taking a noun in the singular, exhibits itself for the most part only with collective nouns or nouns used col-

lectively, which, although singular in form, have a plural signification: thus, for example, the singular generic שְׁנָה, which as we have shown is frequently construed as a plural (§ 751), as also nouns denoting certain measures or portions whether of extent, of weight, or of time, e. g. אֶפְתָּה שְׁלֹשִׁים *thirty cubits*, Gen. 6 : 15. Ex. 27 : 16. 38 : 13., שְׁלֹשִׁים שְׁלֹשִׁים עֶשֶׂר בְּנֵי יְמִין *fourteen days*, 1 Kings 8 : 65.

¶ 932. The numerals מֵאָה *hundred* and 千 *thousand* are construed, with respect to the numerals by which they are specified, the former as a feminine and the latter as a masculine noun. We will therefore treat of them separately, discussing first the forms which they and their accompanying numerals assume, and afterwards those taken by the nouns to which they belong.

¶ 933. 1. a. When the feminine numeral מֵאָה *hundred* is qualified by one of the units from *three* to *nine*, it assumes the plural form מֵאוֹת (§ 930), and the unit loses its characteristic termination הַ, (§ 926. 1.), e. g. שְׁלֹשׁ מֵאוֹת *three hundred*, Gen. 5 : 23. 9 : 28., שְׁמֹשׁ מֵאוֹת חֲמֻשׁ *five hundred*, Gen. 11 : 11. Ex. 30 : 24. 38 : 26., &c. &c. Instead of the unit *two*, it takes the dual form מֵאתִים *two hundred*, Gen. 11 : 23. 32 : 15. Judg. 17 : 4.

b. This, like the other numerals of the singular form, may be placed with the noun it belongs to either in apposition or in construction (§ 926. 2.), e. g. מֵאָה צְפִיקִים *a hundred bunches of raisins*, 1 Sam. 25 : 18., מֵאָה אֶפְתָּה *a hundred cubits*, Ezek. 40 : 27.; מֵאָה שָׁנָה *a hundred years*, Gen. 25 : 7, 17., מֵאָה אַרְבִּים *a hundred sockets*, Ex. 38 : 27.

2. a. The noun numbered assumes the plural form, whether accompanied by the singular מֵאָה (see § 926. 1.), e. g. מֵאָה נָبָאִים *a hundred prophets*, 1 Kings 18 : 4., מֵאָה פָּעִים *a hundred times*, 2 Sam. 24 : 3.

* As the two nouns אַמְתָּה and לְכָדָה serve to specify the numerals, they frequently take the preposition בְּ: thus אַמְתָּה בְּאַמְתָּה, e. g. שְׁנָה בְּשְׁנָה *twenty cubits*, lit. twenty (measured) by the cubit, Zech. 5 : 2., שְׁנָה בְּשְׁנָה 1 Kings 7 : 23. 2 Chron. 4 : 2., and also with the units, e. g. שְׁנָה בְּשְׁנָה 1 Kings 6 : 6., כָּשֵׁר בְּאַמְתָּה 6 : 3, 25, 26.; so too the noun of weight שְׁקָל, e. g. שְׁקָל בְּשְׁקָל שְׁקָל בְּשְׁקָל Ex. 38 : 24. Num. 7 : 13. But when the term שְׁלֹשׁ is used to denote pieces of money, it is put for distinction's sake in the plural even after the tens, e. g. שְׁלֹשִׁים שְׁלֹשִׁים שְׁלֹשִׁים Ezek. 45 : 12., שְׁלֹשִׁים שְׁלֹשִׁים Ex. 21 : 32. Lev. 27 : 5.; this is also the case with some of the other nouns that are construed collectively, when emphasis is required, e. g. שְׁלֹשִׁים אַנְשִׁים Jer. 38 : 10., חֲמֻשִׁים אַנְשִׁים Ezek. 42 : 2.

עֶשֶׂר מֵאֲתָרוֹם 1 Chron. 21: 3.; by the dual of **מֵאֲתָרִים** (see § 925), e. g. *two hundred she-goats*, Gen. 32: 15., **דְּבָלִים** **מֵאֲתָרִים** **דְּבָלִים** *two hundred cakes of figs*, 1 Sam. 25: 18.; or by the plural **מֵאוֹת**, qualified by one of the units from *three* to *nine* (see § 928), e. g. **שְׁלַשׁ מֵאוֹת שָׁעָלִים** *three hundred foxes*, Judg. 15: 4. 1 Kings 10: 17., **חַמְשׁ מֵאוֹת אֲחִוּנוֹת** **פְּרַשִּׁים** *five hundred she-asses*, Job 1: 3., **שְׁבַע כָּלְמִינָה** **מֵאוֹת** **פְּרַשִּׁים** *seven hundred horsemen*, 2 Sam. 8: 4.

b. But nouns used collectively, as also those of measure, weight, and time (see § 931), are placed in the singular after all those forms: thus after the singular, e. g. **מֵאָה אִישׁ** *a hundred men*, Judg. 7: 19. 1 Kings 18: 13., **רַכְבָּה** **מֵאָה** *a hundred chariots*, 2 Sam. 8: 4. 1 Chron. 18: 4., **מֵאָה אַפְּמִחָה** *a hundred cubits*, 1 Kings 7: 2. Ezek. 40: 19., **שָׁנָה** **מֵאֲתָרוֹם אַיִשׁ** *a hundred years*, Gen. 17: 17.; after the dual, e. g. **אַיִשׁ** **מֵאֲתָרוֹם לְחֵם** *two hundred men*, 1 Sam. 30: 10., **שְׁנָה** **מֵאֲתָרוֹם** *two hundred years*, Gen. 11: 23.; after the plural, e. g. **אַרְבָּעָה** **מֵאוֹת אִישׁ** *four hundred men*, Gen. 32: 7. Judg. 3: 31., **נָעָרָה** **בְּרַגְלָה** **אַרְבָּעָה** *four hundred young virgins*, Judg. 21: 12., **צָמְדָה** **מֵאוֹת בָּקָר** *five hundred yoke of oxen*, Job 1: 3., **אַרְבָּעָה** **מֵאוֹת אַפְּמִחָה** *four hundred cubits*, 2 Kings 14: 13., **שְׁלַשׁ** **מֵאוֹת שְׁלַשִּׁים** *four hundred shekels*, Gen. 23: 16. Ex. 38: 29.* **שְׁנָה** **מֵאוֹת שְׁנָה** *nine hundred years*, Gen. 5: 5, 7, 8, 10. &c.

§ 934. 1. a. When the masculine numeral **שְׁלֹשׁ** *thousand* is qualified by one of the units from *three* to *ten*, it assumes the plural form **אַלְפִים**, the preceding unit retaining its characteristic feminine termination (§ 926. 1.), e. g. **שְׁלֹשׁ אַלְפִים** *three thousand*, 1 Sam. 13: 2, 5., **שְׁנָה** **אַלְפִים** Num. 3: 34., **שְׁמֵנָה** **אַלְפִים** 3: 28. &c. &c.† Instead of the number *two*, it takes the dual form **אַלְפִים** Num. 7: 85. 35: 5. Judg. 20: 45. &c. When qualified by one of the numerals from *eleven* to *ninety*, it retains like other nouns its singular form, e. g. **אַרְבָּעָה עֶשֶׂר** **אַלְפִים** *fourteen thousand*, Num. 17: 14., **שְׁנָה** **אַלְפִים** 26: 27., **שְׁנָה** **אַלְפִים** 26: 14. It also remains in the singular when qualified by **מֵאָה** in any of its forms, e. g. **מֵאָה אַלְפִים** Num. 2: 9, 16, 24., **מֵאֲתָרִים** **מֵאָה** 1 Sam.

* We have also **אַרְבָּעָה** **מֵאוֹת** **שְׁנָה** **לְזָהָרֶשׁ** Num. 7: 85. (see § 931. note), and **שְׁלַשׁ** **מֵאוֹת** **שְׁלַשׁ** 2 Sam. 21: 16.

† Instead of the expression **עֶשֶׂר אַלְפִים** *ten thousand*, the term **רַבּוֹא** *myriad* is employed by some of the later writers. Being a feminine noun, it is construed accordingly, e. g. **רַבּוֹא** **שְׁנָה** *two myriads*, i. e. twenty thousand, Neh. 7: 71., **שְׁנָה** **רַבּוֹא** Ezra 2: 69.; although sometimes it is put as a collective in the singular when qualified by a unit, e. g. **שְׁנָה** **רַבּוֹא** Neh. 7: 72., v. 66., **שְׁנָה** **רַבּוֹא** Jon. 4: 11.

15 : 4., שְׁלֹשׁ-מֵאוֹת אֶלָף Num. 31: 36, 43. ; but when qualified by אֶלָף, it regularly takes the plural form, e. g. אֶלָף אֶלֶף-ים 1 Chron. 21: 5. 22: 14.

b. With the following noun it is placed like מַآה either in apposition, e. g. אִישׁ שְׁלֹשׁ-תָּאֵלֶף אֲלָפִים three thousand men, 1 Sam. 26: 2., שְׁבֻעָה שְׁלֹשׁ-תָּאֵלֶף אֲלָפִים אֲרִישׁ 2 Chron. 30: 24., or in construction, e. g. שְׁבֻעָה אֲלָפִים גָּמְלִים Job 42: 12. ; or in Ex. 32: 28., שְׁבֻעָה אֲלָפִרְצָאן אֲלָפִי אִישׁ שְׁלֹשׁ-תָּאֵלֶף גָּמְלִים Job 1: 3.

2. a. The noun numbered assumes the plural form when preceded by the singular אֶלָף, whether alone or qualified by another numeral, e. g. אֶלָף עֲזָרִים a thousand goats, 1 Sam. 25: 2. 2 Chron. 30: 24., אֶלָף עַמְּדִים a thousand times, Deut. 1: 11., אֶלָף לְלוֹת a thousand burnt offerings, 1 Kings 3: 4. Job 42: 12., אֶרְבִּים אֶלָף פְּרַשִׁים forty thousand horsemen, 2 Sam. 10: 18. 1 Kings 5: 6., אֶרְבִּים אֶלָף אַרְבִּים a hundred thousand lambs and a hundred thousand rams, 2 Kings 3: 4. 2 Chron. 28: 8.; by the dual אֶלְפִּים, e. g. אֶלְפִּים סִיסִּים two thousand horses, 2 Kings 18: 23. Is. 36: 8.; or by the plural or accompanied by one of the units from three to ten, e. g. שְׁלֹשׁ-תָּאֵלֶף three thousand talents of gold, 1 Chron. 29: 4., אֶרְבַּעַת אֶלְפִּים כְּבָרִי זָהָב four thousand porters, 1 Chron. 23: 5. 2 Chron. 9: 25., שְׁלֹשׁ-תָּאֵלֶף שְׁשׁוֹת אֶלְפִּים פְּרַשִׁים six thousand horsemen, 1 Sam. 13: 5., שְׁלֹשׁ-תָּאֵלֶף גָּמְלִים three thousand camels, Job 1: 3.

b. But nouns used collectively, as also those of measure and weight, are put after the same forms in the singular: thus, after the singular form, e. g. אֶלָף רַכְבִּים a thousand chariots, 1 Chron. 18: 4., אֶלָף קְבָרִים a thousand talents, 2 Kings 15: 19., שְׁבֻעָם אֶלָף נְשָׂא thirty thousand chariots, 1 Sam. 13: 5., אֶלָף סְבִּיל seventy thousand bearers of burdens, 1 Kings 5: 29., אֶלָף אֶלֶף four hundred thousand men, Judg. 20: 2, 17. 2 Chron. 17: 16.; after the dual, e. g. אֶלְפִּים אֶלְפִּים two thousand men, Josh. 7: 3., אֶלְפִּים בָּתִים two thousand baths, 1 Kings 7: 26.; after the plural, e. g. שְׁבֻעָה אֶלְפִּים רַכְבִּים three thousand proverbs, 1 Kings 5: 12., שְׁבֻעָה אֶלְפִּים גָּזְלִים seven thousand chariots, 1 Chron. 19: 18. 29: 4., עַשְׁתָּוֹת אֶלְפִּים אֶלְפִּים ten thousand captives, 2 Kings 24: 14.; שְׁבֻעָה אֶלְפִּים אֶלְפִּים three thousand men, Ex. 32: 28. Judg. 4: 10., שְׁבֻעָה אֶלְפִּים צָאן seven thousand sheep, Job 1: 3.

¶ § 935. As regards their position, the numerals, with the exception of the adjective אֶחָד (§ 924), are usually placed before the noun to

* Also אֶלָף בְּאַשְׁר Ezek. 47: 3.

which they belong, in the state either of apposition or of construction, as has been seen in the preceding examples. When, however, in apposition, the numeral is sometimes placed last; and this takes place for the most part, not when the noun and its numeral are viewed together as representing one qualified idea, but when the noun being already known is mentioned only for the purpose of being specified as to its number, so that the numeral partakes of the nature of a predicate. Thus in the phrase **וַיֹּלְדָנָה בְּנֵי** שֶׁלֶשׁ *and Noah begot three sons*, Gen. 6 : 10., the narrator informs us at the same moment that Noah begot sons, and that they were three in number; but in the sentence, **בְּנֵי יְהוָה נִשְׁאָר צָבָה וּרְמָחָשָׁב אֲלָפִים וּשְׁמֵלָה מֵאוֹת** *the children of Judah that bore shield and spear (were) six thousand and eight hundred*, 1 Chron. 12 : 24., he intimates that the fact of there being such soldiers is well known, and that he mentions them simply for the sake of recording their numbers.

§ 936. 1. In this case the noun, which when mentioned is not already specified as plural by a preceding numeral (see § 930), necessarily assumes the form indicative of plurality, whatever its following numeral may be, e. g. **כְּבָשָׂרִים בְּנֵי שָׁנָה שְׁנִים** *two lambs of a year old*, Ex. 29 : 38. **עִירִים שְׁלֹשָׁה שְׁלֹשִׁים** *two cities*, Josh. 21 : 27., **יְמִינָם שְׁלֹשׁ אַמְתָּוֹת שְׁלֹשׁ** *three days*, 1 Chron. 12 : 39., **בְּנִים אַרְבָּעָה עָשָׂר שְׁלֹשׁ אַמְתָּוֹת** *three cubits*, 2 Chron. 6 : 13., &c.; **בְּנִים אַרְבָּעָה עָשָׂר שְׁלֹשׁ אַמְתָּוֹת** *fourteen sons*, 1 Chron. 25 : 5., **בְּנִים אַרְבָּעָה עָשָׂר שְׁלֹשׁ אַמְתָּוֹת** *fourteen women*, 2 Chron. 14 : 21. &c.; **קָרְסֵרִים חֲמֻשִׁים** *fifty taches of brass*, Ex. 26 : 11., **עֲשָׂרְנוֹת עֲשָׂרִים** *twenty she-asses*, Gen. 32 : 16. 2 Chron. 3 : 3. &c.; **רְאשֵׁיִם שְׁמֵלָה מֵאוֹת** *the heads of them (were) two hundred*, 1 Chron. 12 : 32., **מִרְכָּבוֹת שְׁלֹשׁ מֵאוֹת** *three hundred chariots*, 2 Chron. 14 : 8.; **בָּרָיִם אַלְפִים שְׁבַע** *of bullocks a thousand*, 2 Chron. 30 : 24.

2. From these are to be excepted the collective nouns, which are sometimes thus employed in the singular form, but with a plural signification, e. g. **כָּל־יִשְׂרָאֵל אַרְבָּעָה עָשָׂר** *all the souls (were) fourteen*, Gen. 46 : 22., **בָּקָר שְׁבַע מֵאוֹת** *seven hundred oxen*, 2 Chron. 15 : 11., **בְּקָרִים וְהַמְּסִגְבָּר אֶלָּה** *of craftsmen and smiths a thousand*, 2 Kings 24 : 16., **בָּקָר שְׁבַע צָאן שְׁלֹשׁ־אֲלָפִים** *of sheep three thousand*, 1 Sam. 25 : 2., **בָּקָר שְׁבַע מֵאוֹת שְׁבַע צָאן שְׁלֹשׁ־אֲלָפִים** *seven hundred oxen and seven thousand sheep*, 2 Chron. 15 : 11.

§ 937. As respects the order of the numerals among themselves, we find that they are most commonly, although not always, placed according to their magnitude, beginning with the greatest, and are usually connected by the conjunction **וְ**. Thus,

1. a. The units are placed before the tens, e. g. שְׁנָה וּשְׁנָתוּם שְׁנָה sixty-two years, Gen. 5:18, 20, 26, 28., שְׁנָה וּתְשִׁעַת שְׁנָה ninety-five years, v. 17, 25. Sometimes the noun is repeated after each of them, e. g. שְׁנָה וּשְׁנָתוּם שְׁנָה sixty-five years, 5:15.

b. Or the tens precede the units, e. g. עשרים וארבעה twenty-four, 2 Sam. 21:20; העמוריים ארבעים וחמשה the forty-five pillars, 1 Kings 7:3; תשעים ותשעה שנה ninety-nine years, Gen. 17:24.

2. a. The numeral מֵאָה is often placed immediately before the tens and units, e. g. מֵאָה וְעֶשֶׂר Ezra 2 : 18., Gen. 6 : 3., מֵאָה וְשָׁנִים עֶשֶׂר Gen. 25 : 7., Gen. 25 : 7. Sometimes the noun numbered is placed after מֵאָה, and also after each of the other numerical expressions, e. g. שָׁנִים וְעֶשֶׂר Ezra 2 : 23., Gen. 5 : 5. 9 : 28.; שָׁנִים וְעֶשֶׂר Gen. 25 : 7.

b. Occasionally בָּאָה is placed immediately after these numerals, and in construction with the noun numbered, e. g. יֹם חֲמִשִּׁים וּמְאַת Gen. 7:24., שְׁבָע וּשְׁלֹשִׁים וּמְאַת Ex. 6:16, 18. Sometimes the noun is placed after both orders of numerals, e. g. תִּשְׁעָעֶשֶׂר שָׁנָה וּמְאַת Gen. 5:6, 18, 25, 28., חֲמִשִּׁים שָׁנִים וּמְאַת שָׁנָה 11:25., אֶרֶבְעִים שָׁנָה וּשְׁמֵנִים מְאֹות שָׁנָה 5:13, 16.

3. When רְבּוֹא or אַלְפָא is employed, it is usually placed first, and is followed by the other numerals in the order of their magnitude, e. g. אלףים מאה ושבעים ושנים 1 Chron. 9:13., אלף ושבע מאות וששים ששים מאות אלף וחלשים אלףים וחמש מאות וחמשים Neh. 7:8, 17, 67., אלףים וחמש מאות וחמשים Ex. 38:26.; אלף רבו אלףים 1 Chron. 29:7. רבו ושונים אלףים ששים שבעים שמשים Ezra 2:64, 65.

§ 938. When the compound expression consisting of a noun and its numeral is to be rendered definite, the numeral is usually placed in construction with the following noun, which takes the article, e. g. **שְׁנֵי הַמְּאוֹת הַגָּלִילִים** *the two great lights*, Gen. 1 : 16. 19 : 1. Ex. 25 : 22., **תְּמִשְׁתָּחַת שְׁלֹשֶׁת הַשְׁרָגִים** *the three branches*, Gen. 40 : 12. 2 Sam. 23 : 17., **מֵאַת הַכָּבָרִים** *the five men*, Judg. 18 : 7. &c., **מֵאַת הַאֲנָשִׁים** *the hundred talents*, Ex. 38 : 27., **מֵלֶשׁ מֵאוֹת הָאָרֶשׁ** *the three hundred men*, Judg. 7 : 7, 8. 8 : 4.*

§ 939. 1. When the noun numbered may be readily supplied from the context, it is often omitted (see § 737. 1.), e. g. שְׁלֹשׁ מֵאוֹת *three hundred* (men), 1 Chron. 11:11., עֲשָׂרִים וּאֶרְבַּעַשְׁתָּה אֶלְף *twenty-four thousand* (men), 27:1, 2., שְׁבַעֲמֵאוֹת זָהָב *seven hundred* (shekels) of

- In the following instance the article is prefixed to the numeral, viz. **בְּשָׁנִים** **הַזְמָרֶת** Josh. 4 : 4.

gold, Judg. 8 : 26. 1 Kings 10 : 16., פְּשָׁע אֶלְף a thousand (shekels) of silver, Gen. 20 : 16. 1 Kings 10 : 29.

2. In this case the numerals frequently take the article, like other attributives used independently (see § 723), e. g. זְהַנִּים the two (men), Eccl. 4 : 9, 12., זְהַלְּפִים the three (captains), 1 Chron. 11 : 18, 20, 21., הַחֲמֹת the five (kings), Gen. 14 : 9., רְצַלְלִים the thirty (captains), 1 Chron. 11 : 25. 27 : 6., דְּאַרְבָּעִים the forty (righteous), Gen. 18 : 29, 31, 32., קְהֻלָּתִים the hundreds, רְחַלְלִים the thousands, i. e. the companies containing a hundred or a thousand men each, 1 Chron. 28 : 1. They may also take the pronominal suffixes, e. g. אֶלְפִּין his thousands (of Philistines), רְבָבְתִּין his myriads, 1 Sam. 18 : 7.

Ordinals.

§ 940. The *ordinal numerals* are those which do not denote a plurality of objects like the cardinals, but merely specify a single one with respect to the order in which it stands among a number of individual entities of the same description. Hence in Hebrew as in many other languages they are considered as adjectives, and assume the peculiarities of that class of words with respect to position, gender, and the reception or non-reception of the article.

§ 941. Thus the ordinal *first*, fem. רִאשֵׁנָה, is always placed after the noun it qualifies, and agrees with it in all the above mentioned points, e. g. הַיּוֹם הַרִאשׁוֹן the first day, Neh. 8 : 18., הַמְכַה הַרִאשׁוֹנָה the first slaughter, 1 Sam. 14 : 14., יְמִים רִאשְׁנִים former days, Deut. 4 : 32., הַבָּרִיּוֹת הַרִאשׁוֹנוֹת the first cows, Gen. 41 : 20. As the cardinal אֶחָד is also an adjective used to qualify a noun with regard to its individuality (§ 924), it not unfrequently takes the place of the ordinal רִאשֵׁנָה, e. g. יוֹם אֶחָד one day — the first day, Gen. 1 : 5. Ezra 3 : 6. 10 : 17.

§ 942. The ordinals from *second* to *tenth* are likewise adjectives agreeing in the same manner with the nouns to which they belong (see § 623). Thus without the article, e. g. יוֹם שְׁנִי the second day, Gen. 1 : 8., הַדּוֹר רְבִיעֵיר the fourth generation, 15 : 16., בְּקָרְשֵׁנָה the sixth son, 30 : 19. ; מְרֻחָה שְׁנִית another piece, Neh. 3 : 19, 20, 21., פָעַם חֲמִישִׁית third time, 6 : 5. ; מְלָאכִים שְׁלִשִּׁים third messengers, i. e. messengers sent a third time, 1 Sam. 19 : 21. : with the article, e. g. הַנְּהָר הַשְׁנִיר the second river, Gen. 2 : 13, 14. Ex. 28 : 18, 19, 20., הַחֲדָשָׁה הַשְׁנִינָה the tenth month, Gen. 8 : 5. Jer. 36 : 22. ; הַדָּלָה הַשְׁנִינָה the other

door, 1 Kings 6 : 34., בְּשָׁנָה הַרְבִּיעָה in the fourth year, Lev. 19 : 24. 25 : 4.*

§ 943. The ordinals like the cardinals may be used alone when the noun to which they refer can be readily understood from the context (§ 939), in which case they of course agree in gender with the noun so understood (§ 737. 1.): thus masc. דְּרוֹאֶשׁ the first (twin), Gen. 25 : 25. 2 Sam. 18 : 27., הַאֲדָד the first (river), Gen. 2 : 11. 8 : 5., הַשְׁנִיר the second (lot), 1 Chron. 24 : 7-18. 25 : 9-31., בְּהַמֵּתֶשׁ in the fifth (month), Ezek. 20 : 1.; fem. e. g. הַאֲדָתָה the first (midwife), Ex. 1 : 15., בְּשָׁלְשִׁיתָה the third (time), 1 Sam. 3 : 8. 1 Kings 18 : 44. Ezek. 21 : 19., בְּשָׁבְעִירָה in the seventh (year), Ex. 21 : 2. 23 : 11.

§ 944. 1. When a period of time is to be specified by a number higher than *ten*, for which there is no separate ordinal form, it is effected by placing the name of the division of time intended, usually accompanied by the preposition בְּ, in construction with the same noun numbered by a cardinal, e. g. בַּיּוֹם עַשְׂרֵה עַשְׂרֵה יוֹם on the day of eleven days, i. e. on the eleventh day, Num. 7 : 72, 78. 2 Kings 14 : 23., so בְּשִׁנְוֹת עַשְׂרִים עַשְׂרֵה יוֹם in the twenty-third year, 12 : 7. 13 : 1, 10. 15 : 1, 8, 23., בְּשִׁנְוֹת שְׁלֹשִׁים שְׁלֹשִׁים in the six hundredth year, Gen. 7 : 11.†

2. a. It often happens however that, both nouns being the same, one of them is omitted as not absolutely necessary to perspicuity. This is most frequently the case with the second noun, e. g. בַּיּוֹם שְׁלֹשָׁה עַשְׂרֵה יוֹם on the day of thirteen (days), i. e. on the thirteenth day, Esth. 9 : 17., so בַּיּוֹם עַשְׂרִים וְאֶרְבַּעַת וְאֶרְבַּעַת he shall deliver thee in six troubles; and in the seventh no evil shall touch thee, Job 5 : 19.; and even without בְּ, in the same antithetical construction, e. g. שְׁקָרִים עַשְׂרֵה שְׁנָה כְּרָרִי אֶחָד-דְּבָרָלְגָמָר וְשְׁלֹשִׁים שְׁנָה כְּרָרִי בְּשִׁשְׁתְּ צְרוֹת יִצְרָלְקָה וְבְשִׁשְׁתְּ צְרוֹת יִצְרָלְקָה וְבְשִׁשְׁתְּ צְרוֹת יִצְרָלְקָה he shall deliver thee in six troubles; and in the seventh no evil shall touch thee, Job 5 : 19.; and even without בְּ, in the same antithetical construction, e. g. שְׁקָרִים עַשְׂרֵה שְׁנָה כְּרָרִי אֶחָד-דְּבָרָלְגָמָר וְשְׁלֹשִׁים שְׁנָה כְּרָרִי בְּשִׁשְׁתְּ צְרוֹת יִצְרָלְקָה וְשְׁלֹשִׁים שְׁנָה כְּרָרִי בְּשִׁשְׁתְּ צְרוֹת יִצְרָלְקָה and the thirteenth they rebelled, Gen. 14 : 4. The following are analogous constructions, e. g. שְׁלֹשִׁים חֲמִשָּׁה לֹא חֲטָבְכָה אֶרְבַּעַת לֹא-אֶמְרַתָּה שְׁשִׁים חֲמִשָּׁה לֹא חֲטָבְכָה אֶרְבַּעַת לֹא-אֶמְרַתָּה שְׁשִׁים חֲמִשָּׁה לֹא חֲטָבְכָה אֶרְבַּעַת לֹא-אֶמְרַתָּה שְׁשִׁים חֲמִשָּׁה לֹא חֲטָבְכָה אֶרְבַּעַת לֹא-אֶמְרַתָּה there are three things (that) are never satisfied, (indeed) the fourth never says, Enough, Prov. 30 : 15, 18, 21, 29. Amos 1 : 3, 6, 9, 11. 2 : 1., שְׁשִׁים חֲמִשָּׁה שְׁנָה רְהִוָּה שְׁשִׁים חֲמִשָּׁה וְשְׁשִׁים חֲמִשָּׁה נְשָׁן there are six things (that) the Lord hates, and indeed the seventh (is) an abomination to him, Prov. 6 : 16.

* The numeral occasionally takes the article when the noun does not, in which case the article is equivalent to a relative (see § 724. II. 1. a. note), e. g. יוֹם שְׁשִׁים the sixth day, lit. a day that (is) the sixth, Gen. 1 : 31. 2 : 3.

† We also find a cardinal employed as an ordinal with the preposition בְּ prefixed to the numeral itself, when the noun to which it refers has been previously mentioned, and is consequently readily understood, e. g. בְּשִׁשְׁתְּ צְרוֹת יִצְרָלְקָה וְבְשִׁשְׁתְּ צְרוֹת יִצְרָלְקָה he shall deliver thee in six troubles; and in the seventh no evil shall touch thee, Job 5 : 19.; and even without בְּ, in the same antithetical construction, e. g. שְׁקָרִים עַשְׂרֵה שְׁנָה כְּרָרִי אֶחָד-דְּבָרָלְגָמָר וְשְׁלֹשִׁים שְׁנָה כְּרָרִי בְּשִׁשְׁתְּ צְרוֹת יִצְרָלְקָה and the thirteenth they rebelled, Gen. 14 : 4. The following are analogous constructions, e. g. שְׁלֹשִׁים חֲמִשָּׁה לֹא חֲטָבְכָה אֶרְבַּעַת לֹא-אֶמְרַתָּה שְׁשִׁים חֲמִשָּׁה לֹא חֲטָבְכָה אֶרְבַּעַת לֹא-אֶמְרַתָּה there are three things (that) are never satisfied, (indeed) the fourth never says, Enough, Prov. 30 : 15, 18, 21, 29. Amos 1 : 3, 6, 9, 11. 2 : 1., שְׁשִׁים חֲמִשָּׁה שְׁנָה רְהִוָּה שְׁשִׁים חֲמִשָּׁה וְשְׁשִׁים חֲמִשָּׁה נְשָׁן there are six things (that) the Lord hates, and indeed the seventh (is) an abomination to him, Prov. 6 : 16.

in the twentieth year, 2 Kings 15 : 30. 2 Chron. 16 : 12. This construction is not unfrequently extended to the lower numerals, although they have separate ordinal forms, e. g. **בָשְׁנִית שָׁנִים** *in the second year*, 2 Kings 14 : 1. Hag. 1 : 1, 15. Zech. 1 : 1. (*for the twentieth year*), **בָשְׁנִית בָשְׁנִית** *in the third year*, 1 Kings 15 : 28. Esth. 1 : 3. **בָשְׁנִית אֶרְבּוּעַ** *in the fourth year*, 1 Kings 22 : 41. Zech. 7 : 1. &c. **בָדָם שָׁמְנוֹת** *on the eighth day*, 2 Chron. 29 : 17.

b. Sometimes the first noun is omitted, and for a like reason ; the preposition being then added to the numeral, e. g. **בְעַשְׂתָרְצָהָר שָׁנָה** *in the (year of) eleven years*, i. e. in the eleventh year, Jer. 39 : 2. Esth. 3 : 12., so **עַד צָהָר הַזָּהָר לְעַשְׂתָרְצָהָר** *for the eleventh month*, 1 Chron. 27 : 14.. **בְאֶרְבּוּעַ עַשְׂתָרְצָהָר שָׁנָה** *until the eleventh year*, 2 Kings 25 : 2.. **בְשְׁבֻעָה וְעַשְׂרִים יוֹם** *on the twenty-seventh day*, Gen. 14 : 5.. **בְשְׁבֻעָה וְעַשְׂרִים יוֹם** *on the twenty-seventh day*, Gen. 8 : 14. Deut. 1 : 3.. 2 Kings 25 : 27. Ezek. 40 : 1.. **בְאַחֲרֵי שָׁנָה וְשָׁנָה מֵאוֹת שָׁנָה** *in the six hundred and first year*, Gen. 8 : 13.

3., In indicating dates, the terms *day* and *month*, as in English, are often omitted altogether, e. g. **בְעַד שָׁנָה עַשְׂרֵה לְחַדְשָׁה עַשְׂרֵה** *on the thirteenth (day) of the twelfth month*, Esth. 3 : 13. 2 Chron. 30 : 15. 35 : 1.. **בְעַד שָׁנָה וְאֶרְבּוּעַ עַשְׂרִים וְאֶרְבּוּעַ** *on the twenty-fourth (day) of the ninth (month)*, Hab. 2 : 10.. **בְעַד שָׁנָה וְחַמְשָׁה לְאַלְלָל** *on the twenty-fifth (day) of (the month) Elul*, Neh. 6 : 15., &c. &c. This construction is also extended to the units, e. g. **בְאַחֲרֵי שָׁנָה וְחַדְשָׁה לְחַדְשָׁה** *on the first of the month*, 2 Chron. 29 : 17.. **בְאֶרְבּוּעַ שָׁנָה לְחַדְשָׁה** *on the fourth of the month*, Zech. 7 : 1. Ezek. 33 : 22.. **בְחַמְשָׁה שָׁנָה לְחַדְשָׁה** *on the ninth of the month*, Lev. 23 : 32. Jer. 39 : 2. 52 : 6.

Fractionals.

§ 945. 1. The fractional numbers, with the exception of **חַצִּית one half**, Ex. 24 : 6. 26 : 12. &c., are denoted by the feminine ordinals employed as abstract nouns (see § 926) in construction with a denomination of measure, weight, &c., which latter receives the article, e. g. **רַבְעִית הַחִנּוֹן** *the third of a hin*, Num. 15 : 6, 7. 28 : 14.. **רַבְעִית הַיּוֹם** *a fourth of the day*, Neh. 9 : 3.. **שְׁשִׁית הַאֱפָה** *the sixth of an ephah*, Ezek. 45 : 13. 46 : 14.. **עֲשָׂרִית הַאֱפָה** *the tenth of an ephah*, Ex. 16 : 36. In like manner they receive a pronominal suffix, e. g. **חַצִּינוּ half of us**, 2 Sam. 18 : 3.. **חַצִּיתֵיכֶם half of them**, Zech. 14 : 8.. **חַצִּיתְךָ a third of thee**, Ezek. 5 : 12.. **חַמְישִׁיתוֹ a fifth of it**, Lev. 5 : 16.

2. The ordinals are sometimes used in this sense without a following noun or suffix, when one may readily be supplied from the context, e. g. **הַשְׁלִישִׁית** *a third* (of the people), 2 Sam. 18 : 2. **אֶזְקֵל 5:12**, **רְבִיעִית** *a fourth* (of the day), Neh. 9 : 3., **הַמְּעִשֵּׂית** *a fifth* (of the increase), Gen. 47 : 24. 1 Kings 6 : 31, 33.

§ 946. Besides the above, there are two fractional numbers of the Cegholate form **כֹּטֶל**, viz. **וְכֹטֶל** *one fourth*, Num. 23 : 10. 2 Kings 6 : 25., and **וְכֹטֶל** *one fifth*, Gen. 47 : 26.* This latter is also employed as an ordinal in 2 Sam. 2 : 23. 3 : 27. &c.

Distributives.

§ 947. The distributive numbers, *singly, by twos, by threes, &c.* (Lat. *singuli, bini, trini, &c.*), are denoted, as is frequently the case in English, by a repetition of the cardinals, e. g. **שְׁנִים** *by twos, or two by two*, Gen. 7 : 15., **שְׁבָעָה שְׁבָעָה** *by sevens, or seven by seven*, v. 3. (§ 823. 1. a.).

Multiples.

§ 948. The multiple numbers, or those answering the question *how many fold?* are denoted in Hebrew by the feminine dual form of the cardinals as far as *ten*, which form, as it intimates *reduplication*, is perfectly analogous to the Latin and English terminations *plex* and *fold*, e. g. **אַרְבָּעִים וָאֶחָד** *four-fold* (quadruplex), 2 Sam. 12 : 6., **שְׁבָעִים וָאֶחָד** *seven-fold*, Gen. 4 : 15. Is. 30 : 26. Ps. 12 : 7. 79 : 12. Beyond *ten* they are expressed by the simple form of the cardinals, e. g. **שְׁבָעִים וָשְׁבָעָה** *seventy-seven fold*, Gen. 4 : 24.

Numeral Adverbs.

§ 949. 1. The numeral adverbs, or those which signify the number of times an event occurs, as *once, twice, &c.*, are usually denoted by the noun **קָצֵב** *stroke, beat*, corresponding in its use to the English *time*, Fr.

* These correspond to the regular Arabic fractionals of the form **فَعْلٌ فَعْلٌ** or **فَعْلٌ فَعْلٌ فَعْلٌ**, which extend from *three* to *ten*.

fois, Germ. *mal*, with an accompanying cardinal number, e. g. פַעֲם אֶחָד *once*, lit. one time (*une fois*), Josh. 6:3, 11, 14., קְעֻמִּים twice, Gen. 27:36. 41:32., שְׁלֹשׁ קְעֻמִּים thrice, or three times, Ex. 23:17. 34:23. 1 Kings 7:4., חֲמֵשׁ קְעֻמִּים five times, 2 Kings 13:19., עֶשֶׂר קְעֻמִּים ten times, Num. 14:22., מֵאָה קְעֻמִּים a hundred times, אֶלָף קְעֻמִּים a thousand times, Deut. 1:11.

2. Other words are occasionally employed for the same purpose: thus רְגָלִים steps, e.g. רְגָלָשׁ three times, Num. 22:28, 32, 33.;* מִנְיִם parts, e.g. שְׁבָרָת מִנְיִם ten times, Gen. 31:7, 41.

3. Sometimes the feminine forms of אֶחָד and שֶׁבֶן are used alone in this signification, e.g. אֶחָד once, שְׁבָרִים twice, 2 Kings 6:10. Ps. 62:12.

CHAPTER XII.

§ 950. THE verb, or that word which is used to predicate a state of action or a state of being, and thus forms the grand animating principle of all discourse (§ 131), presents in its syntactical use two important points for consideration peculiar to itself: these are its modes of specifying, first the *time*, and secondly the *manner*, in which the action or state of being takes place; or in other words, of indicating the external or objective relations of the verb by means of *tenses*, and its internal or subjective relations by *modes*.

* The words בְּעֵם and בְּגַלְעֵם derive their use in this manner from the habit of counting by tapping with the hand or foot (comp. the musical terms Eng. *beat*, Germ. *takt*). They both have their counterparts in the Arabic بَعْدَنْعَةٍ and مَرْتَهَةٍ.

§ 951. We have seen in the Etymology, that the Hebrew verb possesses but two primary forms for the designation of time, viz. the original simple form in which the idea of the action* is predominant over that of the person, called the *preterite*, as בָּאַת (§ 160), and the derived form termed the *future*, in which the person predominates over the action, as יְהִי (§ 162). As to the modes, there are, besides the indicative, two forms of the future, which answer in good measure to what are called in occidental grammar the optative and potential : these are the *paragogic* (§ 204) and the *apocopate* (§ 208) forms. In addition to which there are also the *imperative* and *infinitive* modes and the *participles*.

The Tenses.

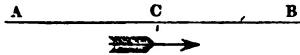
§ 952. As the two primary temporal forms בָּאַת and יְהִי with their secondary ones לִבְאַת (§ 212) and לִיהִי (§ 218) are employed to denote not only the simple past and future, but all the gradations of time to which in the occidental languages distinct verbal forms are assigned, and this too in an apparently irregular and arbitrary manner, the attempt to reduce their use to a set of rules few in number and simple in application has proved a source of great labour and perplexity to grammarians, hitherto attended with very incomplete success. Some have sought to elude at the outset the difficulties which the undertaking presents, by changing the customary appellations of the two tenses from *preterite* and *future* to *first* and *second mode*; the sole result of which is to represent the Hebrew as destitute of tenses altogether : while others who have retained the ancient nomenclature have almost as signally failed in exhibiting practically its correctness. Whether or not the present attempt has been more successful, it is left for others to judge.

§ 953. The obstacles that have opposed the elucidation of the uses of the tenses in Hebrew and its cognate dialects, seem mostly to have arisen from the notions derived by occidental scholars from the manner in which the various points of time are indicated in the Indo-European languages, rather than from the nature of the subject itself. We shall

* Or state of being. This the reader will supply in those cases where, in order to avoid unnecessary repetition, we have mentioned action only, the denoting of which is the principal office of verbs in general (§ 133).

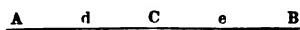
accordingly permit ourselves a few preliminary remarks, 1st, with respect to time abstractedly considered, and 2dly, on the mode in which time is specified in Hebrew, which will serve as the basis of the development we shall then enter upon.

§ 954. Time considered abstractedly, and without reference to the manner in which it is specified in language, may be said to consist of a constant flow or succession of moments, whose beginning and end are lost in eternity. This uninterrupted and endless series of instants may not unaptly be compared to a straight line continued *ad infinitum*, which is not susceptible of specification in its whole extent, but which by the assumption of a point in any part of it is immediately converted into two lines branching off from such point in opposite directions.



Thus let us suppose *AB* to be an indefinite straight line proceeding from left to right, and representing an indefinite extent of time. If we now

assume in it a point *C* to represent the *present*, that portion of the line extending from *C* in the direction of *A* will represent *past* time, and that from *C* in the opposite direction of *B* will represent *future* time. From this we see that the times called past and future are purely relative, and depend for their determination on the position of the moment called the present; so that on shifting this last they may be mutually converted, the past into future, and the future into past time. Thus, to return to our illustration, if *C* be taken as the present, *CA* will



represent all past, and *CB* all future time: but if we shift this point back to *d*, the portion of time *Cd*, which before was past, will now be future;

and by advancing it to *e*, the portion of time *Ce* will be converted from future into past.

§ 955. The point of time called the present is practically established by a speaker or writer in two different ways. 1st. It is often tacitly fixed by the time of narration, so that all events spoken of as past, unless otherwise specified, are understood to have taken place anterior to the time of narration, and all those spoken of as future are considered as subsequent to such period. The tenses whose import is thus established by the time of narration itself may be termed for convenience's sake the *absolute preterite* and *future*. 2dly. Events may also be specified as to time with relation to some other period expressly intimated; in which case those spoken of as past are understood to

take place anterior to such period, and those as future subsequent thereto ; the tenses employed in this connection we shall name the *relative past* and *future*. Thus for example, if we say “he came to see me, but will not repeat his visit,” it is understood without further specification that the preterite and future tenses are used absolutely with reference to the time of narration. But in the phrases “he had been to see me when I came to visit you,” “I shall have seen him to-morrow,” an event is represented as taking place *anterior* to an event or point of time preceding or following the time of narration. So too if we say, “we waited on you after your return,” “I will visit you when you shall have been to see me,” we represent an event as taking place *posterior* to another event or period preceding or following the time of narration.

§ 956. In the Indo-European languages the signification of the *present* is not restricted to the mere point of time properly so called, but is extended in such manner as to require a separate verbal form for its designation : so that they possess three principal or absolute tenses denoting present, past, and future time, and three corresponding relative ones ; thus,

Absolute.	Relative.
Present.	Imperfect.
Perfect.	Pluperfect.
Future.	Future Perfect.

In the ancient languages belonging to this stock, these tenses both absolute and relative are denoted by forms made by internal changes or by external additions to the verb itself, and sometimes by both these means simultaneously employed ; though in the modern tongues, their descendants, many of these changes are dropped, and the same end is attained by the use of auxiliaries.

§ 957. But when we come to the consideration of the manner in which time is specified in Hebrew, we must begin by discarding the preconceived notions we may have acquired from the above mentioned source as to the proper functions of the tenses, and retain in mind only the abstract idea of the nature of time itself and its susceptibility of specification as above described, to which the Hebrew will be seen to have remained constant in a peculiar degree. As time passes on from eternity to eternity in a continuous flow, which by the adoption of a point in it is separated into two portions, an indefinite past and an indefinite future, so this language has in its verbs but two primary

forms for the designation of time, viz. a *past* or לְפָנֶיךָ form, and a *future* or לִקְרַבְךָ form, the one used to predicate all events anterior to the time of narration, and the other all subsequent to it. As this given point, the time of narration, is merely a moment separating the two immeasurable durations of past and future, and bordering on them both, so that if an action be spoken of in the time of its performance, a part of it during the very act of speaking becomes lost in the past, while the remainder pertains as yet to the future, a separate tense has not seemed requisite in Hebrew for the purpose of denoting a portion of time so fluctuating and transitory.

§ 958. As the past and future tenses, although of infinite extent, border immediately on each other, so do also the uses of the two forms לְפָנֶיךָ and לִקְרַבְךָ which represent them; for each embraces the whole extent of the time to whose designation it is assigned: so that לְפָנֶיךָ may signify a past action performed just now, yesterday, or a hundred years ago; and לִקְרַבְךָ a future action to be done immediately, to-morrow, or a hundred years hence. Again, as the province of one tense ends where that of the other begins, and as the point of their mutual coincidence is the time of narration, either one of them may properly be employed to predicate an event at the time of its occurrence, the choice in every instance depending on whether the writer's attention is more particularly directed to the commencement of the action in the past or to its continuance in the future.

§ 959. Moreover, as both the past and future forms may thus be used to denote the present, or that point of time where the past and future coincide, the לְפָנֶיךָ form may be drawn by its connection with a preceding future a step further, so as to predicate an action viewed as present, not absolutely at the time of narration, but relatively at the time of the action denoted by the לִקְרַבְךָ form. The form לִקְרַבְךָ thus employed in connection with the form לְפָנֶיךָ may therefore be properly termed a *relative future*. In like manner the לִקְרַבְךָ form by being connected to a preceding לְפָנֶיךָ form may be so far attracted towards it in signification, as to predicate an action either taking place or about to take place at the period indicated by such לְפָנֶיךָ form, though at the time of narration it be already past. Accordingly the form וּלְיִקְרַבְךָ, which is thus connected to a preceding לְפָנֶיךָ form, may be denominated a *relative past*. Besides therefore the two primary absolute forms לְפָנֶיךָ and לִקְרַבְךָ, one of which is used to denote the *past*, the other the *future*, and both of them the *present*, we have in Hebrew two relative tenses, a *relative past* of the form וּלְיִקְרַבְךָ and a *relative future* לִקְרַבְךָ, which

extend the signification of the absolute tenses in opposite directions, viz. that of the future through the present into the past, and that of the past through the present into the future.

§ 960. These observations may seem to imply the want of a proper distinction between the two tenses, and may even convey the idea that there are no fixed rules in the Hebrew language by which the uses of the temporal forms can with certainty be determined. That such however is by no means the case, we shall subsequently prove in detail. Our present object has been to prepare the mind of the reader for a full exhibition of the uses of the tenses in accordance with the abstract view of the nature of time given above, and as considered apart from the extraneous ideas on the subject acquired from the manner in which time is specified in the occidental languages. When therefore in treating of the two forms לְפָנֶיךָ and יִקְרַבְתָּ we assign to them the specific appellations of preterite and future, we do not intend to intimate that they are employed exclusively the one to denote past and the other future time, but that such is their fundamental distinctive character, from which their secondary uses are naturally developed. We will now repeat in brief the sum of the preceding statements with respect to the uses of the four temporal forms.

§ 961. 1. The absolute past or לְפָנֶיךָ form is used to predicate an action performed at any period of time past, from the most remote to that of narration inclusive; while all actions mentioned in connection with such past action as performed subsequently to it, whether past or not at the time of narration, are denoted by the relative past form לְפָנֶיךָ. Hence results the general rule, that *in a sentence commencing with an absolute preterite, the succeeding actions are usually denoted by a relative past, provided the verbs begins a clause, so that their connection with the absolute past form remains undisturbed; but when a clause commences with another word, as a noun, pronoun, or particle, by means of which the connection is interrupted, the absolute form is again employed.* In addition it should be observed, that the precise force of the relative past must depend on whether the preceding absolute form with which it is connected is used in its primary or secondary acceptation (§ 958); and moreover, that it is not absolutely necessary that the relative past should be preceded by an absolute form, since the past time to which it is related may be denoted by some other verbal form, or may be implied in the context, as will be seen in the sequel.

2. The same observations, *mutatis mutandis*, apply to the absolute future form יִקְרַבְתָּ and its relative לְקַרְבֵּל, with respect to which there

thence arises the following general rule, that *in a sentence containing an absolute future, all subsequent actions are generally expressed by the relative future form, that is, whenever the verbs commence a clause, so that their relation to the preceding absolute is undisturbed; but when a clause begins with some other word, the absolute future form must necessarily be resumed.* The force of the relative future likewise depends on whether the absolute form is used in its primary or secondary meaning. The relative future, like the relative past, does not of necessity require to be preceded by an absolute form; on the contrary, it may refer to a future tense expressed by any verbal form or implied in the context.

§ 962. Having premised these general remarks, we will now proceed to a practical exhibition of the uses and significations of the two absolute and two relative forms contained in the Hebrew verb.

A B S O L U T E T E N S E S .

§ 963. The principal uses of the two absolute forms קָרְבַּל and יִקָּרְבֵּל are as follows :

1. The קָרְבַּל form is independently employed to predicate an action entirely past at the time of narration, e. g. בְּרָא אֱלֹהִים אֵת בְּרָאשְׁית וְאֵת הָאָרֶץ in the beginning God created the heavens and the earth, Gen. 1 : 1., כִּי לֹא הִמְטִיר וְהַזֵּה אֲלֹהִים כִּי מִאִישׁ לְקַחְתָּהוּ because she was taken from man, 2 : 23., אֲזַדְקָלָךְ שָׁמְעוֹר בְּגַן I heard thy voice in the garden, 3 : 10, 11, 12, 13., וְהַאֲדָم יָנַע אֲזִזְתָּה אֲשֶׁר and Adam knew Eve his wife, 4 : 1. &c.*

2. The יִקָּרְבֵּל form, on the contrary, denotes an action to be performed at some period posterior to the time of narration, e. g. עַל־בָּطְנוֹךְ תֵּלְךְ וְעַפְרַת הַאֲכָל כְּלִימָיו חַיְּיךְ נָבֵרָא רִקִּים לְךָ וְהַזֵּה אֱלֹהִים כִּי תְּרַא אֶלְיוֹן הַשְׁמָעִין ye shall hearken, Deut. 18 : 15., אָשָׁה חָאָרֶת וְאִישֵּׁת אַחֲרֵי יִשְׁגַּלְפָה וּגְרָה

* In Arabic this use of the preterite form is often distinctly pointed out by means of the particle قَدْ or لَقَدْ, e. g. وَقَدْ هَدَى اَنْ and he has surely directed me, Kor. 6 : 80, 141., لَقَدْ جَاءَتْ رُسْلُ رَبِّنَا truly the message of our Lord is come, 7 : 41, 42, 51.

shall betroth a wife, and another man shall lie with her, &c. Deut. 28 : 30., אָנֹחַם מֵאֶרְבִּי וְאָגַעֲמָה מֵאֶרְבִּי I will be revenged on my adversaries, and avenge myself on my enemies, &c. Is. 1 : 24–30. 7 : 16.*

3. The two forms are often antithetically employed with their original significations in the same sentence, e. g. וְאַתָּה תָּלִי בַּאֲתָה וְאַתָּה לְאַתָּה where hast thou come, and whither wilt thou go? Gen. 16 : 8., כִּי־כִּי אָרְבָּה כִּי־כִּי there have been no locusts like them, and there shall be none such after them, Ex. 10 : 14. 1 Kings 3 : 12., פְּאָשָׁר־שָׁשָׁשׁ יְהוָה עָלֵיכֶם כִּי־יְשֻׁוָּתָה רְהֹויָה עַלְיכֶם לְהֹאֲבָדָךְ as the Lord rejoiced over you to benefit you, so the Lord will rejoice over you to destroy you, Deut. 28 : 63. 1 Sam. 17 : 37. Job 1 : 21., כִּי־אַתָּה עָשָׂתָה אֶזְרָקָבָר הָאָה גַּדְלָה־אֶלְלָל for thou didst it secretly, but I will do this thing before all Israel, 2 Sam. 12 : 12., לִבְנֵים נָפְלוּ וְנִזְוָתָה נְבִיה שָׁלָמִים נָפְלוּ וְנִרְזָוָתָה חַלְיקָה the bricks have fallen down, but we will build with hewn stones; the sycamores have been cut down, but we will cause cedars to grow, Is. 9 : 9. 10 : 11. 20 : 3, 4. 46 : 4, 11.

§ 964. A secondary use of the קָפֵל and קָפַל forms is that in which they are employed to express the present tense, or in other words, to predicate an event taking place at the time of narration (§ 958).

1. The קָפֵל form is employed as a present in the following cases :
 a. When the verb indicates a state of being which, beginning at some former period, still continues to exist at the time of narration,† e. g. מַלְאָה הָאָרֶץ חַמֵּס the earth is full of violence, i. e. the earth has been filled with violence, and is so still, Gen. 6 : 13. Is. 1 : 11, 15., חַדְשָׁרֶכֶם וּמוֹעֲדֶיכֶם שָׁנָאָר נִשְׁנָאָר your new moons and your stated feasts my soul hates, Is. 1 : 14. Ps. 5 : 6. 11 : 5., נָהָר שְׁקָטָה כָּל־הָאָרֶץ the whole earth rests (and) is quiet, Is. 14 : 7, 8., יְהוָה מָה רַبָּךְ Lord, how they are increased! Ps. 3 : 2., וְגַעֲרֵר בְּאַנְחָרוֹ I am weary with my groaning, Ps. 6 : 7, 8., לְעַשׂוֹת רְצָוֶיךָ אֶלְלָה חַפְצָתְךָ I delight to do thy will, O my

* In Arabic the future form is often preceded by the particle سَوْفَ or its abbreviation سَ, which show that it is used in its primary future signification, e. g. فَسَوْفَ تَعْلَمُونَ you shall know, Kor. 7 : 120. 4 : 14., سَنُقْتَلُ we shall kill, 7 : 124. 6 : 93, 123, 139, 149.

† This use of the preterite appears also in the New Testament, e. g. ὅτι ξύρακάς με, πεπίστευκας, because thou hast seen me, thou hast believed, meaning, because thou seest me, thou believest, John 20 : 29. 2 Tim. 4 : 8.

God, 40 : 9. 45 : 8. This use of the tense is frequently pointed out by means of the particle **עַתָּה** *now*, or **הַזֹּה** or **הַזֶּה** *behold!* e. g. **עַתָּה יְדַעֵתִי אֲלֹהִים אֲתָּה** *now I know that thou fearest God*, Gen. 22 : 12. Ex. 18 : 11. Josh. 5 : 14., **הַנּוּ הָדָם הַיְהּ בָּאָדָם מִפְנֵי** *behold the man is become as one of us*, Gen. 3 : 22. 2 Sam. 13 : 35.

b. When the verb denotes an action the performance or repetition of which continues at the time of narration, e. g. **בְּעִירֵךְ** *I humbly beseech (that) I may find favour in thy sight*, 2 Sam. 16 : 4., **אָנוֹתָ צִוְרִי לְקֹרְבָּן גַּדְעָן לְרֹאשׁ יִשְׂרָאֵל** *I appoint him to be ruler over Israel*, 1 Kings 1 : 35., **אָמַר שָׁמֵר אֲתָּה בָּקָר** *the watchman says, The morning comes*, Is. 21 : 12. 22 : 4. Job 9 : 22., **רַחַשׁ לְבַר טֻוב** *my heart is inditing a good matter*, Ps. 45 : 2. 169 : 164. ; also with the particles **עַתָּה** and **הַזֹּה**, e. g. **וְעַתָּה הַגָּה הַבָּאֵר אֲדֹנָא שָׂוִת קָרֵר הַאֲדֹמָה** *and now behold I bring the first fruits of the land*, Deut. 26 : 10. 2 Sam. 17 : 9.

c. When a general proposition is made which has always held good, e. g. **וְיָדֵעַ שׂוֹר קָנָה וְחַמּוֹר אֲבּוֹס בְּעַלְיוֹ** *the ox knows his owner, and the ass his master's crib*, Is. 1 : 3., **חַכְמָה וּמִסְרָר אָרוּלִים בָּצָץ** *fools despise wisdom and instruction*, Prov. 1 : 7., **שָׁוֹר רָעִים לְפָנֵי טָבִים** *the wicked bow before the good*, 14 : 19.

2. In the above instances the condition or action predicated, although in existence at the time of narration, has commenced at some previous period; and the writer's attention adverting to this fact, he makes use of the past or **קָטֵל** form. But when in speaking of a present state or action the writer's attention dwells rather on its future continuance than on its commencement, he employs the future or **יִקְטֵל** form. This takes place as follows :

a. When the verb denotes a condition which exists at the time of narration, and is expected to continue after it, e. g. **אֲשֶׁר־יַעֲשֶׂבּ בְּעִירֵיכֶם** *whatever seems good to you I will do*, meaning, whatever seems so now or shall seem so in future, 2 Sam. 18 : 4., **הַלֹּא תִּדְעַת הַלֹּא תִּשְׁמַע** *do ye not know, do ye not hear?* Is. 40 : 21.

b. When the verb denotes an action already in performance at the time of narration, e. g. **לְמַה חֲבֵר וּנוּ** *why weepest thou? &c.* 1 Sam. 1 : 8., **מִן־מִן** *whence comest thou?* Judg. 17 : 9. 19 : 17. Is. 39 : 3., **וְהִנֵּה הָוֹא לְכֶם אֶת־הַר אֹנֵר** *the Lord himself gives you a sign*, Is. 7 : 14., **הַרְם אֹנֵר לְבַד לְמוֹאָב רִזְעָק** *my heart cries out for Moab*, 15 : 5. 16 : 11., **אָם חַפִּין כְּרָתְשִׁים צְלִי מִשְׁמָר** (am) *I a sea or a whale, that thou settelst a watch over me?* Job 7 : 12., **אֲשֶׁר־הַלְּבָבִי מְשֻׁחָה בְּכַלְלִילָה** *all night I cause my bed to swim*, Ps. 6 : 7. This form is also frequently accompanied

by one of the particles הִנֵּה or עַתָּה when used as a present (see § 964. 1. b.), e. g. עַתָּה וְנִעְשֶׂת לְנוּ שְׁבָע מֵן אֲבָשָׁלָוֹם now Sheba does us more harm than Absalom (did), 2 Sam. 20 : 6. Is. 33 : 10., behold darkness covers the earth, Is. 60 : 2, 4. Job 19 : 7.

c. When a general proposition is made which will always hold good, e. g. אֱלֹהִים יָרַא שְׁמָךְ וְמְרֻמָּה יָרַא בָּהּ the Lord abhors a bloody and deceitful man, Ps. 5 : 7. 37 : 30., רְשָׁפָע חַכְמָה וְיָוֹסֵף לְקַחַת a wise man hears and increases (his) knowledge, Prov. 1 : 5., מְעֻנָּה רְךָ וְשִׁיבָּה חַמְרָה a gentle answer averts wrath, 15 : 1, 2, 7, 12, 13, 14., &c., וְעַבְדֵּיו לֹא יָאִמְרֵן וְבְּמַלְאָכָיו יְשַׁוּם תְּהִלָּה behold he confides not in his servants, and his angels he charges with folly, Job 4 : 18. The future form is frequently preceded by the particle כַּאֲשֶׁר like, as, in general propositions containing an illustrative simile, e. g. כַּאֲשֶׁר יָשָׁא הָאָמֵן אֶת־הַיּוֹנָק as a nursing father carries a suckling, Num. 11 : 12. Deut. 1 : 31, 44. 28 : 29, 49., כַּאֲשֶׁר יַפְלֵל הַטְּלָה עַל־הָאָרֶם as the dew falls on the ground, 2 Sam. 17 : 12. 19 : 4., כַּאֲשֶׁר וְגַלְיוֹ בְּחַלְקָם שְׁלָל as those who rejoice when they divide the spoil, Is. 9 : 2., &c. &c.

3. We thus see that a state or action which is present, i. e. which exists at the time of narration, may be denoted either by the קָרְבָּן or the יְקָרְבָּן form of the verb; the choice of forms in a given passage depending on whether the writer's attention rests chiefly on the commencement or the further continuance of the action. And hence it results, that we frequently meet with parallel clauses, particularly in poetry, where the writer in speaking of present actions views them in both ways alternately, viz. as beginning in the past and as continuing in the future, and interchanges the two tenses accordingly, employing in one clause the קָרְבָּן and in the other the יְקָרְבָּן form. This viewing of contemporaneous actions in their relations both to the past and future, and the consequent use of the two temporal forms, is more comprehensive, and affords a greater variety of expression, than the predication of them by a single tense,* e. g. לְפָהָר רְגָשָׂו גּוֹיִם וְלְאָמְרִים יְהִינְדוּ רָגְגָה וְהָזְרִים why do the heathen rage, and the people imagine a vain thing? Ps. 2 : 1, 2., שְׁמַע וְהָזָה תְּחִזְקֵתִי יְהָזָה וְקָח the Lord hears my supplication, the Lord receives my prayer, 6 : 10., הַרְשָׁעִים יְדַרְכֵיכְנָן קָשָׁת כּוֹנָה חָצֵם עַל־יְרִיחָוָה the wicked bend the bow, they fit their arrow to the string, 11 : 2. This occurs

* The interchange of the past and future forms to denote contemporaneous actions is found also in Arabic, e. g. فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ a part they accused of falsehood, and a part they slew, Kor. 5 : 74.

with especial frequency in general propositions (see § 964. 1. c. 2. c.), e. g. **אַתָּה פָּעֵל יְהוָה לֹא יִבְרֹא וּמְשֻׁתָּה יְדַרְּרֹה לֹא רָאוּ** they (i. e. drunkards) *neither regard the work of the Lord, nor consider the production of his hands*, Is. 5 : 12., **נָסִי וְאֶרְדְּרָכָם כְּכָפֵר רְשָׁע וְצְדָקִים בְּמַחַ** the wicked *see when none pursues; but the righteous are bold as a lion*, Prov. 28 : 1.

T § 965. From the employment of the two forms קָמַל and יִקָּמֶל to signify the present, is derived their further use in a manner directly contrary to their original acceptation ; that is to say, as either of these forms may be taken to signify the present, or that period of time which borders on both the past and the future, we find that by a further extension of their application, the past or קָמַל form is sometimes used to predicate an action which is to take place subsequently to the time of narration, and the future or יִקָּמֶל form one which at the time of narration has already been performed.

§ 966. 1. a. When a writer wishes to denote absolute certainty with regard to the occurrence of a future event, he often speaks of it as already passing before his mind, and in such case employs the קָמֵל form as an emphatic present. This is especially the case in the enunciation of prophecies, whether the prophet speaks in his own person or in that of God himself,* e. g. אֶתְתָּרֶךָ נִתְאַרְךָ לִזְרָעָךְ to thy seed will I give this land, meaning I will surely give it them, having already done so in intent, Gen. 15 : 18. 17 : 16. Deut. 12 : 1, 15. 1 Kings 3 : 13., so בְּצָבֵם הַיּוֹם הַהִיא הַצְאָרוֹת אֶדְצְבָאָתוֹתֶם מִארֵץ מִצְרָיִם will I bring your hosts out of the land of Egypt, Ex. 12 : 17., כִּי יְהֹוָה אֱלֹהֶיךָ בָּרְכָךְ כַּאֲשֶׁר קִבְרָלְךָ as he has promised thee, Deut. 15 : 6. בְּרָךְ וּבְרָכָה = בְּרָכָה (v. 4.), בְּלִיל שָׂדֵד עַר מִזְאָב נִקְרָה Is. 15 : 1. The preterite used in this manner is often directly followed by the future form, e. g. בְּלִינוּ בָּרָע תְּחִתָּה אָסִיר וְתְּחִתָּה חְרוּגִים וְפָלָד without me they shall bow down beneath the prisoners, and shall fall under the slain, Is. 10 : 4. 13 : 10. 24 : 6., נִתְּנָהָי אֶתְתָּרֶךָ בְּקָרְבָּם וְלִלְבָבָם אֶתְכְּבָהָה I will put my law in their inward parts, and will write it on their hearts, Jer. 31 : 33.

b. This form is also used to denote absolute certainty with regard to other future events, e. g. וְכָל הַאֲנָשִׁים אֲשֶׁר אַתָּה נָם אֵיךְ and of him and all the men that (are) with him there shall not be left even one, 2 Sam. 17:12, 13., בְּלֹא רָאָה לְבִזְבָּח he will never see, Ps. 10:11., בְּלֹא כִּירְאָה תִּרְאָה the proud helpers shall stoop under him, Job 9:13., עַל־יְמֹנוֹ נִשְׁתַּחוּ אַתָּרוֹנִים posterity shall be astonished at his day, 18:20. It is also sometimes directly followed by the future when used in this manner, e. g. אַזְרָעָה עַל־לֹא יָדַעַךְ בְּאָהָלָו וּבְרֹאָהָלָו the light shall become dark in his tabernacle, and his lamp shall be put out with him, Job 18:6, 8.

c. The use of the קְטֻל form as an emphatic future is frequently pointed out by a preceding particle or by its close relation to a preceding verb denoting a future action. Thus with a particle indicative of time or of consequence, e. g. עַד־מִזְרָח מִאֱנָךְ לְעָלָת how long wilt thou refuse to humble thyself? Ex. 10:3. 16:28. Ps. 80:5., אַז נִבְרָא לְבִזְבָּח אֲלֹפָקִים אֲדֹם then shall the chiefs of Edom be amazed, Ex. 15:15., כִּי־מִן יְרָאָתֶם אֶת־יְהָוָה אֱלֹהֵיכֶם כָּל־הַיּוֹם that ye might fear the Lord your God always, Josh. 4:24., לְכָן גָּלָה עַמִּי therefore my people shall go into captivity, Is. 5:13, 14, 25.; or with the emphatic particle הִנֵּה, e. g. הִנֵּה בָּרוּךְ יְהָוָה behold I will bless him, &c. Gen. 17:20. 1 Kings 3:12. And also with a preceding קְטֻל form, e. g. אַז־יָדַעַךְ יְקַטֵּל לְנָנוּ אֲז־יָרַכְנוּ אֲשֶׁר־הַלְכָנוּ עַל־הַדָּבָר perhaps he can tell us our way in which we should go, 1 Sam. 9:6.*

2. Since the קְטֻל form can as we have seen so far lose its original force, as to admit of being used not only to predicate a present action, but also, through its relation to a before mentioned future event, to designate one that is to take place subsequent to the time of narration, it has become a general rule in Hebrew, that when a future event is predicated by means of an absolute future or יְקַטֵּל form, those verbs denoting subsequent actions which stand at the commencement of the following clauses are to be put in the קְטֻל form with a prefixed ו conjunctive, to connect them to the preceding future. For a detailed account of the uses of this relative future see § 980, *et seqq.*

§ 987. 1. a. In like manner the absolute future or יְקַטֵּל form may be used to predicate not only a present action, i. e. one in performance

* Jarchi however considers that the verb הַלְכָנוּ is here employed in its usual past signification, and that the term בְּרֹאָה is used figuratively to mean *business*; hence he himself translates the passage, “perhaps he can tell us the business on which we came.”

at the time of narration, but also one performed before that time, and which is still continued, so as to admit of its being viewed as present, e. g. אָדָבְנִים וְאָדָבְנִים יָשַׁרְפּוּ בְּאַשׁ their sons and their daughters they have burned in the fire, and still continue so to do, Deut. 12 : 31., so also אָלְמָלְנִים וְאַלְקָסְמִים יָשַׁמְעָרִים they have hearkened to augurs and diviners, Deut. 18 : 14., כִּי כִּי תְּלַבְּשָׂה for thus they were dressed, 2 Sam. 13 : 18., וּבְיָדֵרֶת נָכְרִים יָשַׁפְּרוּ and in the children of strangers they have taken delight, Is. 2 : 6, 8., חֹור מִגְּלִיעֵר בֵּית בְּרֹת שָׂדָה בְּשָׂדָה woe to those that have joined house to house, (that) have added field to field, 5 : 8, 11, 23.

b. This form is further used to denote a customary action which, although no longer continued at the time of narration, is viewed as permanently characteristic of its subject,* e. g. וַיַּאֲדַר וַיַּאֲלַחַן מִן הָאָרֶץ and a mist arose from the earth, i. e. was wont to arise, Gen. 2 : 6., כִּי רְהִירָה מִתְּמִיד thus it was always: the cloud covered it, Num. 9 : 16, 17, 18. Job 1 : 5., וְכִי יָעַשָּׂה שָׁנָה בָּשָׁנָה and thus he did year by year, 1 Sam. 1 : 7. 1 Kings 5 : 25., מִטְּמָטוֹת הַאֲגָל וּמִטְּמָטוֹת הַשְׁקָה וּמִטְּמָטוֹת הַשְׁכָּב it ate of his morsel, drank of his cup, and lay in his bosom, 2 Sam. 12 : 3., בָּלֶל אָשָׁר יָצָא יָמְכִיל he prospered whithersoever he went, 2 Kings 18 : 7., צִדְקָה וְלִין בָּה righteousness used to lodge in it, Is. 1 : 21. 7 : 23. 10 : 7, 8., וַיַּחַל בְּשָׁהָר וַיַּחַל בְּמַעַל he has fallen into the ditch he was making, Ps. 7 : 16., רִסְרָחָת רְבִים וְרְדִים רְפֹתָה תְּחִזֵּק thou hast instructed many, and hast strengthened the weak hands, Job 4 : 3, 4.

c. Sometimes in animated description, the narrator speaks of an action that has already taken place as passing before his mind at the time of narration, in which case he also employs the future form with the force of a present,† e. g. מִן אָרֶם יָנִיחֵר בְּלַק Balak brings me from Syria, meaning, he brought me, Num. 23 : 7., so בְּשָׁתִים וּכְפָה בְּשָׁתִים וּכְפָה with two he covers his face, and with two he covers his feet, Is. 6 : 2. 10 : 6., בְּפָנֵן מִפְּצִירִים פִּסְעֵץ תְּנַרְשֵׁת גּוֹיִם וְחַטְעָה thou bringest a vine out of Egypt; thou castest out the heathen, and plantest it, Ps. 80 : 9., וְאַלְיִדְךָ דָּבָר יָגַב וְקַח אָזְנִי שְׁמַרְךָ מִנְחָה a matter is brought to me by stealth, and my ear catches a whisper thereof, Job 4 : 12, 15, 16. 10 : 10, 11.

* The future form is not employed in this acceptation at the beginning of sentences; for there the absolute preterite with יְ is generally used for the same purpose, even when the relative form וּיְקַנְּתֵל might have been anticipated.

† In the occidental languages, as for example the Greek, Latin, German, English, and especially the French, the present tense is often thus used.

d. α. Moreover, the future or יִקְתָּל form is sometimes placed after a preterite, to denote an action which, although subsequent to that expressed by the preterite, is past with regard to the time of narration, e. g. מִזֶּאת שָׁכַבְתָּךְ כֹּא יָשַׁלְתָּה חֲכְרָה עָלֵינוּ since thou hast lain down, no feller has come up against us, Is. 14 : 8., הַלְּבָרְתָּנוּ בְּגָדְרֵינוּ שָׁעַמְלֵל אֶצְקָה עַמְנֵי he has clothed me with the garments of salvation, with the robe of righteousness he has covered me, 61 : 10., אֲשֶׁר יָנַדְתָּי יָבֹא לִי what I dreaded has happened to me, Job 3 : 25.

β. In such case the future is more frequently connected to the preterite form by means of ה conjunctive, e. g. וְאָסַרְתִּי by the strength of my hand I have done (it), and have removed the boundaries of nations, Is. 10 : 13., פָּוֹרָה דָּרְכָּתִי לְבָדִי I have trodden the wine-press alone; for I have trodden them in my anger, &c. 63 : 3, 5, 6., Oh, that when I came from the womb I had perished! Job 3 : 11.; it is in like manner connected to a relative past, e. g. וְאָדָרְכָּם בָּאָפִי וְהַרְאָתָה וְאָדָרְכָּם בָּאָפִי he grew up as a tender plant before him, and when we saw him, &c. Is. 53 : 2.* In negative propositions, the conjunction is prefixed to the negative particle preceding the verb, e. g. וְנִתְּנָא יִתְּחַדְּשָׂא he was oppressed, but he opened not his mouth, Is. 53 : 7., וְיִהְיֶה טְבִירָתָם וְלֹא עֲרוּפָתָם וְלֹא יִהְבְּשָׂתָן they were both naked, yet they were not ashamed, Gen. 2 : 25. 1 Sam. 1 : 7.

e. α. Sometimes the use of the future form to denote past time is indicated by a preceding particle which points out the period at which the action was present (see § 966. 1. c.), e. g. אֲזֶן רָשְׁיר מֹשֶׁה then Moses sang, lit. then sings Moses, Ex. 15 : 1. Deut. 4 : 41. Josh. 10 : 12. 1 Kings 11 : 7. 2 Kings 12 : 18., טָרַם יָהִיא בָּאָرֶץ before it was in the earth, Gen. 2 : 5. 24 : 45. 27 : 33. Ex. 12 : 34. Josh. 2 : 8. The precise force of these particles must be determined by the context.

β. Occasionally the epoch is fixed by means of a noun, e. g. לְמֹתָה לֹא מִתְּרַחָם אָמוֹת why did I not die from the womb? i. e. when I came from the womb, Job 3 : 11., יְאַכֵּד יוֹם אֲגִילָּךְ Oh that the day might have perished on which I was to be born! 3 : 3.†

* In the above examples, all of which occur in poetry, the future with ה conjunctive is equivalent to a relative past, i. e. a future form with ה conversive (§ 967. 2).

† This is the sense in which the passage is taken by Jarchi, who remarks on לשון צעריך שוריה אומר ייאבד יום שוריה טוריד לוחלייך בו ויאז לא דורייך נולך it. e. "the meaning of the future which he has employed is, Oh that the day

2. From this use of the future or יְקַרְבֵּל form in relation to a preceding past time denoted by a preterite or particle, for the purpose of predicating events that take place antecedent to the time of narration, has arisen that of the לְיְקַרְבֵּל form as a relative past tense. In this form the prefixed וְ, which is the essential part of the substantive verb הָיָה (§§ 212, 690), serves like וְ conjunctive to connect it to the preceding past tense expressed or implied.* The uses of this tense as also of the relative future or יְקַרְבֵּל form we will now discuss separately and at length.

RELATIVE TENSES.

§ 968. It has been stated above, that the two temporal forms קָרְבָּל and לְיְקַרְבֵּל are used to denote their respective tenses absolutely, that is, with regard to the time of narration; but that when the writer wishes to indicate the time of an action by its relation to an action or to a period of time previously designated, he generally employs for such relative past the form לְיְקַרְבֵּל, and for the relative future the form יְקַרְבֵּל (§§ 959, 966. 2., 967. 2.). We are now to treat of the various uses and constructions of these forms considered with relation both to their preceding and following verbs.

might have perished on which I was about to be born, and when I was not yet born!" This is much more forcible than the similar expression in Jeremiah, וְאַיִום אֲשֶׁר יִתְהַרְבֵּר בָּזֶה

* We consider that the simple וְ conjunctive and the so-called וְ conversive are derived from the same origin, viz. the substantive verb הָיָה (= אֱלֹהִים §§ 648, 690), and that they both consequently have the force of a conjunction and relative, and are in fact essentially the same. When used as a mere conjunction, this particle is closely connected to the following word, without a vowel of its own (§ 684); but when employed with a relative tense, it bears moreover a relation to the preceding verb, and is thus rendered somewhat independent of that to which it is prefixed: accordingly it appears with (וְ) only before the preterite form, where it is followed by a radical or a preformative with an original vowel of its own; but when joined to the future, in which case it is followed by a preformative letter, which is itself either destitute of a vowel (as in Pi'hel and Pu'hal), or possesses one changed from Sh'wa (as in Kal) or taken from a rejected letter (as in Niph'hal, Hiph'hal, Hoph'hal, and Hithpa'hel), it resumes its original vowel (וְ), so as not to depend for enunciation on the secondary vowel of a prefix. We would therefore prefer to call this particle, when accompanying a relative past or future tense, the relative וְ, which seems more appropriate than its usual designation of וְ conversive.

The Relative Past, or ניקטן Form.

§ 969. When an event has been represented as absolutely past, i. e. anterior to the time of narration, by employing the preterite or קTEL form, all predication of subsequent past actions are effected by means of the relative past or ניקטן form, whenever the verbs commence a sentence or clause of a sentence (§ 959). In this case the use of the future intimates that the action denoted by it is subsequent to that predicated by the absolute past, while its close connection to such absolute past by means of the relative conjunction ו shows that at the time of narration the action it expresses has likewise become past, e. g. בראשרה in the beginning God created, and he said, and he saw, and he separated, and he called, &c. Gen. 1 : 1, 3, 4, 5, 6, 7, 8, 9. &c., ותני תשׁריה ערום now the serpent was cunning, and he said, and the woman said, and the serpent said, &c. 3 : 1, 2, 4, 6, 7, 8. &c., חלה חזקיהו Hezekiah was sick, and ישעיהו came to him, and he said, &c. 2 Kings 20 : 1, 2, 4, 7, 8. &c. Sometimes the clauses are so short, that the verbs follow each other in almost immediate succession, e. g. ותלך האשה לדרך ותאכל so the woman went her way, and ate, and they rose early in the morning, and worshipped before the Lord, and returned, and came to their home, &c. 1 Sam. 1 : 18, 19. 17 : 48–53. 2 Sam. 12 : 20.

§ 970. The relative past form frequently represents an action not only as subsequent to, but also as the consequence of, that denoted by the preceding preterite,* e. g. אֶחָד קָלְלָה שִׁמְעָנָר וְאַרְאָה I heard thy voice, and so was afraid, and hid myself, Gen. 3 : 10, 12, 13. רַק בְּאֲבוֹתֶיךָ חַשֵּׁךְ וְהַזָּהָר only in your fathers the Lord delighted, and so he made choice of their seed, Deut. 10 : 15., אַתְּ מַאֲסָתָה וְעַזְנָךְ אֶחָד דִּבֶּר וְהַזָּהָר since thou hast rejected the word of the Lord, he too has rejected thee, 1 Sam. 15 : 23., אַתְּ מַאֲסָתָה וְעַזְנָךְ נָעֵץ וְרִבְרָה וְלִפְנֵיךְ with whom took he counsel, that he might enlighten him and instruct him? &c. Is. 40 : 14.

* This is expressed in Arabic by employing the conjunctive particle ف instead of و.

§ 971. This tense appears also in several other relations to a preceding absolute past, but always in one implying posteriority in the order of time, e. g. בָּרַם הִיְהָ לִירִידִי וַיַּעֲזֹבֶה וּנוּ 'my beloved had a vineyard, and he fenced it, &c. Is. 5 : 1, 2., מִזְרָע קְוִיָּהוּ לְעֵשֹׂות עֲנָבִים why when I expected it to produce grapes, did it produce sour grapes? 5 : 4., אֵם רָאִיתִךְ נַבְּבָ וְתַרְצָחָ עַמְּךָ when thou sawest a thief, thou didst connive with him, Ps. 50 : 18.

¶ § 972. As the relative past signifies an action which takes place subsequently to that denoted by the preterite on which it depends, it is evident that the precise force of the former must depend entirely on that of the latter (§ 961. 1.). Thus, when the absolute past form is used in its original acceptation, to predicate an action which is past at the time of narration, the relative denotes, as we have seen, an action which, although subsequent to that indicated by the absolute tense, is also past at the time of narration; but when the absolute form is used to express a present or future action, the relative does the same. For instance,

1. When an absolute past form is used to denote present time (§ 964. 1.), a following relative past form does so likewise, e. g. בְּזֹאת אָמַר יְהֹוָה וְאָמַר אָלָה וּנוּ 'thus says the Lord, and I say to thee, &c. Ex. 4 : 22, 23.. וְאַתָּה שְׁנָאתָ מִזְרָע וְתַשְׁלַק דְּבָרַי אֲחִירִיךְ since thou hast instruction, and castest my words behind thee, Ps. 50 : 17. The two past tenses when thus employed may be followed by an absolute future with a similar force (§ 964. 2.), e. g. אָלָה צְפָן בְּאָפָר.... וְיִשְׁתַּחַת חַמְקָן סְתָרָה וְיִרְכַּב עַל כָּרוֹב.... וְיִתְשְׁמַרְתִּים וְיִשְׁתַּחַת וְיִרְכַּב עַל כָּרוֹב.... and he stretches out the heavens, and he rides on a cherub, he makes darkness his secret place, Ps. 18 : 9, 10, 11, 12.

2. When the absolute past form is used in prophecy to predicate a future event (§ 966), a following relative past likewise bears a future signification, e. g. לְכָן הַרְחִיבָה שְׁאָל נִפְשָׁה.... וְיִשְׁחַט אָדָם וְיִשְׁפַּלְאָן therefore hell shall enlarge herself; and the mean man shall be brought low, and the mighty man humbled, &c. Is. 5 : 14, 15., עַל־כָּן חָרָה אַנְגָּרָהוּ בְּצָפוֹ וַיַּתְּרוּ עַל־רוֹ וַיְכַהֵּה וּנוּ 'therefore the anger of the Lord shall kindle against his people, and he shall stretch forth his hand against them, and smite them, 5 : 25., וְתַהַר הַמִּשְׁרָה וְיִקְרָא שְׁמָךְ מִזְרָע for to us a child shall be born; and the government shall be on his shoulder, and his name shall be called (§ 763. 1.) Wonderful, &c. 9 : 5.

§ 973. Again, as the relative past may signify a present or future action when in connection with an absolute past used in either of these senses, so on the other hand it may be employed with the like meanings after an absolute future form denoting an action present or past at the time of narration. Thus,

1. The absolute future used as a present (§ 964. 2.) is followed by the relative past form with a similar force, e. g. *תִּגְרַשׁ נָוִים וְתִתְפַּעַת thou expellest the heathen, and plantest it*, Ps. 80 : 9., *כִּי עַתָּה רָבָא אֶלְיךָ וְתִפְהַלֵּל but now it comes to thee, and thou faintest ; it touches thee, and thou art troubled*, Job 4 : 5, 12., 6 : 21. 14 : 10, 20. 19 : 10, 12. Occasionally the relative tense has a future meaning when thus employed, e. g. *תְּרַא תְּתַחַת וְתוֹרָא יְהֹוָה וְתִירַא see dismay, and are afraid*, 1 Kings 19 : 10, 12. *I pray and cry aloud, and he shall hear my voice*, Ps. 55 : 18.*

2. The absolute future used as a past tense (§ 967) is followed by the relative past form with a like signification as to time, e. g. *אִישׁ אֲזַנְתָּה אֲשֶׁר יָעֹשֶׂה אֶזְרָחָר בְּעֵינֵי יְהֹוָה וַיַּלְךְ וַיַּעֲבֹד אֱלֹהִים אֶחָרִים וּנוּן a man or a woman who has done wickedness in the sight of the Lord, and has gone and served other gods, &c.* Deut. 17 : 2, 3., *כִּי תִּקְעַצְתָּה so she provoked her, and she wept, and did not eat ; then said Elkanah to her, &c.* 1 Sam. 1 : 7, 8., *אוֹזֶן תָּבָאֵנָה שְׁתִים גְּשִׁים זָנוֹת אֶלְחָטָלָךְ וּמְעֻמְדָה לְפָנָיו then came two harlots to the king, and stood before him*, 1 Kings 3 : 16.

¶ § 974. Besides its use in relation to an absolute preterite or future form, the relative past may be employed to denote any tense expressed by a preceding participle, infinitive, or imperative (see § 961. 1.). Thus,

1. a. A participle denoting a past action is followed by a relative past which does the same, e. g. *וַיַּטְמִיר הַלְךְ בְּצִלְעֵי הַהָר לְעַמְדוֹן הַלְךְ וַיַּקְלֵל וַיַּסְكֵל בָּאָבִים לְעַמְדוֹן opposite him, and cursed as he went, and threw stones at him*, 2 Sam. 16 : 13., *וַיַּמְלִכֵּד שְׁבָה שְׁמַעַת אֶדְשָׁמָע וְתַבָּא לְעַמְדוֹן and the queen of Sheba heard the fame of Solomon, and she came to prove him*, 1 Kings 10 : 1. b. Or they both have a present signification, e. g. *חַפְתָּה הַצְלָלָךְ בְּכָה וַיַּחַפֵּל עַל־אַבְשָׁלָם behold the king (is) weeping and is mourning*

* On this Kimhhi remarks i. e. “here is the past with] (i. e. the relative past) as in a prophecy,” scil. where the past form is used as a future (§ 966. 1. a.). This tense has also a future signification after a present in Ps. 94 : 23.

for Absalom, 2 Sam. 19:2., רָגַע הִים וַיְהִמֹּלֵךְ (who) rebukes the sea when its waves roar, Jer. 31:35., רַיְתֶּה רָגַע who long for death, and dig for it, Job 3:21. 12:4, 22, 23, 24. 14:20.

2. An infinitive is followed by a relative past form, both indicating the same period of time, e. g. יְהִי מַאֲסָלֶם בְּדַבֵּר הָאָה וְתַבְתֹּחַ בַּעֲשָׂק וְתַ
because ye despise this word, and trust in oppression, lit. because of your despising, and that ye trust, &c. Is. 30 : 12., מִזְמָרֶת לְסִפְרֵךְ חֲקֵי וְתַשְׁאַמֵּן (by) what (right) of thine wouldst thou declare my statutes, and take my covenant in thy mouth, lit. what right hast thou to declare my statutes, and that thou shouldst take, &c. Ps. 50 : 16.

3. An imperative is followed by a relative past stating the subsequent performance of the action which the imperative commands, e.g. וַיֹּאמֶר אֱלֹהִים אֲלֵינוּ לְאָמֵר צָא מִן־הַקְבִּיבָה . . . וַיֵּצֵא נֹחַ וְנוֹחַ spoke to Noah, saying, Go out of the ark, . . . and Noah went out of the ark, Gen. 9:15-18., וַיֹּאמֶר יְהוָה אָסֵר וַיֹּאמֶר רַכְבָּיו and Joram said, Make ready; and his chariot was made ready, 2 Kings 9:21, 33., וַיֹּאמֶר לְאֶלְيָעָה קַשְׁת וְרַחֲצִים וַיַּקְרַב קַשְׁת וְרַחֲצִים and Elisha said to him, Take bow and arrows; and he took to himself bow and arrows, 13:15, 16, 17, 18. The future apocopate when denoting command (§ 208) is in like manner followed by the relative past, e. g. וַיֹּאמֶר אֱלֹהִים יְהִי אֹור וַיֹּהִי אֹור and God said, Let there be light; and there was light, Gen. 1:3.

¶ 975. 1. Sometimes too the relative past is used without any preceding verbal form, the epoch intended being pointed out by means of a noun; in which case however the verb וַיְהִי is always understood, e. g. בַּיּוֹם הַשְׁלֵיחָה וַיְשַׁא אֶבְרָהָם אֶזְעָרָיָה (it happened) on the third day, that Abraham raised his eyes, Gen. 22: 4., so בְּשִׁנְחָדוּתָה הַמֶּלֶךְ עִזְיָה וְאֶרְאָה אֶזְדָּאָרָן in the year of the death of king Uzziah, I saw the Lord, Is. 6: 1., when שֵׁם קָרְבָּאת שָׁה וַיּוֹלֶד אֶזְדָּאָרְפָּחָד (was) a hundred years old, he begot Arphaxad, Gen. 11: 10., when יִשְׂרָאֵל וְאֶתְהָרָה when Israel (was) a child, I loved him, Hos. 11: 1.

2. This is likewise the case in interrogative sentences where the verb of existence is understood, the **ג** being equivalent to the relative particle *that, so that* (see § 967. 2. note), e. g. מִרְאָתֶךָ וְתִירְאֵי מַאנוֹשׁ who (art) thou, that thou shouldst fear man? Is. 51:12, 13.

¶ § 976. 1. The relative past form of the substantive verb **הִרְחָה** is frequently placed at the beginning of a verse or chapter, to connect the new statements which it commences to those that have gone before ; the succeeding verbs being placed in the relative past, e.g. **now** **וַיַּרְחֵה אִישׁ בָּרוּךְ אֱמֹרִים וַיֹּאמֶר לְאַמְוֹד וְהִאמְרָה גָּדוֹלָה**

was a man of Mount Ephraim, and he said to his mother, and she said, &c. Judg. 17:1, 2, 3, 4., וַיְהִי בִּמְרָטָה תְּהִמָּה וַיִּקְבְּצוּ פְּלִשְׁתִּים אֶתֶּן־חַנִּינִים וְנִאֲמָר אֶכְרֹשׁ וְנִגְנֵן and it came to pass in those days, that the Philistines collected their armies; and Achish said, &c. 1 Sam. 28:1, 2., וַיְהִי לְחַשְׁוֹבָת הַשָּׁנָה וַיִּשְׁלַח דָּוד אֶת־יְוָאָב וְאֶת־עֲבָדָיו עַמּוֹן וַיִּשְׁלַח וְנִשְׁתַּחַתְוָה אֶת־בְּנֵי שָׁמוֹן and it came to pass at the close of the year, that David sent Joab and his servants with him, and they destroyed the children of Ammon, 2 Sam. 11:1. 15:1. 21:1. Sometimes, however, the first verb after וַיְהִי is put in the absolute, and the remainder in the relative past, e. g. וַיְהִי בָּשָׁנָה שְׁלִשָּׁה לְהַזְּעַע מֶלֶךְ חִזְקִיָּה וְנִוְשֵׁשׁ and it came to pass in the third year of Hoshea, that Hezekiah began to reign; and he did what was right, &c. 2 Kings 18:1, 3, 9, 10, 11. 25:1. 15:1. 33. 16:8, 15.

2. Sometimes a book commences with the relative past form of the substantive verb, in consequence of the writer's viewing it as the continuation of a preceding one, e. g. וַיְדַבֵּר יְהֹוָה אֲלֹוֹן and the Lord called to Moses, and said to him, Lev. 1:1. Num. 1:1., וַיְהִי אֶל־מֹשֶׁה וַיְדַבֵּר יְהֹוָה אֲלֹוֹן מֹות מֹשֶׁה and it came to pass after the death of Moses, Josh. 1:1. Judg. 1:1. Books are also found to commence in this manner which have no actual reference to a preceding one; in such cases the writer plunges at once *in medias res*, regarding what he is about to record as connected to foregoing events, at least in the order of time, e. g. וַיְהִי now it came to pass in the thirtieth year, Ezek. 1:1. now the word of the Lord came to Jonah, Jon. 1:1., וַיְהִי בִּימֵי שְׁפָט הַשְׁפָטִים and it came to pass in the days of the judges' rule, Ruth 1:1. Esth. 1:1.

Verbs following the Relative Past.

§ 977. The relative past or *וַיִּקְנַטֵּן* form is employed, as before stated, in a verb that bears a direct relation to a preceding past tense either expressed or implied, which is only when it commences a clause, so that the particle *וְ*, which serves as the exponent of the relation, can be introduced. If a clause commence with any other word, either noun, pronoun, or particle, the connection between the verbs is broken off, and the absolute form is again made use of; though the relative form is immediately resumed on the appearance of one commencing with a verb. The absolute form employed in a clause where the connection is thus interrupted, is not always the same

as that with which the narration set out, but depends on the signification attributed to the relative form : thus if the latter be employed as a past, the absolute past form is adopted ; if as a future, the absolute future form ; and if as a present, either of the two absolute forms may be used.

1. When employed with a past signification, the נִקְרָא form is followed by an absolute past :

a. When the connection is interrupted by a noun placed at or near the beginning of the clause, e. g. וַיֹּאמֶר יְהוָה לֵאמֹר יוֹם וַיֹּשֶׁב קָרָא and God called the light day, and the darkness he called night, Gen. 1 : 5, 10. 4 : 2, 3, 4, 5. 1 Kings 1 : 19., וַיָּקֹח אֶת־אֲבָשָׁלָם וַיְשַׁלֵּחַ לוֹרֶה וַיָּקֹח אֶת־אֶבְשָׁלָם וַיְשַׁלֵּחַ לוֹרֶה and they took Absalom, and cast him into a great pit in the wood ; and all Israel fled, 2 Sam. 18 : 17., וַיַּבְנֶן מִגְּדָל בְּתוֹךְ וַיְסִידֶקֶב חֶצֶב בּוֹ, he built a tower in the midst of it, and also hewed out a wine-vat therein, Is. 5 : 2., רַאֲהָב אֶת־עַזְעָקָב וְאֶת־עַזְעָקָב שָׂנָאָה I loved Jacob ; but Esau I hated, Mal. 1 : 2, 3.

b. By a relative in the same situation, e. g. רַיְבֵל אֱלֹהִים מִלְאָכְתּוֹ אֲשֶׁר and God finished the work that he was doing, Gen. 2 : 2, 8., רַיְבֵן יְהוָה אֶת־הָצָלָע אֲשֶׁר לְקַח מִן הָאָדָם לְאַשָּׁה וַתִּאֱכַל מִן הַעַץ וְאֲשֶׁר צִוִּיתִיךְ וְנוּ וַיִּשְׁמֹר מִצְוֹתָיו אֲשֶׁר צִוָּה יְהוָה אֶת־מִשְׁׁה and he kept his commandments which the Lord commanded Moses, 2 Kings 18 : 6.

c. By a negative particle, e. g. רַאֲקָרֶב אֵלֶיךָ וְלֹא־מִצְאָתְרָה לְהַבְּזוּלִים and I went to her, but found her not a maid, lit. et non inveni virginitatem apud eam, Deut. 22 : 14., וְיִמְפַס לְבָבָם וְלֹא־הָיָה בָּם עַד רָוחַם their heart fainted, and there was no longer any spirit in them, Josh. 5 : 1., וַיַּדְבֵּק בְּיוֹהָה לֹא־סְר מַאֲחָרוֹ and he cleaved to the Lord ; he departed not from him, 2 Kings 18 : 6, 7., וְפָקַדְתֶּם אֶתְּמָם וְלֹא פָקַדְתֶּם אֶתְּמָם and ye have driven them away, and not visited them, Jer. 23 : 2. Ps. 106 : 24, 25.

d. In all these cases the relative form returns, as soon as a clause appears commencing with a verb, e. g. רַתְּפֵל שְׁבָא וְתַקְרִים וְאֶת־הַעֲרִירִים and the Sabeans fell (upon them), and carried them off ; and the young men they slew with the edge of the sword ; and only I alone have escaped, Job 1 : 15, 17.

2. After one of the interruptions above detailed, the relative past form is followed by the absolute future when according to the rules detailed in the preceding article it bears a future signification, e. g. וַיִּשְׁפַּל אֶתְּמָם וַיִּשְׁפַּל אֶתְּמָם וְעַנְיִנְיָן גְּבָהִים תִּשְׁפַּלְתֶּן the mean man shall be

brought low, and the mighty man humbled, and the eyes of the lofty shall be humbled, Is. 5 : 15., וַיְשַׁבֵּב יְהוָה אֶת־צָרִי רְצִין עָלָיו וְאֶת־אֹנוֹבָרוּ רַקְבָּסָקָה *the Lord shall set up the adversaries of Rezin against him, and shall unite his enemies,* 9 : 10. 40 : 14., וְתַפְקִדְךָ פָּרָי לְבָקָרִים לְגָגִים וְתַבְחַנְנוּ and thou shouldst visit him every morning, (and) try him every moment, Job 7 : 18.; and occasionally when in relation to a future with a past signification (§ 973. 2.), e. g. כִּن תַּכְעִיסְךָ וְתַבְכָּה וְלֹא תִּאֲכַל thus she provoked her, so that she wept and did not eat, 1 Sam. 1 : 7.

3. When the relative form has a present signification, it may be succeeded by either the past or future form (see § 964), e. g. וַיַּגְזַּל עַל־יְמִין וְעַל־עַד רַיאַכְל עַל־שְׂמָאל וְלֹא שָׁבָע אִישׁ בְּשָׂדֵר־זָרָעָוּ וְאַכְלָה snatches on the right hand, and is hungry; he devours on the left, and they are not satisfied: every man devours the flesh of his own arm, Is. 9 : 19.

§ 978. The employment of the absolute forms after a relative past is not confined exclusively to the cases in which the connection is interrupted as above described; for not unfrequently a writer introduces the absolute past where he might with propriety have continued the use of the relative form, e. g. *and* וַיַּצְא קָנְד צָוָם וְבָא וַיַּשְׁבַּב אֶרְצָה David fasted, and went in, and passed the night, and lay upon the ground, 2 Sam. 12 : 16. (here might have been used the relatives רַיְבָּא, נִילָן, &c. and וַיַּעֲשֵׂה לוֹ אֶבְשָׁלָוּמִים מִרְבְּבָה and Absalom prepared for himself chariots, and Absalom rose early, and stood, &c. 15 : 1, 2., וַתִּגְנְּדִילְךָ עַלְיָ בְּפִרְכָּם וְהַעֲרָתָם עַלְיָ דְּבָרָיכָם thus with your mouth ye have boasted against me, and have multiplied your words against me, Ezek. 35 : 13., וַיִּקְדְּשֵׁם וַיִּשְׁכַּנֵּם בְּבָקָר וְרַעֲלָה עַלְוֹת and he sanctified them, and rose early in the morning, and offered burnt offerings, Job 1 : 5.

§ 979. 1. This recurrence of the absolute form is found to take place for the most part only in cases where an interruption of continuity appears in the sense, although not in the construction, as for instance at the beginning of a speech introduced into the narration, e. g. וַיֹּאמֶר דָּוֹד אֶל־שָׁאוֹל רְעוֹה הִיְהָ עֲבָדָךְ לְאָבָיו בְּצִאן וְבָא הָאָרִי וְאֶת־הַדָּבָר וְלֹשָׁן אֶת־הַמְּעֵד וְזֹה מִתְּהֻדר וְזֹאת־אַחֲרָיו וְנוֹרָא keeping his father's sheep, and there came a lion and a bear, and the former carried off (one) of the flock; and I went after him, &c. 1 Sam. 17 : 34, 35. 2 Kings 15 : 19.

2. It takes place also in verbs used in dilating upon or explaining the declaration made by the preceding relative form, e. g. וַיַּתְּמַן אֶל־חָנָן and he gave it to Hagar; he put it on her shoulder, Gen. 21 : 14., וַיַּשְׁמַן יְשֻׁרֹּן וַיַּבְעַט שְׁמִינָה עֲבִיתָ כְּשִׁיחָה Jeshurun grew fat,

*and kicked : thou hast become fat, thou hast become thick, thou art covered
with fat), Deut. 32:15., רַיִלְכִי שֶׁלֶשׁ בָּנֵי-יִשְׂרָאֵל הַגָּדְלִים הַלְכִי אַחֲרֵי
and the three eldest sons of Jesse went, they went after Saul to battle, 1 Sam. 17:13, 38. 1 Kings 20:21.*

3. And likewise in verbs denoting, not a single event succeeding those mentioned before it in the order of time, but a custom or habit, which is better expressed by the absolute than by the relative forms (see § 967. 1. b. note), e. g. לְרִמֵּחַ אֶת־יִשְׂרָאֵל all the days of his life; and Samuel judged Israel all the days of his life; and he was wont to go from year to year and make a circuit to Bethel, &c. 1 Sam. 7: 15, 16. 27: 8, 9., and this man was the greatest of all the natives of the East; and his sons were wont to go and make a feast, &c. Job 1: 3, 4.

The Relative Future or רִקְטוֹל Form.

§ 980. As the relative past or וַיּוֹכְלֶה form is employed to continue the narration begun by an absolute past, so is the relative future or וַיּוֹכְלֶה form used after a preceding absolute future.

§ 981. 1. When the absolute future form denotes an action which is to take place subsequently to the time of narration, the events succeeding it are expressed by the simple קָטוּל form with the prefixed conjunction וְ connecting it to the preceding future, as often as the following clauses commence with a verb (§ 959), e. g. עלְכֶן רַצֵּב־אִישׁ. *on this account a man shall leave his father and his mother; and he shall cleave to his wife, and they shall become one flesh*, Gen. 2 : 24. 3 : 18, 22. 4 : 14., רֹאֲנָכִי אֶחָדָה וְדָבֵק בָּשָׂתָה וְחוּרָה לְבָשָׂר אֶחָד *and I will be with thy mouth, and will teach thee what thou shalt speak*, Ex. 4 : 12, 15., כִּי יָקוּם בְּקָרְבָּךְ if there arise among you a prophet, and he give you a sign, and the sign come to pass, &c. Deut. 13 : 2, 3. 18 : 6, 7. 20 : 10-14. 22 : 25., אִם־תְּחִבֵּר לְשֻׁמְעָתָם וְתִּרְאֶה if ye be willing, and be obedient, &c. Is. 1 : 19, 20. 6 : 10. Amos 5 : 19.

2. From this it ensues, that in hypothetical sentences the verb of the protasis (or, if it contain several, its first verb) is usually put in the absolute, and that of the apodosis in the relative future form, e. g. if נגע צרעת כי תהיה באדם ויהובא אלדחן

upon a man, he shall be brought to the priest, Lev. 13:9.; אם שָׁמַעْ if ye truly obey my commandments, I will send rain for your land in its season, &c. Deut. 11:13-15, 22, 23., אם יוכל ללחם אם תר-אֶזְכֵּל ותִּנְהַנֵּר לְכֶם לְעָבָדִים וְתִּנְהַנֵּר if he is able to fight with me and kill me, we will be your servants, &c. 1 Sam. 17:9. 1 Kings 1:52.; עֲקָב תְּשִׁמְעוּן אֶת הַמְּשֻׁפְטִים הָאֱלֹהִים if ye hearken to these judgments, and keep and do them, the Lord thy God shall keep with thee the covenant, &c. Deut. 7:12, 13.

§ 982. The precise signification of the relative future, as well as of the relative past (§ 972), depends on that of the absolute form with which it is connected. Hence if the absolute future or וְקָתְלֶל form be employed to denote an event which is past at the time of narration (§ 967), a relative future following it will do so likewise, e. g. וְאֵרֶת יָעַלְהַ מִזְרָחָ וְהַשְׁקָה אֶת־כָּל־פְּנֵי הָאָדָם and a mist used to rise from the earth, and it watered all the surface of the ground, Gen. 2:6. 6:4. כַּאֲשֶׁר רָם מֶשֶׁה יָדוֹ וְבָרֵךְ יִשְׂרָאֵל וְכַאֲשֶׁר יִנְהַנֵּר וְבָרֵךְ צָמָלֵק when Moses raised his hand, Israel prevailed; and when he lowered his hand, Amalek prevailed, Exod. 17:11., וְמֵשֶׁה וְקָח אֶת־הַאֲדָל וְנִסְחָה־לָיו וְמֵשֶׁה וְקָח מִחוּץ לְפָנֶה וְקָרָא לוֹ אֹהֶל מוֹעֵד וְהַרְחֵה וְתִּרְחֵה and Moses took the tabernacle, and pitched it outside of the camp, and called it the tabernacle of the congregation; and it came to pass, &c. 33:7-11. 34:34, 35.

§ 983. As the relative past may be employed in its ordinary acceptation after an absolute future used as a past (§ 973), so too the relative future is sometimes placed after an absolute past form bearing a future signification (§ 966), e. g. בְּרָכָתִי אֶתְךָ וְהַפְּרוּצִי אֶתְךָ וְהַרְבֵּתִי אֶתְךָ I will bless him, and make him fruitful, and multiply him exceedingly, Gen. 17:20., וְהַרְחֵב כָּלְבִּיךְ וְקָם שְׁבַט מִיְשָׁרָאֵל וְנוֹר a star shall proceed from Jacob, and a sceptre shall arise out of Israel, &c. Num. 24:17., כִּי וְהַנָּה אֱלֹהִיךְ בְּרָכָה וְהַעֲבֹתָה גְּוּיִם רְבִים for the Lord thy God shall bless thee, and thou shalt lend to many nations, Deut. 15:6., לְכָן הַרְחִיבָה שָׁאוֹל נִפְשָׁה וְפָעָה פִּיהַ לְבָרְחָק וְוָרְדָה הַרְהָה וְתִּרְחָה therefore hell shall enlarge herself and open her mouth without measure, and her glory shall descend, &c. Is. 5:14. 9:7, 8. 24:6., והַצְאָתָה נָאָם וְהַנְּגַב בְּאֶהָדָה I will bring it forth, says the Lord of hosts, and it shall enter into the house of the thief, Zech. 5:4. 8:2. 9:13. 10:3.

§ 984. The relative future, like the relative past form, is employed in connection not only with an absolute past or future tense, but also with a preceding participle, infinitive, or imperative (see § 974).

1. The relative future is placed after a participle having a future signification, e. g. I אָנֹכִי מַמְטִיר עַל הָאָרֶץ וְמַהֲיוּתִי אֶזְרָכְלִיהְרִקִים I (am) about to cause it to rain upon the earth, and will destroy every living thing, Gen.

תְּנִינִי מִבֵּיא מִחר אֶרְבָּה בְּגַבְלָךְ וּכְסָה אֶצְעִין הָאָרֶץ וְנוּר' behold I (am) about to bring the locust to-morrow within thy boundary, and it shall cover the surface of the earth, &c. Ex. 10: 4, 5, 6. 12: 15, 19. 16: 4. 17: 6. 2 Sam. 12: 11., הָנִינִי קָרְעַ אֶצְדָּחַמְלָכָה מִיד שְׁלֹמֹה behold I (am) about to take the kingdom from the hand of Solomon, and will give thee, &c. 1 Kings 11: 31. 2 Kings 19: 7., הַפְּנֵה לְעֵדָלָה שְׁמוֹ עַמְנַיָּאל behold a virgin shall conceive and bear a son, and shall call his name Immanuel, Is. 7: 14. 8: 7, 8. 17: 1. 19: 1. 24: 1. Jer. 23: 15. 25: 9, 10, 11, 12. Mic. 1: 3.

2. After an infinitive with a future signification, e. g. פְּרוּם אֲכַלְכָם בְּמִמְפָר וְגַפְקָדוֹ עַרְיוּכָם on the day of your eating of it (i. e. when you shall eat of it), your eyes shall be opened, Gen. 3: 5., חַסְרַ מִשְׁוּפָתוֹ וְהַרְחָה לְבָשָׂר (I am about) to remove its hedge, and it shall be consumed, Is. 5: 5., (I am about) to remove its hedge, and it shall be consumed, Is. 5: 5., רְשָׁמָמָה צַוָּבָה וְשֻׁנְאָה תְּחִתָּה instead of thy being despised and hated, I will make thee exalted for ever, 60: 15.

3. After an imperative, which is future in its nature, the relative tense also indicating command, e. g. אֶלְيָהוֹת רְהַשְׁתָּחוּתָם come up to the Lord, and worship at a distance, Ex. 24: 1. 34: 1. Deut. 10: 1. 12: 28., עֲשֵׂה כַּאֲשֶׁר דִּבֶּר וּפְעִילָבוֹ וּקְבָרָתוֹ do as he has said, and fall upon him, and bury him, 1 Kings 2: 31, 36., קַח אֶדְכָּת הַיּוֹנָה הַחֲמָה הַזֹּאת מִנִּי וְהַשְׁקוֹתָה וּנוּי' take the wine-cup of this fury from my hand, and cause to drink, &c. Jer. 25: 15. Ezek. 3: 4, 11. 4: 1.

§ 985. 1. The relative future is occasionally used in dependence on certain particles, without being connected to a preceding verbal form: thus with yet, e. g. עַזְדָּעַת מַעַט וּסְקָלָבִי in a little while they will stone me, Ex. 17: 4., בְּרַעַד מַעַט מִזְעָם וְכֹלֶה זַעַם for in a very little while the indignation shall cease, Is. 10: 25, 28., בְּעַזְדָּעַת וְכֹלֶה כָּלִכְבּוֹד קָדָר within a year all the glory of Kedar shall cease, 21: 16.; with on account of, for the sake of, e. g. לְמַעַן שְׁפָךְ יְהֹוָה וְסַלְחָה לְעֹזֶר for thy name's sake, O Lord, pardon my iniquity, Ps. 25: 11.

2. It is used also after nouns denoting time, e. g. שְׁבָבָר וְיַרְעָם כִּי יְהֹוָה רֹצְחָא אֶחָתֶם מִאָרֶץ מִצְרָיִם וּבְקָרְבָּן וְרָאִיתֶם אֶזְדְּכָבָד יְהֹוָה at even ye shall know that the Lord has brought you out of the land of Egypt, and in the morning ye shall see the glory of the Lord, Ex. 16: 6, 7., בְּאַחֲרֵי הַיּוֹם וְשְׁבָתָעַ עד יְהֹוָה וְשְׁמַעַת בְּקָלוֹ in the latter days, thou shalt turn to the Lord, and hearken to his voice, Deut. 4: 30.

§ 986. 1. As a relative past form sometimes begins a verse, chapter, or even book, in consequence of the writer's viewing the events there narrated as connected to those that have preceded them (§ 976), so too a separate promise or prophecy occasionally commences with the relative future form, because viewed in connection with the series of previous promises and prophecies, whether immediately preceded by any or not, e. g. *וַיֹּצֶא חֹטֶר מִגְּזָע יָשֵׁר* and a rod shall proceed from the stem of Jesse, Is. 11 : 1.

2. Again, a command issued as the *consequence* of some preceding statement (see § 970) frequently begins with a relative future, e. g. *וּמְלָכָת אֲתָּה עָרֵלָת לְבָבְכֶם circumcise therefore the foreskin of your heart,* Deut. 10 : 16, 19., *וְאֶחֱבָתָּה יְהוָה אֱלֹהֶיךָ וְשִׁמְרָתָה מִשְׁמָרָתְךָ therefore love thou the Lord thy God, and keep his charge,* 11 : 1, 8., *וְעַשְׂתָּה בְּחִקְמָתְךָ act therefore according to thy wisdom,* 1 Kings 2 : 6.

Verbs following the Relative Future.

§ 987. The construction of the relative future also resembles that of the relative past with respect to the verbs that follow it (see § 977) : for since this tense can be used only in relation to a preceding future expressed or implied, whenever the connection is interrupted by the occurrence of a noun, pronoun, or particle at the commencement of a clause, the absolute future must again be employed ; although as soon as another clause appears which begins with a verb, the relative future form returns. Thus,

1. The absolute future form recurs after an initial noun, e. g. *וּמְלָכָת אֲתָּה שָׁרֵלָת לְבָבְכֶם וּמְעֻמָּד לֹא תִּקְשַׁח עוֹד therefore circumcise the foreskin of your heart, and be no longer stiff-necked,* lit. and no longer stiffen your neck, Deut. 10 : 16. 12 : 3., *וְנַתְּחִרֵי נָעֲרִים שָׁרוֹרִים וְתַעֲלִילִים וּמִשְׁלָרְבָּם I will make children their princes, and babes shall rule over them,* Is. 3 : 4, 17. 6 : 7. 8 : 21, 22. 10 : 34. 11 : 1, 4, 6. &c. &c., *וְנִמְפַרֵּחַ הַחֲרוֹם פְּחַחַתּוּ וְהַעֲמִיקָּם וְחַבְקָעָתּוּ the mountains shall be melted under him, and the valleys shall be cleft,* Mic. 1 : 4, 6.

2. After a pronoun, e. g. *וְהַעֲבֹתָתְךָ גּוֹיִם רְבִים וְאַתָּה לֹא תִּعַבֵּט but thou shalt lend to many nations ; but thou thyself shalt not borrow,* Deut. 15 : 6., *וְהִירְאֵתִי לְהָם לְאֱלֹהִים וְהִפְרֵא יְהוָה לֵי לְעֵם I will be their God, and they shall be my people,* Jer. 31 : 33.

3. After a negative particle, e. g. *אָסְדֵּרָה תְּרִאהָ בְּעֵנִי אַמְתָּחָה וּזְכַרְתִּי if thou wilt indeed consider the affliction of*

thine handmaid, and wilt remember me and not forget thine handmaid, &c. 1 Sam. 1 : 11., וְעַשֵּׂת בְּחִכְתָּה וְלֹא תַזְרֹךְ שִׁבְתָּה בְּשָׁלָם שָׁאוֹל act therefore according to thy wisdom, and let not his gray head go down to the grave in peace, 1 Kings 2 : 6., וְלֹא אֶחָרֶס וְנִצְחָרִים וְלֹא אֶשְׁׁוֹשָׁן and I will build them, and not pull (them) down ; and I will plant them, and not pluck (them) up, Jer. 24 : 6.

§ 988. 1. The recurrence of the absolute future, like that of the absolute past (see § 978), is not strictly limited to the cases in which the connection is interrupted by some intervening word, as above described ; for we sometimes find a writer preferring the absolute where he might with equal propriety have used the relative future form. This takes place for the most part in emphatic sentences expressive of strong desire, the future most frequently assuming the paragogic form (see § 999), e. g. תְּבָאֵנָא תְּמַר אֲחֹתָךְ וְתַלְבִּיב לְעִנֵּי שְׁתִּיר לְבָבוֹת תְּבָאֵנָא תְּמַר אֲחֹתָךְ וְתַלְבִּיב לְעִנֵּי שְׁתִּיר לְבָבוֹת pray, let my sister Tamar come and make in my presence a couple of cakes, that I may eat from her hand, 2 Sam. 13 : 6. (here the relatives וְבָרוּךְ and וְלִבְבָה might also have been employed), אֱנִי וְבָרוּךְ וְלִבְבָה I the Lord will call thee in righteousness, and will hold thee by the hand, and will keep thee, and give thee for a covenant of the people, Is. 42 : 6., עַל־זָאת אָסְפָדָה וְאַלְילָה אַלְכָה שׁוֹלֵל וְעוֹרָם אַלְשָׁה מְסֻדָּר וּנוּגָן therefore I will wail and howl, I will go stripped and naked ; I will make a wailing, &c. Mic. 1 : 8.

2. It is frequently the case in prophecies that the relative future וְהִרְחָה commences a verse in the emphatic phrase בַּיּוֹם הַהִיא, and is immediately followed by the principal verb (which in fact does not then begin the sentence) in the absolute future form, e. g. וְהִרְחָה בַּיּוֹם הַהִיא and it shall come to pass in that day, that the Lord shall kiss, &c. Is. 7 : 18. 10 : 27. 11 : 11. 17 : 4. It rarely assumes the form of the relative future, e. g. וְהִרְחָה בַּיּוֹם הַהִיא וְקָרְאָתָר and it shall come to pass in that day, that I will call my servant, &c. Is. 22 : 20.

3. Sometimes the absolute and relative futures are employed alternately in the same connection, e. g. אַבְחַדְתִּי אֶלְתִּי שְׁנִירַע שְׁנִירַע אִישׁ וְאַקְרִמָה וְאַרְדָפָה אֲחַרְכָּדוֹ וְאַבְיוֹא צְלִיוֹ . . . וְחַרְדָתִי אָתוֹ וְנִסְכָל I הַעַם אַסְמַרְתָּאָתוֹ וְהַפִּירָתִי אֲזַהְמַלְךָ לְבָדוֹ וְאַשְׁיבָה כָּל־הָעָם אַלְרָח choose now twelve thousand men, and will arise and pursue David, and will come upon him, and will make him afraid ; and all the people that are with him shall flee, and I will smite the king only, and will bring back all the people to thee, 2 Sam. 17 : 1, 2, 3. 1 Kings 1 : 2.

CHAPTER XIII.

M O D E S O F V E R B S .

P E R S O N A L M O D E S .

§ 989. In the preceding chapter we have undertaken to show how the accident of time is specified in Hebrew verbs, without noticing the influence frequently exerted on the structure of propositions, either by the feelings of the writer or of the agent with regard to the event detailed, or by the contents of some other proposition; an influence which gives rise to what are called the *personal modes* of verbs. On this subject we now propose to treat: and in so doing, we shall endeavour to ascertain, 1st, the several kinds of dependent propositions; and 2dly, the manner of expressing them in Hebrew.

I. Propositions may be dependent, either *subjectively*, on the will of the agent or narrator of the action, and this we shall term subjective dependence; or *objectively*, on the circumstances detailed in other preceding or following propositions, which we shall in like manner call objective dependence.

1. a. *Subjective dependence* exists when it is predicated of an occurrence, not merely that it *has been*, *is*, or *will be*, but that it *may*, *might*, *could*, *would*, *should be*, is wished, requested, commanded to be, either affirmatively, negatively, or interrogatively.

b. *Objective dependence* is when a proposition is made hypothetically or conditionally, i. e. is affected by or dependent on some preceding or following statement.

2. The numerous varieties in the nature of propositions which are included under these two heads, are designated in different languages either by separate particles, by changes in the mode of inflecting the verb itself, or by both these expedients together. The verbal changes here alluded to are not equally developed in all languages: some have but one set of inflections besides the independent or indicative form, as for example the subjunctive of the Latin and of many of the tongues of modern Europe; while others have more, as for instance the subjunctive and optative in Greek, the potential, precative, and

conditional in Sancrit, &c. Some of these secondary modes of inflection possess all the tenses of the indicative, but the majority of them are more or less deficient in this respect.

3. The principal characteristic of the dependent forms of the verb consists in *extension*; the short vowels of the indicative being lengthened in the subjunctive, while those syllables which have been contracted in the former mode, are restored in the latter to their pristine length.* In this we perceive a symbolical indication of the real distinction existing between the primary and secondary modes: the indicative makes a direct and independent statement, and its form is consequently simple and concise; but as the other modes are used to intimate contingency, possibility, necessity, &c., the speaker dwells emphatically on the verb, and thus gives rise to a protraction of its form.

II. In its manner of indicating these dependent modes, the character of the Hebrew again appears as that of a moderately inflected language. When the nature of the proposition is not left to be understood from the context, it is pointed out by means of separate particles, or else by a change in the form of the verb analogous to that which takes place in the other languages we have mentioned. These several methods are employed as follows.

1. The chief and primary use of the preterite or קָרְבָּן form is to denote a past action. It is therefore peculiarly adapted to the expression of independent propositions, since an action already performed is no longer liable to the contingencies affecting one which has yet to take place. Hence the preterite retains its form unchanged, and when employed, as is sometimes the case, in a dependent proposition, its precise acceptation is either pointed out by particles, or is left to be ascertained from the context.

2. The primary use of the future or יִקְרָאֵל form is to denote an action yet to take place, and which may accordingly be dependent in either of the above mentioned ways. Its peculiar adaptedness and consequent frequent use for the predication of hypothetical or contingent events, occasion the future to undergo certain changes of form, which serve to point out, with greater force and precision than can be effected by particles and the context alone, the exact modification of meaning intended to be conveyed. These deviations from the independent form constitute what are called the paragogic and apocopated futures. The

* Compare the subjunctive in Latin, French, and German, and the subjunctive and optative in Greek, with their respective indicatives.

former is confined chiefly to the first person singular and plural, and is made by adding to the simple form when ending in a mixed syllable (§ 14) the termination **הַ**, a prolongation of the word expressive of the speaker's desire for the performance of the action (§ 204, *et seqq.*). The future apocopate is mostly of the second or third person: it is an abbreviated form of the verb, expressive of urgency, and thus bears some analogy to the imperative (§ 208, *et seqq.*).*

§ 990. We have therefore to show both how the dependent modes are expressed by the preterite and future forms of Hebrew verbs, and when and for what purposes the paragogic and apocopated futures are employed.

Dependent Use of the Preterite.

§ 991. 1. The preterite form is used in the protasis of hypothetical propositions accompanied by the conditional particle **אִם** *if*; and this is followed in the apodosis, *a.* by the relative future, e. g. **אִם־בָּלָא הַבִּיא־צָרָר וְחִטָּהֵר** *if I bring him not back to thee, I will bear the blame*, Gen. 43 : 9. Num. 14 : 8., **אִם־חַטָּאתִי וְשִׁמְרֹתֶךָ** *if I sin, thou markest me*, Job 10 : 14., **אִם רְחֵץ יְהוָה וְבָרָא יְהוָה וְנָתַן** *when the Lord shall have washed, the Lord will create*, &c. Is. 4 : 4, 5.; *b.* or by the absolute future, e. g. **וְאִם־עָמַדְתָּ בְּסֻדָּר וְרָשַׁבְתָּ מִדְرָכָם הָרָע** *but if they had stood in my counsel, they would have turned them* (*i. e. the people*) **אִם־עָשָׂיתָ זֹאת אָזְבֵּךְ נִפְשֵׁר** *if I have done this, let (my) enemy persecute my soul*, Ps. 7 : 4, 5. Esth. 7 : 3., **אִם־הַתְּחַצֵּר בְּמַרְשָׁלָג אָז בְּשַׁחַת הַטְּבָלָג** *though I wash myself with snow-water, still thou shalt plunge me into the ditch*, Job 9 : 30.

2. *a.* The preterite is used in like manner with the conditional particle **כִּי** *if*, which conveys the idea that the proposition it commences is purely hypothetical, and does not in reality hold good, the preterite in this case being employed also in the apodosis † e. g. **לֹא יִשְׁחַרְבֶּנּוּ בַּיּוֹם כִּי שָׁתָּה הַרְבָּתִיהָ** *Oh that there were a sword in my hand, I would*

* In Arabic also the preterite undergoes no change of form, while the future has four different modes (see § 210. note).

† The same construction appears with the compound particle **כְּנִיחַת** *nearly, almost*, e. g. **כְּנִיחַת שָׁבֵב אַחֲרֵךְ כְּנִיחַת אֶת־אֲשֶׁר־בָּאָתָּךְ וְהַבָּא־בְּךָ** *one of the people might easily have lain with thy wife, and thou wouldest have brought guilt upon us*, Gen. 26 : 10.

לֹא חִפֵּץ וַהֲזָה לְהִמִּתְנֵי לֹא־לִקֵּח מִיקְנֵנוּ עַלְהָ if the Lord had wished to kill us, he would not have accepted a burnt offering at our hand, Judg. 13 : 23.; and occasionally with the future in the apodosis, e. g. **לֹא** חִכְמָה יִשְׁבְּרֵלֶךְ if they were wise, they would understand this, Deut. 32 : 29. Or with **אֲלֹךְ** for **אֲלֹךְ**, e. g. רֹאֶלֶךְ if we had been sold for bondmen and bondwomen, I should have remained silent, Esth. 7 : 4.

b. Also with the corresponding negative particle **לֹא** לִילְאָן if not, e. g. לֹא־לִלְאָן הַרְמִמְתָּהָנוּ כִּרְעָתָה שְׁבָנוּ זֶה פֻּעָמִים if we had not lingered, we should now have returned this second time, Gen. 43 : 10., בְּעִזְוָתְךָ if ye had not ploughed with my heifer, ye would not have found out my riddle, Judg. 14 : 18., לֹא־לִלְאָן צְבָאָתָה חִידְתָּי if the Lord of hosts had not left to us a very small remnant, we should have been like Sodom, Is. 1 : 9., לֹא־לִלְאָן שְׁעַלְתָּךְ אָז אָבְדָתָךְ if thy law (had) not (been) my delight, I should then have perished in my affliction, Ps. 119 : 92. (**הִרְחָה** understood in the protasis).

3. a. Sometimes the protasis appears without a particle, its conditional nature being left to be ascertained from the context, e. g. וְקָרְאָהָרָא אָסְכָּן בְּדָרְךָ וְהַרְדִּתָּם אֲדִישְׁבָּהָרִ בְּגַן שְׁאָלָה should mischief befall him by the way, ye will bring down my gray hairs with sorrow to the grave, Gen. 42 : 38., כִּי שְׁתָּה שְׁלִיחָה אֲדִידָה וְתַחַדְתָּ מִקְדָּשָׁךְ for should I now stretch forth my hand, &c., thou wouldest be destroyed from the earth, Ex. 9 : 15., אֲלָה עֲשָׂית וְהַחֲרָשָׁתִי דְּמִיתָּהָרָה אֲתָּה קָמָה hadst thou done these things, and had I remained silent, thou wouldest have thought I was entirely like thyself, Ps. 50 : 21.

b. Occasionally instead of a condition the protasis consists of a negation, e. g. לֹא שְׁמָרָת אֲדִמְצָוֹת יְהָוָה אֱלֹהִים כִּי שְׁתָּה הַכִּין וְהָנָה אֱלֹהִים thou hast not kept the Lord's commandment, for now the Lord would have established thy kingdom, equivalent to, if thou hadst kept, &c. 1 Sam. 13 : 13.; or an interrogation, e. g. מִדּוֹעַ קָרְמָנִי כִּי־שְׁתָּה שְׁכַבְתָּי מִמְּלֵיכָה why did the knees sustain me? for now I should have lain still, meaning, had the knees not sustained me, &c. Job 3 : 12, 13.

§ 992. The preterite is also used optatively with the particle **לֹא** = Lat. *utinam*, that is, to express a strong desire, e. g. לֹא־מִתְהַנֵּה would that we had died! Num. 14 : 2., לֹא־הָלַמְנָה would that we had been content! Josh. 7 : 7., לֹא הָקַשְׁבָּתָה לְמִצְוֹתִי Oh that thou hadst attended to my commandments! Is. 48 : 18., לֹא־אָקַעַתָּה שְׁמִים וּנְרָאָתָה Oh that thou wouldest rend the heavens, &c. 63 : 19.

Dependent Use of the Future.

§ 993. The future form of the verb is frequently used to predicate the future occurrence of an event as dependent either *subjectively* on the will of the agent or speaker, or *objectively* on external circumstances.

1. This form is used subjunctively, to denote contingency, i. e. to predicate not the positive but the possible or probable future occurrence of an event, signified in English by the auxiliaries *may*, *might*, &c., e. g. כִּי אָשֶׁר תְּאַהֲרֵן פְּשֹׁךְ whatever thy soul may desire, Deut. 14: 26., וְיִרְאֶנּוּ רְאֵינוּ מִדְרְכֵינוּ that he may instruct us concerning his ways, Is. 2: 3., רְלָא יִשְׂחַת לְכֶם אֶת־דְּקָרֵרִי הַאֲמָתָה that he may not destroy for you the produce of the ground, Mal. 3: 11., וְרוּבָנוּ נָוֹתָה הַפָּה that the nations may know they (are) men, Ps. 9: 21. 119: 115., וְיַעֲלֶר עַלְיָה קָהָה whatever may happen to me, Job 13: 13. 14: 6.

2. When thus employed, the future is often accompanied by a particle denoting contingency: thus with כִּי that, e. g. כִּי יִאָמֵר וְנוּ' could we know for certain that he would say, &c. Gen. 43: 7, 25., וְיִאָמַר, and he commands that they return from iniquity, Job 36: 10.; with לְמַעַן in order that, e. g. לְמַעַן תְּחִי that ye may live, Deut. 8: 1. 12: 28., לְמַעַן לֹא אַחֲרָא־לְךָ that I might not sin against thee, Ps. 119: 11. Job 19: 29., לְמַעַן אָשֶׁר לֹא רְסַצְּעָמִי that my people may not be scattered, Ezek. 46: 18.; with בְּעַבְרֵר בְּעַבְרֵר to the end that, e. g. בְּעַבְרֵר אֲמֹות that my soul may bless thee before I die, Gen. 27: 4, 19, 31.; with אִיְלִי אֶבְנָה מִטְעָה perhaps, e. g. perhaps I may obtain children by her, Gen. 16: 2. 24: 39. Is. 47: 12.; with בֶּן lest, e. g. בֶּן תְּמִתָּהּ lest ye die, Gen. 3: 3. Deut. 12: 19, 30. 15: 9.; with בְּלֹא that not, e. g. בְּלֹא יִרְקְמוּ וְיִרְשּׁוּ אָרֶץ that they may not rise and possess the earth, Is. 14: 21., בְּלֹא יוֹסִיף לוֹד לְעֹזָן אָנוֹשׁ מִרְדָּחָא that the man of the earth may no longer oppress, Ps. 10: 18. 32: 9. 78: 44.

§ 994. The future is used optatively, to denote a contingent action, the performance of which is conditioned on the fulfilment of a previously stated hypothesis, e. g. רְלָא אָבְכִי שָׁקֵל עַל־כְּפֵר אַלְפָתָה כְּכָה לֹא though I should weigh (i. e. feel the weight of, receive) in my hands a thousand (shekels) of silver, I would not put forth my hand against the king's son, 2 Sam. 18: 12., אָמַת חַדְלִי אֶת־חַדְלִי if thou wouldest give me half thy house, I would not go in with thee, 1 Kings 13: 8., אָמַד גַּמְלָתוּ שְׁלֹמִי רַע... וְרַדְקָה אָרִיב if I have done evil to my friend, may (my) enemy persecute my soul, &c. Ps. 7: 5, 6. Occasionally an exclamation takes the place of

לֹא שָׁקֹל וְשָׁקַל בְּעִשָּׂר . . . כִּי . . . עֲתָה מִתְהוֹל וּפְרִים וְכֹפֶר such hypothesis (see § 991. 2. a.), e. g. *Cir . . . Oh that my grief were thoroughly weighed ! for now it would be heavier than the sand of the sea,* Job 6 : 2, 3.

§ 995. 1. The future is used potentially, to denote physical or moral capability, power, e. g. בְּלֵית יָגַר אַרְשָׁן so that a child can write them, Is. 10 : 19., עַל־כֵּן נָאָרְקָמָה רְשָׁעִים בְּפִשְׁעָם therefore the ungodly cannot stand in the judgment, Ps. 1 : 5., מִרְיָעֵלָה בְּרוּד יְהוָה וְמַיְּקִים בָּמְקוּם קָרְשָׁן who can ascend into the mount of the Lord, and who can stand in his holy place ? 24 : 3., וּמָה־יָצַק אָנוֹשׁ עַם אֵל but how can a man be just with God ? Job 9 : 2.

2. It also denotes a concession or refusal of power to perform an action on the part of another, thus signifying liberty, permission, or the contrary, e. g. מִכֶּל עַזְּהָנָן אָכַל תְּאַכֵּל וְמֵצֵץ הַדְּשָׁתָה טֻוב וְרֹעַ לֹא תְּאַכֵּל מִכֶּל of every tree of the garden thou mayest freely eat ; but of the tree of the knowledge of good and evil thou must not eat, Gen. 2 : 16, 17. 3 : 2. Deut. 12 : 20. 14 : 4, 9, 20., אַזְּהָרָץ חַסְחָרוּ ye may traffic in the land, Gen. 42 : 34, 37., לֹא תְּאַפְּצֵץ אַזְּדָלְבָבָךְ וְלֹא תְּקַפֵּץ אַזְּדִירָךְ מִאֲחִיךָ thou must neither harden thy heart, nor shut thy hand against thy poor brother, Deut. 15 : 7, 19. 18 : 10.

§ 996. Hence by an easy transition, the future is used to signify a command, which however differs from that conveyed by the imperative in being less absolute. It is employed chiefly in the third person, for which the imperative has no form (§ 163), and also in the second person when the command is to be expressed with mildness. Prohibitory commands are always made by means of the future with אל or אֵל. (see § 1006). Thus,

1. a. The future is used to express a command or urgent wish in the third person, e. g. בָּאֵשׁ תְּשַׁבַּע let her be burnt with fire, Lev. 21 : 9., רְיִתְהֶד תְּהִרֵה לָהּ עַל־אֶזְמָנָה וְעַשֵּׂה thus let him do, Num. 9 : 14. 15 : 14., וְלֹא תְּזַבֵּחַ לְנֵה יְבִרְשֵׂה וְרִגְדֵּרְהָ let them bring (it), Deut. 23 : 14., וְלֹא תְּבִרְכֵה וְלֹא תְּבִרְכֵה לְנֵה יְבִרְשֵׂה let them bring (it), and declare to us what shall happen, Is. 41 : 22., כִּי הַפְּנִימָה וְהַזְּהָבָה לְיִרְאָה וְלֹא תְּבִרְכֵה וְלֹא תְּבִרְכֵה כִּי הַפְּנִימָה יִפְרִיד בֵּינוֹ וּבוֹנְקוֹ the Lord do so to me and more, (if aught) but death part me and thee, Ruth 1 : 17. This is often rendered more emphatic by inserting the precative particle אֵל, e. g. רִזְפְּרָנָנָה אֵל אֱלֹהֶיךָ let the king, I pray, remember the Lord thy God, 2 Sam. 14 : 11. 1 Kings 17 : 21., וְרִגְדֵּרְהָ נֵא כֶּלֶב let them now tell thee, Is. 19 : 12. 47 : 13., וְאַמְרָנָנָה יִשְׂרָאֵל כִּי לְעוֹלָם חֲסִידָךְ now let Israel say that his mercy is everlasting, Ps. 118 : 2, 3, 4.; or by adding to it an

infinitive of the same verb (see § 1018. II.), e. g. **לֹא** **יָמַת** *let him certainly be put to death*, Ex. 21: 12, 15, 16, 17., **לֹא** **יִרְפָּא** *let him thoroughly heal (him)*, v. 19., **לֹא** **יִגְבֶּם** **וְיִקְרַב** *let him certainly be revenged*, v. 20, 22, 28.

b. In negative propositions of this sort, the following distinction is to be observed: that the writer generally employs the particle **אֲלֹא**, when he intends to convey mere advice or the expression of a wish; but when a positive command, the particle **לֹא**. Thus with **אֲלֹא**, e. g. **אֲלֹא יִדְרְשָׁהוּ אַלְוָה** **לְבָבֶךָ** *let not your heart faint*, Deut. 20: 3., **אֲלֹא יְמַלֵּא** **מִפְעָל** **וְאֲלֹא תּוֹפֵעַ** **צָלָיו** **נָהָרָה** *let not God regard it from above, neither let the light shine upon it*, Job 3: 4., **וְאֲלֹא מִתְּחִזֵּר** **אֲלֹא תִּבְלְעֵנִי** *and let not the fear of him terrify me*, 9: 34. 16: 18., **אֲלֹא תִּבְחַל** **עַל־פְּרִיה** **וְלֹבֶה** **אֲלֹא תִּמְהַר** *be not rash with thy mouth, and let not thy heart be hasty to utter aught before God*, Eccl. 5: 1.; with **לֹא**, e. g. **לֹא** **לְאִירְחֵה** **לְהַזְּרָא** *thou shalt have no other gods before me*, Ex. 20: 3., **לֹא** **יִטְפַּח** **לֹא** **יִטְפַּח** *let none desile himself for the dead among his people*, Lev. 21: 1, 4, 5, 6, 7, 10, 11, 12, 14., **וְעַצְם** **לֹא** **יִשְׁבְּרַכְנוּ** *let them leave none of it till morning, and let them not break a bone in it*, Num. 9: 12. Deut. 15: 18.

2. a. It sometimes signifies command in the second person: thus singular, e. g. **קְרִים** **מַעֲשָׂה** **אֶת־הַתְּבִנָה** *make the ark with rooms*, Gen. 6: 14, 15, 16. 19. 7: 2. 17: 9., **תְּקִרִים** **אֶת** **מַשְׁכָן** **אֹהֶל** **מוֹעֵד** *set up the tabernacle of the tent of the congregation*, Ex. 40: 2, 14. Num. 15: 5, 6, 7, 10. Deut. 10: 20., **תְּקִרֵן** **לְפָס** **תְּקִשֵּׁב** **אֶזְנָךְ** *prepare thou their heart, cause thine ear to hear*, Ps. 10: 17. 18: 37, 40, 44, 49.; plural, e. g. **תְּשִׁמְרוּ** **כָּל־הַמִּצְוֹה** **לְצַדְוקָה** *every commandment ye shall observe to do*, Deut. 8: 1. 13: 5. 18: 15., **אֶת־דָּיוֹחָה** **צְבָאות** **אֱלֹהִים** **תִּקְרִישָׁ** *sanctify the Lord of hosts himself*, Is. 8: 13. This is also frequently rendered emphatic by the addition of an infinitive (see § 996. 1. a.). e. g. **כִּי** **חֶרְגֵּלְתָּהָנָגָןְךָ** **וְדַעַת** **תִּדְעַ** *know thou for certain*, Gen. 15: 13., **כִּי** **חֶרְגֵּלְתָּהָנָגָןְךָ** **בְּתִדְעַת** *but do thou surely kill him*, Deut. 13: 10, 16. 15: 8.

b. The same distinction is observable in the second as in the third person between prohibitions made with the particles **אֲלֹא** and **לֹא**: thus with **אֲלֹא**,* e. g. **אֲלֹא נָאָה** **תְּזֻזֵּב** **אֲתָּנוּ** *pray do not leave us*, Num. 10: 31., **אֲלֹא תִּירְאָה** **וְאֲלֹא תִּתְּחַזֵּז** **וְאֲלֹא תִּתְּרַבֵּץ** *fear not, tremble not, and be not terrified on account of them*, Deut. 20: 3., **אֲלֹא תִּתְּרַבֵּבָה** **תְּדַבֵּרְךָ** **גַּבְהָה** **גַּבְהָה** *talk no more so very proudly*, 1 Sam. 2: 3. 1 Kings 2: 16, 20., **אֲלֹא תִּבְבִּיטְךָ**

* The negative particle **לֹא** has a like force, e. g. **לֹא** **יִשְׁכַּר** *leave me not to my oppressors*, Ps. 119: 121.

put me not to shame, Ps. 119:31, 116., חִטְאִים אַל־תָּבֹא if אַסְרִיפְתָּךְ sinners entice thee, consent thou not, Prov. 1:10, 15. 3:1, 11. 4:14. 20:13, do not condemn me, Job 10:2. 16:18.; * with לֹא תַּעֲשֵׂה לְךָ make not to thyself a graven image, Ex. 20:4, 5, 7, 10, 13, 14. &c., פֶּלֶךְ שָׂוֵר וְפֶשֶׁב רַעַז לֹא eat no fat of ox, sheep, or goat, Lev. 7:23, 24, 26. 10:6, 7. &c., לֹא־תַּעֲשֵׂן do not so to the Lord your God, Deut. 12:4, 8, 16, 23, 24, 25. 13:9. &c. &c.

§ 997. 1. The future is used like the preterite to express a desire without the expectation of its being fulfilled, e. g. יְאַבֵּד יוֹם אֲנַכְּךָ בָּרוּךְ would that the day had perished on which I was to be born! Job 3:2, 5, 6, 8., כִּי שָׁקֹול בָּעֵשָׂר Oh that my grief were thoroughly weighed! 6:2., אַרְלָם אַנְרַאֲרַשְׁתָּאַלְאַלְוָן וְאַלְהָאַלְדָּרִים אַשְׁרִים truly I would seek out the Lord, and to the Lord I would commit my cause, Job 5:8., אַרְלָם אַנְרַאֲרַשְׁתָּאַלְאַלְוָן וְהַרְכִּיחַ אַלְאַלְאַל אַחֲפָץ truly I would speak to the Almighty, and I wish that I might reason with God, 13:3.

2. The same idea is conveyed by the idiomatic phrase *who will grant?* = Oh that one might! (Lat. *utinam*), employed with a following future, e. g. מִרְיוֹתָן תָּבוֹא שְׁאַלְדוֹר lit. who will grant that (what) I ask may come? meaning, Oh that I might obtain my request! Job 6:8. 13:5., so מִרְיוֹתָן בְּשָׁאָלָל הַצְפָּנָר וְנוּר Oh that thou wouldest hide me in the grave, &c. 14:13. 19:23.; or with an infinitive, e. g. מִרְיוֹתָן who would grant us to die? i. e. would that we had died! Ex. 16:3. 2 Sam. 19:1., so מִרְיוֹתָן אַלְוָתָה דָּפֵר Oh that God would speak! Job 11:5.

Future Paragogic and Apocopate.

§ 998. Besides the use of the simple form of the future in a manner equivalent to the occidental personal modes termed subjunctive, optative, &c., and with its meaning determined by the context or by conditional particles as above described, we meet with certain changes in the form of the verb itself, caused by the speaker's endeavour to indicate by his mode of uttering the verb his desire for the performance of the action which it denotes. Thus, when the speaker is himself

* In a few instances נַלְיָכְתָם אַלְיָכְתָם is used in the same sense as לֹא, e. g. רַאֲשִׁיכְתָם אַלְיָכְתָם but on him-uncover not your heads, Lev. 10:6., but on himself lay not thy hand, Job 1:12.

the agent, and the verb is consequently in the first person, he intimates this desire by a stress upon the close of the word, which results in a prolongation of its form caused by the addition of the long aspiration מְ; this is termed the *future paragogic*. When however the agent and speaker are not the same, the expressed wish of the latter assumes the form of a command, in which the emphatic stress laid upon the first part of the verb gives rise in certain cases to an abbreviated form known by the name of the *future apocopate*.

Future Paragogic.

§ 999. As we have said above, when the speaker wishes to express an earnest desire for the performance of an action by himself, he often dwells upon the verb denoting it, and in so doing extends its form by the addition of the aspirated termination מְ,* which in most languages has a similar force.

§ 1000. I. The future paragogic is employed in the first person singular as follows:

1. To express a desire or determination to perform the action which the verb denotes, e. g. אֶשְׁמַע מֹרְדִּיכְתָּה יְהֻנָּה לְכָם I wish to hear what the Lord will command concerning you, Num. 9:8., אֶאֱכַלֵּה בְּפָר I wish to eat meat, Deut. 12:20. 17:14., וְאַעֲלֵרָה לִי עֲרוּם נָאָמְנוּם and I will take to me faithful witnesses, Is. 8:2. (here the Lord speaks, and not the prophet), עַל־זָאת אֶסְפֹּרְךָ וְאַרְלִילָה אֶרְלִיכָה שׂוֹלֵל וְצָרוֹם therefore I will wail and howl, I will go stripped and naked, Mic. 1:8. Hab. 2:1., אֶתְתָּה גּוֹרָם נְתַחֲלָה I will make the heathen thine inheritance, Ps. 2:8. 9:2, 3. 119:18., אֶשְׁכַּח שְׁחוּרִי אֶעֱזֵב פְּנֵי וְאַבְלִינָה I will forget my complaint, I will leave off my heaviness, and I will take comfort, Job 9:27, 35. 10:1. 16:4. When followed by the precative particle נּוּ, this often becomes converted into an earnest request, e. g. אֶעֱלָה־צָא וְאַקְבָּרָה let me, I pray, go up and bury my father, Gen. 50:5., אֶעֱבֹר־חָדֵד let me, I pray, pass through thy land, Judg. 11:17., אֶעֱבֹר־הָרָה נִא וְאַסְרָה אֶזְרָאֵל אֶשְׁרִירָה־גֵּא לִירִידִי pray, let me go over and take off his head, 2 Sam. 16:9. 17:1. 18:19. 24:14.; or resolve e. g. אֶשְׁרִירָה־גֵּא now will I sing to my beloved, Is. 5:1.

* This softening termination is appended to a verb only when the latter ends in a mixed syllable; where this is not the case, as in the verbs נָבָד and נָבָד, no change of the kind takes place. See Jer. 6:5. Ps. 119:116, 117, 144, 146. &c.

2. To express a voluntary assurance or solemn promise, especially as a consequence of some stipulated condition, e. g. אָמַדְתָּשָׂמֵל וְאִמְנֶה if (thou wilt go) *to the left, I will go to the right; and if to the right, I will go to the left*, Gen. 13: 9. 30: 28, 31. 42: 34., וְאֵם מַעַט וְאִסְפָּה לֹךְ כְּהֻנָּה וְכְהֻנָּה if (it had been) *too little, I would have given thee such and such things*, 2 Sam. 12: 8. 17: 3., כְּרֹהֲנָה לְאַרְהָפָרָה . . . וְאֵנִי בַּיהֲזָה אַעֲלֵזָה אֲגִילָה בְּאֱלֹהִי יְשֻׁעָרָה although the fig-tree shall not blossom, . . . yet I will rejoice in the Lord, I will exult in the God of my salvation, Hab. 3: 17, 18., וְאַלְתָּחַלְלָה מִפְּרָן וְאַשְׁמַרָה תְּרוּתָךְ תְּמִיד וְתִ' רְבָרָאמָת עַדְמַאַד . . . and take not the word of truth utterly out of my mouth, . . . so shall I keep thy law continually, &c. Ps. 119: 43, 44, 45, &c., וְתוֹהְרוּ דָרְנוֹתָךְ נְחַמְּדָה . . . מְדוּרִין תְּבוֹא שְׁאַלְתָּהָרָה would that I might obtain my request, &c.; then should I yet have comfort, and would harden myself in sorrow, Job 6: 8-10.

II. 1. The paragogic future of the first person plural is usually employed in exhortations to action, e. g. נְלַכָּה אַחֲרֵי אֱלֹהִים אֶחָרִים let us go after other gods, Deut. 13: 3, 14., נְשַׁלֵּיכָה אֶת־דָמָסְרוֹתָיו וְנִשְׁלֵיכָה let us break their bands asunder, and cast their cords from us, Ps. 2: 3.; this is frequently preceded for the sake of greater emphasis by the imperative or *or* לְכָה come! come now! (Lat. agite, Fr. allons), e. g. הַבָּה נְלַבְּנָה לְבָנִים וְנִשְׁרְפָה לְשָׁרֶפֶת come, let us make bricks, and burn (them) thoroughly, Gen. 11: 3, 7., לְכַרְנָא וְנִיכְחַתָּה come now, and let us reason together, Is. 1: 18. Hos. 6: 1.

2. Sometimes it expresses an emphatic wish or confident assurance, as in the singular, e. g. I אַנְיִי וְהַנִּעַר נְלַכָּה עַד־לָהּ וְנִשְׁתַּחַווּה וְנִשְׁבַּרְהָה and the youth wish to go yonder and worship, and we will return, Gen. 22: 5., גַּעֲבֵרְהָגָא בְּאֶרְצָה וְנִאֲכַלְהָ for we desire to eat, Num. 11: 13., גַּעֲבֵרְהָגָא בְּאֶרְצָה וְנִרְאַתָּה pray, let us pass through thy land, Judg. 11: 19., וְנִשְׁיַׁמְהָה לְבָנָיו וְנִרְאַתָּה consider them and know their latter end, Is. 41: 22, 23, 26.

§ 1001. Although the relative past or לִקְתָּל form is usually contracted when possible (§ 215), it still not unfrequently receives the paragogic termination, to express the accessory idea of perfect certainty, e. g. וְבָהָלָה חֲלֹם בְּלִילָה אֶחָד we both dreamed a dream on the same night, Gen. 41: 11. (this is emphatically affirmed as a singular circumstance), וְנִתְּנוּהָ אֶת־דָלְלָוִים לְאַחֲרֵן וְלִבְנֵי I have given the Levites as a gift to Aaron and his sons, Num. 8: 19., אַנְיִי שְׁכַבְתִּי וְאִישָׁנָה I lay down, and indeed went to sleep, Ps. 3: 6. 119: 55, 59, 106, 131, 147, 158, 163., וְאַפְלַטָה רְקָאַנִי לְבָדֵר truly I alone have escaped, Job 1: 15, 16, 17, 19., וְאָדַבְרָה וְאִמְנֶה and I spoke and said, Dan. 10: 16.

§ 1002. It must be observed, however, that the paragogic form is not invariably employed in the cases above described: for its use, besides being restricted to those verbs in which the future would otherwise end in a mixed syllable (§ 999. *note*), depends also in some measure on the style of the individual writer and his mode of viewing the action spoken of; so that we not unfrequently meet with the simple future where from the use and signification of the verb we might expect the paragogic, e. g. אָלַכְתִּי *I wish to go*, Gen. 24: 58. Jer. 6: 16, 17., עֲלָסָה *let us flee upon horses*, and upon the swift let us ride, Is. 30: 16., אָגַע *Oh that I had perished!* Job 10: 18. 13: 3. 21: 3.; and this sometimes in connection with the paragogic form, e. g. וְאֶבְרֹךְ מִבְרֹךְךָ וּמִקְלֹךָ אָזֵר *I will assuredly bless those who bless me, and will curse him who curses thee*, Gen. 12: 3. 30: 31., אָפְחַם מִצְרֵי וְאַקְמָה מִאֲוֹרֵי *I will rid me of my adversaries, and avenge me of my enemies*, Is. 1: 24, 25. Hos. 5: 15., both lay me down and sleep in peace, Ps. 4: 9. 20: 6.

Future Apocopate.

§ 1003. The apocopated form of the future is mostly used to express an emphatic wish or command (§ 998), either affirmatively or negatively; for which latter purpose the Hebrew imperative is never employed. It occurs in the second and third persons singular.*

§ 1004. 1. It is used in the third person to convey advice, positive assurance, or earnest desire, e. g. וַיַּפְקֹד פְּלִיטִים עַל־הָאָרֶץ *and let him appoint inspectors over the land*, Gen. 41: 34., יְצַר יְהוָה אֶתְךָ אֶתְזֵה בְּרָכָה *the Lord shall command the blessing upon thee*, Deut. 28: 8. 33: 6., יְחִי הַמֶּלֶךְ (long) *live the king!* Fr. vive le roi! 2 Sam. 16: 16. 24: 3., וַיִּשְׁגַּן... וְכִבּוֹד... *and let him take (it), . . . and my honour* let him lay in the dust, Ps. 7: 6. 45: 12. 72: 8., הַיּוֹם הַהוּא יְהִי חֹשֶׁךְ *let that day be dark*, Job 3: 3, 9. 11: 6. 20: 23.; and occasionally a direct command, e. g. יְהִי אֹור *let there be light*, Gen. 1: 3, 6, 11, 22, 24., הַשְׁבָּט יְהִי *let thy hand release (it)*, Deut. 15: 3. With the negative particle אל it signifies a prohibition or dehortation,† e. g. אַל רִמְתָּה *let him not die*, Deut. 33: 6., אַל־יִחַךְ בְּרִמְתָּה *let it not be joined to the days of the year*, Job 3: 6, 7.

* And once in the first person. See § 210.

† Very rarely the apocopated form appears with the particle נִלְ, e. g. נִלְאָתָה Gen. 4: 12.

2. It is also sometimes employed in emphatic declarations or threatenings, e. g. יְרַבֵּק וְהִזְבַּח בְּךָ אֶת־הָרָבָר *the Lord shall make the pestilence cleave to thee*, Deut. 28 : 21., עֲלֵיכֶם בְּשָׁמָיִם וְרַעַם . . . וְוַרְם קָדוֹן . . . מִשְׁרָדוֹ he shall thunder upon them from heaven, and he shall exalt the horn of his anointed, 1 Sam. 2 : 10., יִמְטַר עַל־רְשָׁעִים פְּחִים וּנוֹתָרִים upon the wicked he shall rain snares, &c. Ps. 11 : 6. 25 : 9. 68 : 15., וְתַחֲנִיר עַד כְּחַמְתִּיר then should I yet have comfort, Job 6 : 10. 10 : 17. 20 : 28.

§ 1005. The apocopate also appears in the second person singular with the particle אל, to express earnest dissuasion, e. g. אַל־תֵּלֶן הַלִּילָה lodge not to-night in the plains of the wilderness, 2 Sam. 17 : 16.; וְאַל־תִּתְהַרֵּא בַּיּוֹם אֲחִיךָ וּנוּ 'but thou shouldst not have looked on the day of thy brother, &c. Obad. v. 12., וְאַל־תִּצְלַמְּנָסִי דְּבָר־אֱמָתָה and take not the word of truth out of my mouth, Ps. 119 : 43, 133., וְאַל־תְּהַרְּחֵם בְּשָׁמֵיךְ be not wise in thine own eyes, Prov. 3 : 7. 4 : 13.; and occasionally direct prohibition, e. g. וְאַל־תִּתְשַׁתַּחַת רְךָ עַמְּדָשׁ לְהִזְבַּח עַד דָּמָס join not with the wicked to be an unrighteous witness, Ex. 23 : 1., וְרַע וְשָׁכָר אַל־תִּשְׁכַּח בְּאֶהָלֶיךְ עַרְלָה אַל־תִּשְׁכַּח בְּאֶהָלֶיךְ עַרְלָה let not wickedness dwell in thy tabernacles, Job 11 : 14.*

Imperative Mode.

§ 1006. The future form, as we have seen (§ 996), is employed to make not only a simple *assertion* with regard to the future performance of an action, but also a *command*, by which means it is rendered equivalent to an imperative. The future is in fact the only form by which a command in the third person, a wish in the first, or a prohibition in any person can be expressed; but when a command is directly addressed to a second person, it is usually done by a separate verbal form derived from the future, and called the *imperative* (§ 163). This form differs from the future, in expressing a command more decidedly, and in a manner to exact obedience from the party addressed; while a command made by means of the future form is designed rather as an expression of the speaker's will. Notwithstanding this characteristic difference, the choice between the two modes of expression depends rather on the writer's taste than on any strict rule of construction.

* In Arabic, the future conditional (see § 210. note) with the negative particle **ي** is also used to convey a prohibition, e.g. لا تَشْهُد وَلَا تَتَّبِع neither testify nor follow, Kor. 6 : 151.

§ 1007. The imperative is often placed at the head of a proposition to enounce an emphatic command addressed directly to a second person or persons, e. g. עֲשֵׂה לְךָ תְּבַת שֵׁנְגֶר make thyself an ark of pine wood, Gen. 6 : 14, 21. 7 : 1. 27 : 3, 4, 8, 9., בָּא אֶל-פְּרָעָה go to Pharaoh, Ex. 10 : 1, 12, 21., דֹבֶר אֶל-בְּנֵי יִשְׂרָאֵל speak to the children of Israel, Lev. 11 : 2. 12 : 2. 15 : 2., קָרְכַּל-לְךָ שְׂנִיר-לְחוֹת אֲבָנִים hew thyself two tablets of stone, Deut. 10 : 1. 12 : 19, 28, 30. Sometimes several occur in immediate succession, e. g. פָּרָה וּרְבָּה וּמְלָאֵ אֶת-הַמִּפְתָּח be ye fruitful, and multiply, and fill the waters, Gen. 1 : 22, 28. 22 : 2. 24 : 51., קָמוּן arise, take to journeying, Deut. 10 : 11. 31 : 6, 7., וּעֲבֹרוּ מִזְרָחָה אֶת-הַמִּפְתָּחים arise and pass quickly over the water, 2 Sam. 17 : 21. 1 Kings 22 : 22., רְחִצְתִּי הַזְבֵּחַ הַקָּרְבָּן רְעֵץ מִצְלָלֵיכֶם wash yourselves, cleanse yourselves, put away the evil of your doings, Is. 1 : 16. 12 : 4. 29 : 9.; and occasionally for the sake of emphasis the same imperative is repeated (see § 824. 3.), e. g. אַתָּה אַתָּה go, go! 2 Sam. 16 : 7. 20 : 16., הֲבָה הֲבָה give, give! Prov. 30 : 15.

§ 1008. An imperative is frequently placed after another to express emphatically the result that will ensue from compliance with the command expressed by the first (see § 970), e. g. זֹאת עֲשֵׂו וְחִיו do this, and live, i. e. and ye shall surely live, Gen. 42 : 18. Is. 8 : 9. Amos 5 : 4, 6., פְּקַדֵּח עַרְנֵךְ שְׁבָעֵלָתֶךְ open thine eycs, be satisfied with bread, i. e. and thou shalt be satisfied, &c. Prov. 20 : 13. And sometimes after a promise made by the future, e. g. וְאַנְגַּלְךָ שְׁמֵךְ וְתִיהְיָה בְּרָכָה and I will make thy name great, and be thou a blessing, i. e. and thou shalt surely become a blessing, Gen. 12 : 2., רְנַע דָבָר קָרְבָּנָה לְךָ אֶל-הָנָה מַטְנַחָּה but Oh that God would speak, &c.; and know that God has caused to be forgotten (a portion) of thine iniquity, i. e. then shouldest thou know, &c. Job 11 : 5, 6.

§ 1009. Sometimes the imperative is used, like the future from which it is formed, to convey instead of a command an earnest request; in which case, when ending in a mixed syllable, it is usually softened by receiving the termination ח, in like manner with the future paragogic (see §§ 207. 1., 999.), e. g. לֵי צִיד הַבְּרִיאָה bring me venison, Gen. 27 : 7., הַשְׁקִיףָה מִפְעָזָן קְרַשָּׁה look down from thy holy habitation, Deut. 26 : 15., שָׁבַבָּה וְהִרְחָה return, O Lord, Ps. 6 : 5. 7 : 7, 8. 9 : 20, 21. 10 : 12. 17 : 13. 22 : 21., &c. Or it is accompanied by the precative particle נָא, which has nearly the same force, e. g. אַמְرָדָנָא אַחֲרָנָא pray, say thou (art) my sister, Gen. 12 : 13. 24 : 2, 17, 23, 45., שָׁבַבָּנָא בָּזָה take, now, to thy brethren, &c. 1 Sam. 17 : 17. 2 Sam. 20 : 16., וְרָאָדָנָא and see now,

Jer. 5 : 1, 21. Occasionally it receives both the termination and the particle, e. g. הַשְׁרִitchה נָא הַצְלִיחָה נָא save now, send now prosperity, Ps. 118 : 25.

§ 1010. 1. When several successive commands are made in the second person, they are frequently all expressed by the imperative (§ 1007); but when one or more of them are in the first or third person, for which no imperative form exists, the future is necessarily employed instead. Thus we have commands in the second person made by an imperative in connection with others in the first by a future, e. g. שְׁלַח־נִי וְאֶלְכֵה send me away, and let me go to my master, Gen. 24 : 56., הַרְחַק־לְאָדִינוּ leave me, and let me destroy them, &c. Deut. 9 : 14., מַמְצֵא וְאַשְׁמִידֵם וְנוּ forsake her, and let us go every man to his own country, Jer. 51 : 9.

2. And also commands in the second person made by an imperative with others in the third person by a future, e. g. פָּרֹה וּרְבָה וְהַעֲוֹתָה יְרַב בָּאָרֶץ be ye fruitful and multiply, &c., and let fowl multiply in the earth, Gen. 1 : 22., דָּבַר אֶל־בְּנֵי יִשְׂרָאֵל וְשָׁבֵי וְגֹרְבּוּ speak to the children of Israel, and let them return, &c. Ex. 14 : 2., שְׁאָרָבָנָס וְרַבְנָא פָּתַח נְרוּבָוּ lift up a banner, &c., and let them enter the doors of the nobles, Is. 13 : 2. 26 : 2. 41 : 1., קַיָּה אֱלֹהִיהָ חֹזֶק וַיַּעֲמֹץ לִבְךָ wait on the Lord, take courage, and let him strengthen thy heart, Ps. 27 : 14. 31 : 25. 69 : 25., שְׁמַע מְלֹעַ מְלֹעַ וְתַהֲרֵאתָה פְּנֵיכֶם תְּמִימָהָבָבָם hear attentively my speech, and let this be your consolation, Job 21 : 2.

§ 1011. 1. Since a command may be conveyed by a future as well as by an imperative (§ 996), and since the use of these two verbal forms depends in a good measure on the writer's taste (§ 1006), they are often employed alternately in the same sentence, one clause having at its commencement the imperative, and the next the simple or apocopated future at its middle or end, e. g. שְׁפַט־נִי אֶלְדִּים מְאִישׁ מְרַמֵּה judge me, O God; deliver me from the deceitful and unjust man, Ps. 43 : 1. 54 : 3. 59 : 2., שְׁמַע־נִי בְּשִׁירְךָ אָזֵב קָצֵר חַיִּים hear my voice, O God, in my prayer; from the fear of the enemy preserve my life, 64 : 2., שְׁלַמְנִי מִיְּדֵצֶר וּמִינְךָ עֲרִיצִים deliver me from the hand of the enemy, or from the hand of the mighty redeem me, Job 6 : 23.

2. This of course always takes place when, as is frequently the case in Hebrew poetry, a command in one clause is followed by a prohibition in the next, to express which the imperative is never used (§ 1006), e. g. זִכְרֵנִי לַעֲבָדִיךְ אֶל־קָשְׁרֵנִי הַעֲמִיכְךָ remember thy servants; regard not the stubbornness of this people, Deut. 9 : 27., הַרְיִמְךְ

בִּטְחָה אֶל־יְהוָה וְאֶל־תַּחֲנוֹן רָגַז וְאֶל־תִּתְחַזֵּק raise (it), fear not, Is. 40:9., sin not, Ps. 4:5. 10:12. 39:9. 70:6. 74:22, 23., בְּכָל־לִבְךָ וְאֶל־בְּרוּכְךָ לְבָבְךָ trust in the Lord with all thy heart, and on thine own understanding do not rely, Prov. 3:5. 4:5. 5:8. Occasionally when the same verb would be employed in both clauses, the future is omitted in the second, e. g. קְחַדְמֵיסְרִי וְאֶל־צְבָקָה take my instruction, and not silver, Prov. 8:10.

§ 1012. In consequence of the close analogy between the imperative and the future, both of which denote an action that is yet to take place, the former is not unfrequently followed like the latter by the relative future or וְקַبֵּל form, which in such case has likewise the power of an imperative (§ 984. 3.), e. g. נְמַצְאָנָכֶם גַּסְבְּקָרְלָכֶם קְחָו וּבְרָכָתָם נְמַאָתָרִי... take both your flocks and your herds, and bless me also, Ex. 12:32., צָלָה אֶלְיוֹ הַחַרְהָה וְצָלָתָה לְהַ אַרְזָן עַזְבָּלָה לְבִנְהָה וְתַחַתָּה take up to me into the mountain, and make thyself an ark of wood, Deut. 10:1., קְחַדְלָה לְבִנְהָה אֶצְחָה לְעַנְיוֹנָה וְנַעֲשֵׂה take thee a tile, and place it before thee, Ezek. 4:1, 3, 4. Should the verb not begin the second clause, it may be put in the absolute past or קָבֵל form, the conjunction וְ being prefixed to the first word of the clause, e. g. הַיְשִׁיעֵנִי מִצְרַיָּה וּמִקְרָבֵי רַמְּיָם שִׁירְתֵּנִי save me from the lion's mouth, and from the buffaloes' horns deliver me, Ps. 22:22.

IMPERSONAL MODES.

Infinitive Mode.

§ 1013. The infinitive denotes the simple idea of the verb abstracted from all consideration of person and time, and hence is very appropriately termed the *name of the action* (*nomen actionis*). In Hebrew, as in most other languages, it shares the peculiarities both of a noun and verb. As a noun, it may constitute the subject or object of a proposition, or stand in construction with another noun; and as a verb, it may be followed by nouns in direct or indirect objective relation, in precisely the same manner as the finite parts of the verb.

§ 1014. When a writer wishes simply to affirm something concerning an action, without any reference to the person by whom or the time in which it is performed, he employs the infinitive, either absolutely or specified by a noun in construction with it or in an objective relation to it, as the subject or object of a proposition. Thus,

I. 1. An infinitive is employed absolutely as the *subject* of a proposition, e. g. וְגַם וְרֹצֶחָן וְגַנְבֵּן וְנָאָתָה (there is) *cursing, and lying, and murder, and theft, and adultery,* Hos. 4:2., אֲכָל וְשִׁבּוּעַ וְהַזְּהֻרָה (there have been) *eating, and satisfying, and leaving much,* 2 Chron. 31:10.

2. a. An infinitive in this situation is sometimes specified after the manner of a noun by means of a following noun with which it stands in construction (§ 800. 3. b.), e. g. לֹא טֹב הַיּוֹת הָאָדָם לְבָדוֹ *the being of man alone is not good*, i. e. it is not good for man to be alone, Gen. 2:18., הַמְעַט מִכֶּם הַלְאֹות אַיִלְיוֹם (is) *the wearying of men too little for you?* Is. 7:13., חַכְמָת שְׁרוֹת הַבִּין דַּרְכֵךְ (is) *the wisdom of the prudent (is) the understanding of his way*, i. e. it consists in understanding his way, Prov. 14:8. 16:12. 18:5. 21:3, 15.

b. Or as a verb it governs a noun in an objective relation,* either direct, e. g. חָרַג בְּקָר וְשָׂחַט צָאן וְצָבֵר (there was) *slaughtering oxen and killing sheep, &c.* Is. 22:13. 59:4., (there is) חַרְבָּה עֲמָל וַיְלַد אָוֹן וְלַבְּלַבְלָה (there is) *conceiving mischief and bringing forth vanity*, i. e. they conceive mischief, &c. Job 15:35.; or indirect, e. g. הַגְּלָלה בְּעִירֵיכֶם הַתְּחִלָּן (is it) *a trifle in your view to be son-in-law to a king?* 1 Sam. 18:23., תְּזַעַבְתָּ פְּסִילִים סִיר מְרֻעָה (it is) *an abomination to fools to depart from evil*, Prov. 13:9.

II. 1. An infinitive may also be employed absolutely as the direct or indirect *object* of a verb, receiving in the latter case the same prepositions as other nouns (§ 842). Here also the infinitive may appear without any specification, e. g. לֹא אָנוּ צָאת וּבָא (I know not (how) to go out and come in, 1 Kings 3:7.

2. a. Or it may be placed in construction with a following noun, e. g. לֹא תִּקְרַב תְּחִתְּנָה לְךָ she shall not continue the giving of her strength to thee, i. e. it shall no longer give thee its strength, Gen. 4:12., מַה־דְּרֵヒָוֹת מִמְּפָחָד כִּי אִם־עֲשָׂוֹת מִמְּפָחָד וְנִנְחָתָה (what does the Lord require of thee but the doing of justice, i. e. to act justly, &c. Mic. 6:8., I hate the commission of sins, Ps. 101:3.; or may receive a pronominal suffix (§ 857. 2.), e. g. לְהַזְּרָבֵי עַבְדָּקִירִים שְׁנִיאָרִי (to set me with princes, Ps. 113:8. 119:6, 7., because of your committing all these deeds, i. e. because you have committed, &c. Jer. 7:13.

* Occasionally the nominal and verbal constructions are combined, the infinitive being put in the construct, and followed by a noun with the illustrative particle אֲחֵ, e. g. טֹב לֹא עֲבֹד אֲתִ-מְצָרִים Ex. 14:12. Jer. 7:10.

b. Or it may govern a noun in an objective relation either direct, e. g. לֹא תֹכַל לְאַלְמָל מַעֲשֶׂךָ רַגְנָךְ וּתְ ' thou mayest not eat the tithe of thy corn, &c. Deut. 12 : 17., רַעֲנָה אָזְדִּיעָה נֵא אֲחָכֶם אֵת אָשְׁר־אֲנִי עָשָׂה וְ ' and now I will tell you what I (am) about to do to my vineyard, (viz.) to take away its hedge, (and) to break down its wall, Is. 5 : 5.; or indirect, e. g. בְּטוֹב וּבְחֻזָּר בְּטֻבָּה at his knowing to refuse what is evil and to choose what is good, i. e. when he has the knowledge to refuse, &c. Is. 7 : 15., רַאֲרֵר אָזְבָּק בְּשָׁקָר I see committing adultery and walking in lies, i. e. I see adultery committed, &c. Jer. 23 : 14.

§ 1015. The infinitive is not exclusively employed as the simple name of the action; for sometimes, when the writer, having set out with a past or future tense, would naturally be expected to employ a finite form in the succeeding clauses also, he appears to neglect all further consideration of the accidents of person and time, and, making use of the infinitive alone, leaves them to be gathered from the preceding finite verb: a result of the preëminent importance of the action itself over the mere circumstances by which it is attended. Thus,

1. The infinitive is employed to continue a narration after a past tense, e. g. וַיְתַקְעַז בְּשׁוֹרֹת וּבְגַפְצָץ הַכְּדִירִים and they blew the trumpets, and broke the pitchers, Judg. 7 : 19., רַגְנִילָה נְגַלְוִיתִי אֶלְבִּירִות אֶבְרִיקִי did I plainly appear to thy father's house, and choose him, &c. 1 Sam. 2 : 27, 28., רַאוֹת רְבּוֹת וְ ' who is blind but my servant? thou (who) seest many things, but observest none; who openest (thy) ears, but hearest naught, Is. 42 : 20., גַם אִיּוֹלָת בְּפַרְדָּה יְלָדָה וְעַזְזָבָה the hind even calved in the field, and forsook (it, scil. the fawn), Jer. 14 : 5, 32 : 44. Dan. 9 : 5., אֲזָדְכְלִיזָה רְאִוָּתִי וְ ' all this have I seen, and applied my heart, &c. Eccl. 8 : 9. 9 : 11. Esth. 9 : 6, 12, 16, 17, 18.

2. And also after a future tense used to signify command (§ 996), e. g. מִתּוֹךְ יוֹמָת הָאִישׁ רְגַם אֲזָה בְּאָבִינִים כָּלְדָּעֵדָה let the man certainly be put to death: let all the congregation stone him with stones, Num. 15 : 35., אוֹ מִלְּרָלְכָרְרָוְתִּי רְתִינִיהָ . לְנַר אֲשָׁר־בְּשָׁעֵרְךָ רְתִינִיהָ thou shalt give it to the stranger that is within thy gates, or sell it to an alien, Deut. 14 : 21.

§ 1016. 1. a. Sometimes the infinitive is employed instead of the imperative to make an emphatic command.* In this case the speaker

* Compare the similar use of the Greek infinitive, e. g. μή ξείδεις αὔριον ταύτων, then do not blame me, Plat. Soph. p. 218.

merely designates the action, without reference to the person or persons by whom it is to be performed. A command of this kind is usually preceded by the verb **שׁנָה** or **אָמַר**, and may be addressed to one person, e. g. **לְקֹחַ אֶת־הַסְפָּרוֹת הָאֱלֹהִים** (thou) *take (thou) these documents*, Jer. 32 : 14. 39 : 16.; or to several, e. g. **זִכּוֹר אֲזֹדְנִיּוֹת הַהֵּבָדָל** *remember (ye) this day*, Ex. 13 : 3. 20 : 8. Deut. 5 : 12., **הַשְׁמַר בְּגַעֲלַת־הַצָּרֶת** *take (ye) heed of the plague of leprosy*, Deut. 24 : 8, 9., **הַשְׁפָּט וְלִבְרָר** *rise (ye) early, and speak*, Jer. 7 : 13.

b. A command or series of commands thus expressed is sometimes followed by an imperative proper, e. g. **קְרֻמוּ הַשְׂלָחוּ** *arise, ye princes, spread (ye) the table, &c., arise, ye princes, anoint the shield*, Is. 21 : 5.; or by the relative future (see § 984. 2.), e. g. **הַלְךָ וְקָנֵיתָ יַצֵּר בְּקַבְקָא** *go, and get a potter's earthen bottle*, Jer. 19 : 1. 32 : 14.

2. The infinitive is used in like manner to express a determination on the part of the speaker himself, e. g. **הַתְּחַפֵּשׁ וּבָא בַּמְלֹחָה** (*I mean*) *to disguise myself and go into the battle*, 1 Kings 22 : 30., **הַצְלָה עַלְיוֹן וְבָנֵן אֶתְהָנוּ לְזַעַר וּלְבָז** (*I am resolved*) *to bring up a company against them, and deliver them up to vexation and spoliation*, Ezek. 23 : 46.

With Finite Verbs.

§ 1017. Very different from the above is the emphatic use of the infinitive either before or after a finite form of the same verb; by which means the principal idea of the verb is expressed twice over, and its signification emphatically modified in various ways, though chiefly as respects the certainty of its taking place or the intensity of the manner in which it is performed.

¶ § 1018. I. 1. The infinitive is placed before a preterite to convey the idea of *certainty* with reference to a past action, e. g. **רָאוּ רַאֲנָנוּ** *we saw for a certainty that the Lord was with thee*, Gen. 26 : 28. 27 : 30. 43 : 3, 20. Ex. 3 : 7., **פָּקַד פָּקַדְתִּי אֶתְכֶם** *I have surely visited you*, Ex. 3 : 16., **הָרַב רַב עֲבֹדִישׁרָאֵל אָסִילָתָם גַּלְתָּם בָּם** *did he ever strive against Israel, or did he ever fight against them?* Judg. 11 : 25., **אָמַר אָמַרְתִּי וּנוּ** *I did indeed say, &c.* 1 Sam. 2 : 30. 2 Sam. 19 : 43.

2. It likewise denotes *intensity* of different kinds in the mode of performing the action, e. g. **נִכְסַתְתָּ לְבִירָא** *thou longedst*

רָגַם דְּלִיהָ דְּלִיהָ לֹא, *ardently after thy father's house*, Gen. 31:30. 43:7., *he even drew for us*, Ex. 2:19., הַלְּבָקָה הַעֲשָׂמָן *all the trees went*, Judg. 9:8., פָּוֹר הַחֲמֹרָה אֶרְצָ מָזֵת הַחֲמֹרָה אֶרְצָ *the earth is completely shattered, the earth is thoroughly shaken*, Is. 24:19., הַרְחָה הַרְחָה אֶלְיָהּ קָאָל *the word of the Lord came expressly to Ezekiel*, Ezek. 1:3.

II. The infinitive is placed before the future, to add to it emphasis of various kinds. Thus,

1. a. It is employed to denote *certainty* when the tense is used simply to predicate the future occurrence of an event, e. g. מָתַת קְטוּמָה *thou shalt surely die*, Gen. 2:17. 3:16. 37:8. 43:7. Deut. 8:19., נָשַׁא אֶאָסָה וְעַקְבָּב פָּלָךְ *I will surely take them off*, Hos. 1:6., אָסַפְתָּ אֶאָסָה תְּאַרְתָּה שְׁאָרָה לְהָם קָבֵץ אֶקְבֵּץ *I will surely assemble, O Jacob, all of thee*; נָטַול הַפּוֹל לְפָנָיו *I will surely collect the remnant of Israel*, Mic. 2:12., מָתַת קְטוּמָה לְפָנָיו *thou shalt surely fall before him*, Esth. 6:13.

b. And also when the future is used hypothetically, to enounce a condition, e. g. אָם הַפְּצָא אֶתְכָא בְּדוֹר הַגְּנָבָה *if the thing stolen be actually found in his hand*, Ex. 22:3, 16, 22., אָם שְׁכַבְתָּ הַתְּשַׁכְּחָה אֶתְדִּיחָה *if thou indeed forget the Lord*, Deut. 8:19. 11:13, 22. 15:5, 8, 11, 14., אָם שְׁזַבְתָּ הַתְּשַׁזְּבָה *if ye do indeed go back*, Josh. 23:12. Judg. 11:30.; or potentially, to indicate permission, necessity, &c., e. g. אָכְלָל תְּאַכְּלָל *thou mayest certainly eat*, Gen. 2:16. 24:5., שְׁלָמָם תְּשַׁלְּמָם שׂוֹר מִתְּהַת הַשְׁׁזִיר *he must certainly pay an ox for the ox*, Ex. 21:36. 22:2. 23:4, 5, 24., מָתַת וְמָתוֹת הַשְׁׁזִיר תְּשַׁזְּרָה *he must assuredly be put to death*, Lev. 24:16, 17. Deut. 13:10, 16. 20:17., שְׁזַרְתָּ *ye must surely drink*, Jer. 25:28, 29.

2. The infinitive is likewise placed before the future in its several acceptations, to denote *intensity*, e. g. דָּבַר יְדִבָּר הַיּוֹא *he speaks eloquently*, Ex. 4:14. 21:9., וְרַעַב תְּחֻצְּבָנָי וְרַקֵּץ תְּשַׁקְּצָנָי *thou shalt strongly detest it, and utterly abhor it*, Deut. 7:26. 14:22., יְדַעַּעַת תְּדַעַּעַת *know ye well, be well assured*, Josh. 23:13., וּבְהָתְבִּיכָה *and she wept bitterly*, 1 Sam. 1:10. 23:22., נָעַץ תְּנִיעַץ אֶרְצָ *the earth shall reel to and fro*, Is. 24:20., יְרַבְּעַת יְרַבְּעַת *he shall roar terribly*, Jer. 25:30.

§ 1019. 1. In negative propositions, which, whether expressed by a preterite or future, are modified by the infinitive in like manner, the particle לא or אל is usually placed between the infinitive and finite verb, e. g. הָצַל לֹא-הָצַל *thou hast not delivered thy people at all*, Ex. 5:23., נִקְהָה לֹא נִקְהָה *he will certainly not clear (the guilty)*, 34:7. Nah. 1:3., מְלָר לֹא-מְלָר *thou shalt by no means sell her for money*, Deut. 21:14.; הַמְּרִתָהוּ אֶל הַמְּרִתָהוּ *do not by any means kill it*, 1 Kings 3:26., בְּכֹו אֶל תְּבִכֹּ *weep not at all*, Mic. 1:10.

2. Occasionally, however, the particle is placed before the infinitive, e. g. לֹא־מִתְהַנֵּן *ye shall not surely die*, Gen. 3:4. (the particle thus negatives the entire proposition; whereas the expression מִתְהַנֵּן לֹא would mean *ye shall surely not die*), אֲשֶׁר לֹא־פָרֹדֵה יְמִינָה אַרְשָׁן *none can by any means redeem a brother*, Ps. 49:8.

¶ § 1020. Sometimes the infinitive is placed after the finite verb, e. g. רִיעָשָׂתָם שְׁפָטָם *and he would needs be a judge*, Gen. 19:9. This, however, rarely takes place except in the following cases.

1. a. When the infinitive is employed to indicate a repetition or continuance of the action denoted by a preterite or future tense or by a participle, e. g. בָּרַךְתָּהּ thou hast repeatedly blessed (them), Num. 24:10. This is often immediately followed by another infinitive denoting an action performed at the same time, e. g. רַחֲצָא רַצָּא נִשְׁׁבָּב *it kept going and returning*, i. e. going to and fro, Gen. 8:7., רְחַמְמָאָסָף *and the rereward came after the ark of the Lord*, (the priests) going on and blowing with the trumpets, i. e. blowing as they went along, Josh. 6:13. 1 Sam. 6:12., so וְבָבָה וְבָבָה עַלְלָה *they kept weeping as they went up*, 2 Sam. 15:30., וְיִכְחַדֵּה הָרָשָׁת הַכְּרָה וְפִצְעָר *and the man kept striking and wounding him*, 1 Kings 20:37.;* and sometimes by one or more of the tenses, e. g. וְתַהֲלֵק הַלְוָה וְזַעַקָּה *and she kept going along and wept*, i. e. she went along weeping, 2 Sam. 13:19., וְקִלְלֵל וְסִקְלֵל הַלְוָה..... שְׁמַעַר בָּאָבָנִים לְגַפְרֵר וְעַפֵּר בְּעַפֵּר *Shimei kept going along, and cursed, and threw stones at him, and cast dust*, 16:13., וְבָא בָּוָא וְלַשְׁטָה וְעַבְרָר בְּעַבְרָר *and it shall continue to come, and shall overthrow, and shall pass through*, Dan. 11:10.

b. Continuance is most frequently denoted by using as the first infinitive that of the verb הַלְךָ to go, proceed, e. g. וְיִשְׁבַּי הַפְּרִים בְּעַל *and the waters receded from the earth going and receding*, i. e. they kept continually receding, Gen. 8:3, 5.; although occasionally the second verb assumes the participial instead of the infinitive form, e. g. וְיִלְךְ הַלְוָה וְנִילְךְ *and he kept on growing*, Gen. 26:13.†

* In the following instance the finite verb is omitted, e. g. וְנִשְׁׁבָּב *the living creatures (kept) running and returning*, i. e. running to and fro, Ezek. 1:14.

† The verb קִלְלֵה may also assume the participial form, e. g. הַלְוָה וְיִלְלֵה *and while the sound of the trumpet kept growing louder and louder*, Ex. 19:19. 1 Sam. 2:26.

2. And also when additional emphasis is given by employing the particle **בָם**, which is placed between the finite verb and the infinitive, e. g. וַיַּאֲכַל בָם אֶכְלָה אֶת־כָּסֶף נָנוֹ *and he would even entirely consume our property*, Gen. 31:15., וַיַּאֲנַכִּי אֶעֱלֶךָ בָם עַלְּךָ *and I myself will also surely bring thee up*, 46:4., כִּי תִשְׁתַּחֲרֵר עַלְּנִינוּ בָם הַשְׁתָּרֵר *that thou mightest certainly make thyself a prince over us*, Num. 16:13.

¶ § 1021. As the object of the above detailed use of the infinitive is to add emphasis to the simple idea of the action contained in the verb, it is not absolutely necessary that it should always be of the same species as the finite verb with which it is connected. Accordingly, although such is most generally the case, as may be seen from the preceding examples, the following exceptions are found to occur.

1. When the finite verb is in one of the derivative species, the infinitive is often put in the simple or Kal form. Thus, with the Niph'hal species, e. g. סְקוּל יִטְלָל Ex. 19:18. 21:20, 22, 28. 22:11, 12. Job 6:2., שְׂדֹד נִשְׁדַּד Mic. 2:4. Nah. 3:13.; less frequently with Pi'hel or Pu'hal, e. g. קָרַךְ וַיַּקְרַךְ Josh. 24:10., טְרַף טְרַף Gen. 37:33.; with Hiph'hil, e. g. יִשְׁרַם וַיִּשְׁרַם 1 Sam. 23:22.; with Hithpa'hel, e. g. פָּוַר עַרְמָה מִזְמָרָה Is. 24:19.

2. In this case too the infinitive is occasionally placed in another derivative form which has the same force as that of the finite verb. Thus, we have an infinitive Hoph'hal with a verb in the Niph'hal species, e. g. נִפְרַה לֹא חִפְרָה Lev. 19:20.; an infinitive Hop'h'hal with Pu'hal, e. g. רְחַזֵּה לֹא רְחַזֵּה Ezek. 16:4.

§ 1022. In poetry, instead of an infinitive from the same root as the finite verb, one from a cognate verb of synonymous import (§ 115) is occasionally employed, by which means a closer paronomasia is sometimes obtained, e. g. אָסְפָּה אָסְפָּה I will assuredly consume them, Jer. 8:13. (אָסְפָּה = סְמֻתָּה), לֹא לְצַחַד אֲרוֹשׁ יְדוּשָׁה Is. 28:28. (אֲרוֹשׁ = יְדוּשָׁה), כִּי בְּכָא חִזָּא Jer. 48:9. (בְּכָא = יְצָא).

§ 1023. Sometimes the infinitive is employed in like manner to give additional force to an imperative, e. g. אַרְרֹר curse ye bitterly, Judg. 5:23., וְרָאֵר רָאֵר בְּכָרְבָּהּ hear ye indeed, and see ye indeed, Is. 6:9. Job 13:17. 37:2., בְּכָרְבָּהּ weep ye bitterly, Jer. 22:10. The addition of the precative particle **אָנָה** converts the expression into an anxious request, e. g. אָנָה חִרְגְּנֵר נָא do, pray, kill me at once, Num. 11:15.

§ 1024. From the mode which has now been described of employing the infinitive to qualify the meaning of finite verbs, may be deduced

the frequent adverbial use of certain infinitives. Such are *הַשְׁבָּם* *early*, usually followed by the infinitive of the verb it qualifies, e. g. וְאָדַבֵּר *and I kept speaking to you early*, Jer. 7:18., וְאָשְׁלִיחַ אֶלְיכֶם אֲזְכָּלָעֲבָרִי הַנְּבִיאִים יְמֵם הַשְׁבָּם וְשָׁלוֹוחַ I have kept sending you all my servants the prophets early every day, 7:25. 25:3. 44:4. 2 Chron. 36:15.; וְאִירָא הַרְפָּחָה מְאֹד much, e. g. and I was very much afraid, Neh. 2:2. 3:33.; וְחִיטָּב well, e. g. טָהוֹן חִיטָּב grinding (it) well, i. e. fine, Deut. 9:21. 27:8.; וְכָלָה beginning and ending, i. e. from beginning to end, 1 Sam. 3:12.

In Indirect Relation to Verbs.

§ 1025. We have seen above (§ 1014) that the infinitive as a noun of action may constitute the subject or object of a proposition; and that as an object it is either direct or indirect. In the latter case, it may bear to the finite verb of the proposition any of the various relations in which verbal nouns appear with verbs. These indirect relations are generally specified by a preposition prefixed to the infinitive in like manner as to other nouns.

§ 1026. When an infinitive is employed as the complement of a finite verb, the relation between them is usually pointed out by the preposition ל prefixed to the former, which in such case corresponds in good measure to the English infinitive. Thus,

a. When the infinitive indicates the aim or purpose of that which is expressed by the finite verb, it takes the preposition ל to, for, e. g. יְרִיחָה מְאֹרָות לְחַבְּרִיל let there be lights for dividing, i. e. to divide, Gen. 1:14, 15, 17, 18. 2:10. 3:23, 24. 4:2, 11., זָכָר אַתְּדָוּת הַשְׁבָּתָן let there be lights for dividing, i. e. to divide, Ex. 20:8. Deut. 5:12., לְקַרְבָּן שְׁמָעָה בְּקָלָה he desired not to hearken to her voice, i. e. he would not listen to her, 2 Sam. 13:14, 16., וַיַּבְקַשׁ שְׁלָמָה לְהַמִּיחַ אֶת־יְרֻבָּעַם and Solomon sought to kill Jeroboam, 1 Kings 11:40. 12:1, 6., וְאֶתְמִלְסָה and only I have alone escaped to tell thee, Job 1:18., וְיִכְלֶל שְׁלָמָה אֶת כָּל־הָבָא עַל־לֵב שְׁלָמָה לְעַשְׂוֹת and Solomon finished all that had entered into Solomon's heart to do, i. e. all that he had intended to execute, 2 Chron. 7:11.

b. α. The same preposition is used to point out the relation of the infinitive to a noun or adjective whose meaning it serves to specify, e. g. וְאֶרְאָם אַיִן לְעָבֵד אֶת־הָאָדָם and there was no man to till the ground, Gen. 2:5., שֶׁת לְלִקְרָת וַיְשַׁת לְמִינְתָּה וְנוֹתֵר (there is) a time to be

הַעֲיר הַזֹּאת קָרְבָּה לְנִיסְׁפָּה *born and a time to die, &c.* Eccl. 3:2.; **בָּנֵי הַשְׂמִיר** *this city (is) near to flee to,* Gen. 19:20.

β. Infinitives with **ל** preceded by the verb of existence expressed or understood are occasionally employed with a passive signification; an idiom which occurs sometimes in English, but much more frequently in German, e. g. **וַיַּדַּר הַשְׁעָר לְסִגְּרָה** *the door was to be shut,* Germ. war zu schliessen, Josh. 2:5., **מָה לְעֹשֶׂה?** *what (is) to be done?* Germ. was ist zu thun? 2 Kings 4:13., **וְהִרְחִיחַ לְאַכְלָה** *they shall be for consuming,* i. e. shall be consumed, Deut. 31:17. Mic. 7:1.

2. When the infinitive is used to explain more precisely the idea expressed by the finite verb, it also takes the preposition **ל**, e. g. **אֲשֶׁר בָּרָא אֱלֹהִים לְעֹשָׂה** *which God created in making, or by making,* Gen. 2:3., **וְלֹא־הָלַךְ בְּדֶרֶךְ לְעֹשָׂות נִימְשָׁלָה בְּעֵינֵינוּ** *and they have not walked in my ways, doing what (is) right in mine eyes,* 1 Kings 11:33, 38. Is. 30:1. 1 Chron. 10:13. Add to this the constant use of the word **לְאמֹר** *in saying,* after the verb **קֹבֵר** or **עֹמֵד**, to introduce the precise words of the speaker.* The infinitive with **ל** is occasionally employed with a similar force after verbal nouns, e. g. **הַרְצָחָה הַגְּדוֹלָה הַזֹּאת לְשַׁלְחָנִי** *this great wrong in sending me away,* 2 Sam. 13:16.

3. And also when, as is sometimes the case, the infinitive is used to specify the time *at* which the action denoted by the finite verb takes place, e. g. **וַיַּהַי הַשְׁמַמְתָּן לְבֹא** *and the sun was about setting,* Gen. 15:12., **הַמְּמֻאָה זַרְבָּה יְאַכֵּל לְרַעַזְוֹ וְתָ** *clotted milk and honey shall he eat at his knowing, &c.,* i. e. when he knows, Is. 7:15.

§ 1027. The infinitive is placed after certain verbs either with or without **ל**, according as it is viewed by the writer as their indirect or direct object (see § 842). Thus we have,

וְיַדֵּעַ with **ל**, e. g. **אֲשֶׁר לֹא יַדֵּעַ לְהַזְּהָרָעָת** *who no longer knows (how)* *to be admonished,* Eccl. 4:13. 10:15.; without **ל**, e. g.

לֹא אַקְעֵצָה וּבָאָה *I know not going and coming,* i. e. *how to go and come,* 1 Kings 3:7. Jer. 1:6.

וְיַכְלֵל with **ל**, e. g. **אַרְכָּה אִיכְלֵל לְהַוְרִישָׁם** *how am I able to dispossess them?*

Deut. 7:17. 1 Kings 3:9. 2 Kings 18:23. Is. 7:2.; without **ל**, e. g. **וְלֹא יַכְלֵה עוֹד הַצְּפִינָה** *she could no longer conceal him,* Ex. 2:3. Deut. 14:24.

* Instead of this, the cognate languages generally employ the participial form: thus Arabic ^٩ قَائِلٌ *saying*, Syriac ^{۱۰} أَقْرَأَنْ , Chaldee ^{۱۱} אָכַר .

with לְ, e. g. וַיְסַפֵּת לְלִדְתָּה she added to bearing, i. e. she bore again, Gen. 4: 2. Deut. 11: 22, 23.; without לְ, e. g. לֹא תַּשְׁלִיךְ כְּחָתָה לְךָ shall not repeat giving thee its strength, i. e. it shall no longer give, &c. Gen. 4: 12. Ex. 8: 25.

To these may be added verbs signifying *to commence*, as חָמַל; *to cease, to finish*, as כָּלַח, כָּלָם; and also verbs denoting *to desire, wish*, as בָּקַשׁ, בָּקַשׁ; or *to refuse*, as מַאֲנָא; which in prose are construed sometimes with and sometimes without לְ, though the latter is most frequently the case in poetry.

§ 1028. 1. Although infinitives denoting the aim of the action predicated by a preceding finite verb usually take the preposition לְ (§ 1026. 1. a.), we not unfrequently find the compound preposition לְמִצְרָן for the purpose of, in order that, used to point out this relation when the writer wishes to give it greater emphasis, e. g. לְמִצְרָן הָזִירָעָה so that he might perform his saying, i. e. accomplish his prediction, 1 Kings 12: 15., so לְמִצְרָן הָזִירָעָה אֲזַדְּבָרָיו that they may add sin to sin, Is. 30: 1., in order to provoke me, Jer. 32: 29. Mic. 6: 5, 16. Sometimes the two prepositions לְמִצְרָן and לְ are thus used alternately, e. g. לְמִצְרָן עֲנוֹתֶךָ קָרְבָּתֶךָ in order to humble thee, to prove thee, to know what (was) in thy heart, Deut. 8: 2. Jer. 32: 29, 32.

2. Occasionally the compound preposition לְבַעֲבֵיד for the sake of, in order that, is used for the same purpose, e. g. לְבַעֲבֵיד הַבָּאֵר וְהַרְוחָה אֲלֵא אֲבָשָׁלוֹם for the sake of the Lord's bringing upon Absalom evil, i. e. so that the Lord might bring evil upon Absalom, 2 Sam. 17: 14.; and sometimes without the prefixed לְ, e. g. בַּעֲבֵיד הַזְּפִירָה אֲזַדְּשָׁמָן to keep my name in remembrance, 2 Sam. 18: 19.

§ 1029. An infinitive which serves as the complement to a finite verb by designating an action the performance of which is to be avoided, is usually preceded by the compound negative particle לְבַלְתִּי that not, e. g. לְבַלְתִּי צִוְּתִיךְ אֲכַלְמִמְנָה of which I commanded thee not to eat, Gen. 3: 11., רק חֹזֶק לְבַלְתִּי אֲכַל הַדָּם only be sure not to eat the blood, Deut. 12: 23. 17: 12., לְבַלְתִּי שְׁמוֹעַ בְּקוּלָּת so as not to obey thy voice, Dan. 9: 11.

§ 1030. The use of the infinitive as the complement of a finite verb whose purpose it denotes, is equivalent to that of the subjunctive with a connective particle, thus *he labours to become rich = he labours that he may become rich*. Of these two modes of construction that with the infinitive is by far the most common in Hebrew, and is adopted when-

ever the writer's attention is directed rather to the action itself than to the agent by whom or the time in which it is performed.* Nor is its use restricted to the cases above described; for the infinitive is frequently employed (with a preposition pointing out its relation to the preceding verb, and a pronominal suffix denoting its subject or object) to indicate the *epoch* in which the action predicated by the finite verb takes place. It thus appears,

1. With the preposition בְּ in, at, denoting time *when*, e. g. בְּחַבְרָאָם in their being created, i. e. when they were created, Gen. 2 : 4 : 9., so בְּקִצְרָכֶם when ye reap, Lev. 23 : 22., as they pursued you, Deut. 11 : 4, 19. 15 : 10, 18. 25 : 17., בְּבוֹאָם בְּשׁוֹב דֶּר מִהְכּוֹת אֲזַדְּחָפְלָשָׂתִי as they came, when David returned from slaughtering the

* Sometimes, when the Hebrew writer desires to lay a greater stress on the person, he employs the future subjunctively (§ 993), either alone, e. g. אֵלְזָבָעַ I will return (that) I feed (and) guard thy flock, meaning I will again feed and guard it, Gen. 30 : 31. Ps. 71 : 20., אֵלְזָבָעַ do not increase (that) ye talk very proudly, i. e. talk no more so very proudly, 1 Sam. 2 : 3., צָרָאָת אֵלְזָבָעַ I will not add further that I compassionate, i. e. I will no longer pity, Hos. 1 : 6. Lam. 1 : 10. 4 : 14. Job 19 : 3, 32 : 22.; with י conjunctive, e. g. אֵלְזָבָעַ יְרַבְּנֵי that it might please God that he would destroy me, i. e. to destroy me, Job 6 : 9.; or with the relative particle אֲשֶׁר, answering to the ört, ut, that, &c. of the Indo-European languages, e. g. אֲשֶׁר צָרָאָת אֲשֶׁר לֹא תִּגְרַד he commanded her that she should not tell, or, not to tell, Esth. 2 : 10. Rarely is the preterite thus employed, e. g. אָזְהָר מֹשֶׁה בָּאָר אָזְהָר Moses began to expound the law, Deut. 1 : 5. Is. 53 : 10. Neh. 3 : 20. This use of the future instead of the infinitive is the ordinary construction in Arabic, in which language the future indicative or conjunctive is employed for the purpose (see § 201. note), either alone, e. g. أَسْدٌ مَرَّةً أَرَادَ يَقْتَرِسُ نَوْرًا a lion once wished he might tear a bull in pieces, Loc. fab. 5, 8., إِذْ أَيْدَتْكَ بِرُوحِ الْقُدْسِ تُكَلِّمُ when I strengthened thee by the Holy Spirit (that) thou shouldest say, i. e. when I gave thee strength to say, Kor. 5 : 109.; or with the particle ل, by which in the Arabic version of the Scriptures the Hebrew infinitive with ב is usually rendered, e. g. أَنْتَمْسَ شَيْئًا لِيَاكُلُّ he sought for something that he might eat, or, something to eat, Loc. fab. 3. Kor. 5 : 96, 98. 6 : 19, 98, 146.; or the particle أَنْ that, e. g. فَأَرَادَ أَنْ يَجْتَالَ لِنَفْسِهِ فِي أَنْ أَمْعَيْشَةً and he desired that he might by artifice provide himself with food, Loc. fab. 6. Kor. 5 : 23, 93, 122. 6 : 55, 125, 140.

Philistines, 1 Sam. 18 : 6., **בְּהִזְרֹן חַי** *while he was living*, 1 Kings 12 : 6., **כַּפְרָשֶׁכֶם בְּפִרְיכֶם** *when ye spread out your hands*, Is. 1 : 15. 9 : 2.*

2. a. With the preposition **בְּ** *about, at, on*, denoting the time *about* or *during* which an event occurs, e. g. **וְכִנְמַעַן אֲדֹן**....**וְכִנְמַעַן אֲדֹן** *on seeing the ear-ring, and on his hearing Rebekah's words*, i. e. when he saw, and when he heard, &c. Gen. 24 : 30. 27 : 34. 2 Sam. 15 : 10., **בְּחַצֵּן הַלְילָה** *about the dividing of the night*, i. e. about midnight,† Ex. 11 : 4., **כְּשִׁבְתָּהוּ עַל כִּסֵּא מֶמְלָכָתוֹ** *on his sitting upon the throne of his kingdom*, i. e. when he sits, &c. Deut. 17 : 18. 20 : 2., **כְּשָׁמֶעֶךְ חִירָם אֲדֹן־כָּבָרִי** *at the rising of the sun*, Judg. 9 : 33., **כְּשָׁמֶעֶךְ חִירָם** *on Hiram's hearing the words of Solomon*, i. e. when he heard, &c. 1 Kings 5 : 21. 12 : 2. 13 : 4.‡

b. And also when employed by way of illustrative comparison, e. g. **כְּאַכְלָל קֶשׁ לְשׂוֹן אַשְׁׁר** *like the flame of fire's devouring stubble*, i. e. as fire consumes stubble, Is. 5 : 24., **כְּבָזָא אַלְמַשְׁתָּה זָנָה** *like going in to a lewd woman*, i. e. as they lie with a harlot, Ezek. 23 : 44., **כְּعַתְּכֶם יְדֻעָה גַּם־אַנְּךָ** *like your knowing I know also*, i. e. what you know I know likewise, Job 13 : 2.

3. With the preposition **עַד** *until*, denoting the period *until* which an action is to be performed, e. g. **עַד שְׁבָתְךָ** *until thy return*, Gen. 3 : 19., **עַד הַשְׁמַדָּת** *until thy destroying them*, i. e. until thou hast destroyed them, Deut. 7 : 24. 9 : 7., **עַד הַבְּרִיאָת** *until your bringing the offering of your God*, i. e. until ye have brought an offering to your God, Lev. 23 : 14., **עַד עַשְׂתָּו וְעַד הַקְרִימָנוּ מִזְפּוֹת לְבָבָךְ** *until his executing and until his performing the thoughts of his heart*, i. e. until he have executed and performed, &c. Jer. 23 : 20.

4. a. With the preposition **לְפָנֵי** *before*, pointing out the period *before* which an event is to take place, e. g. **לְפָנֵי שְׁנָיוֹת יְהֹוָה אֲדֹדָתָם** *before the Lord's destroying Sodom*, i. e. before he destroyed, &c. Gen. 13 : 10.,

* Occasionally the preposition is prefixed to an intervening noun denoting time, e. g. **בְּיֹום רֹאשׁ אָרֶץ וְשָׁמָן** *on the day of the Lord's making earth and heaven*, i. e. on the day when he made, &c. Gen. 2 : 4. 5 : 1.

† Differing from **בְּחַצֵּן הַלְילָה** Ex. 12 : 29., which means precisely *at midnight*. In several places, as in Josh. 6 : 15. Judg. 19 : 25. Esth. 3 : 4., the K'ri and C'thibh are found to differ as to whether the preposition **בְּ** or the more definite **בְּ** should in similar cases be employed.

‡ This preposition may also be prefixed to an intervening denomination of time, e. g. **בְּיָמֵי צָאתְךָ פָּרָץ מִצְרָיִם** *as in the days of thy coming out of Egypt*, Mic. 7 : 15.

אַחֲרֵי before *Saul's coming*, 1 Sam. 9 : 15. **בְּפִנְךָ** בְּזַעַפְתֶּלֶשֶׁאֵל after, also with reference to time, e. g. **אַחֲרֵי הַולֹּדוֹ אַדְשֵׁת** after his begetting *Seth*, Gen. 5 : 4. 50 : 14., **אַחֲרֵי הַשְׁמִידָם** after their being destroyed, Deut. 12 : 30.

5. With the preposition **מִן** from, which denotes cessation, e. g. **בְּשִׁיבַת דָּרָד** on *David's return from slaughtering the Philistines*, 1 Sam. 18 : 6., **מִמְּהֻכּוֹת אֶת־הַקְלָשָׁהִי** **בַּהָּ** (I come) from going to and fro on the earth, and from walking up and down in it, Job 1 : 7. Hence after a command, it signifies prohibition, and is equivalent to **לֹא־לְבִלְתִּיר** (see § 1029), e. g. **רֹאֶל הַעֲבִים אַצְבֵּה מִמְּמִיטֵּר אֲלִיו מַטֵּר** and I will command the clouds from raining upon it, i. e. I will forbid them to rain upon it, Is. 5 : 6., **וַיֹּסְרֵרִי מִלְכָת בְּרוּךְ הַצְמָה הַהָּ** and he charged me against walking in the way of this people, 8 : 11. It also indicates the origin or cause from which an action proceeds, e. g. **נִגְעָרִית מִשְׁמָעָ נִבְרָלָתִי מִרְאָאתָ** I was bowed down from hearing (it), I became dismayed from seeing (it), Is. 21 : 3.* For the use of this preposition before infinitives to denote comparison, see § 781.

6. a. With the preposition **בְּלֹעַ** upon, on account of, denoting cause, e. g. **בְּלֹעַ אָמַרְךָ** **בְּלֹעַ** on account of thy saying, because thou sayest, Jer. 2 : 35., **בְּלֹעַ מְאַסְתָּם אֶת־תּוֹרַת יְהוָה** because they have despised the law of the Lord, Amos 2 : 4., **בְּלֹעַ אַרְשָׁע** **בְּלֹעַ עַל־עֲצָתֶךָ** for thou knowest that I am not wicked, Job 10 : 7. b. With **בְּיַצְנָן** on account of, because, with a force similar to that of the preceding, e. g. **בְּיַצְנָן עֲשָׂוָתֶךָם כָּל־הַמְּעֻשִׁים** **בְּיַצְנָן הָאֱלֹהָה** on account of your doing all these things, i. e. because ye have done, &c. Jer. 7 : 13., so **בְּיַצְנָן דְּבָרָבָם שְׁרוֹא** because ye have spoken falsehood, Ezek. 13 : 8. 22 : 19.

The Participles.

§ 1031. The Hebrew participle is that mode of the verb which serves to specify a person or thing with respect either to an action proceeding from or exerted upon it, or to its state of being, without reference to person or time. It therefore somewhat resembles the infinitive, though with this difference, that the participle is a concrete noun applied as an attributive to the performer or receiver of an action

* Also occasionally prefixed to an intervening noun denoting time, e. g. **מִינִית** **תְּבִרְאָבָת וּגְרָ** from the day of your bringing, &c., i. e. from the day in which ye brought, Lev. 23 : 15. Is. 7 : 17.

(*nomen agentis v. patientis*), while the infinitive is an abstract noun, the name of the action itself (§ 1013). As the passive participle differs but little in its construction from other attributives, we shall confine our observations principally to the active form.

§ 1032. 1. The twofold nature of the participles, like that of the infinitive, is exhibited in their construction with following nouns. Thus, when a participle is followed by a noun in objective relation to it, they are frequently placed like any other two nouns in the close connection of the construct state (§ 798. 2.), e. g. רְשָׁעָה צָאן a keeper of sheep, Gen. 4:2. 46:34. יְדָעַרְתִּי כֹּבֶד וְרָעַ knowers of good and evil, 3:5. 13:7. יְשֻׁבֵּר בַּיּוֹתָךְ the dwellers in thy house, Ps. 84:5. 95:10. 97:7. 119:2.

2. Or the noun follows the participle in the same manner as it follows a verb, and, when signifying the direct object of the action, appears either with אֲתָא (§ 833. 2.), e. g. הַפְּבָב אֲתָא כָּל־אָרֶץ כִּישׁ flowing round the whole land of Cush, Gen. 2:13. 2 Kings 15:5., חָרָאֹת אֲתָא כָּל־מִצְשָׁה that have seen all the great deeds of the Lord, Deut. 11:7.; or without it, e. g. קָדוּמָה אֲשֶׁר going towards the east of Assyria, Gen. 2:14. 4:20., עֲשִׂים חֶסֶד וְאֶمֶת practising kindness and truth, 24:49.: but if regarded as the indirect object of the action, it receives a preposition to point out the relation, e. g. מַرְחַחַת עַל־פְּנֵי הַמִּזְבֵּחַ brooding on the surface of the water, Gen. 1:2, 28, 30. 7:14. 1 Kings 1:48., יְשֻׁב בְּאָרֶץ the dweller in the land, Gen. 13:7. 14:7. 24:2, 65. 25:26., יְיַצְאֵם אֶל־יךְ coming out against thee, Judg. 9:33., &c.

§ 1033. Participles like other attributives may be used either as predicates or as qualificatives, agreeing in either case both in gender and number with the noun or pronoun to which they refer. Thus,

1. Participles used predicatively agree in gender and number with the noun or pronoun forming the subject of the proposition (§ 731. 1. a.), e. g. יְהִי הָמְתִיר וְמִתְּחִיה וְלִי this one kills and makes alive, 1 Sam. 2:6, 7, 8., so גָּמְדֹזה מְבָשֵּר this one also brings news, 2 Sam. 18:26., and the Spirit of God brooded on the surface of the waters, Gen. 1:2., שְׁרֵךְ סָרָרִים thy princes rebel, Is. 1:23., whether אָנָּחָנוּ עַלְיוֹן shall we go up? Deut. 1:28.

2. a. Participles are often attached to nouns as qualificatives, in which case they generally denote an habitual action or a state of being characteristic of the individual or individuals referred to: they agree with their nouns in gender and number (§ 731. 1. b.), and likewise with respect to definiteness or indefiniteness (§ 727. 2.), e. g. עַשְׂבָּם זָרִיעָץ

זֶרַע צִדְקָה פָּרוּ עֲשֵׂה-פָּרָה *the herb yielding seed, the fruit-tree bearing fruit,* Gen. 1:11, 26. 2 Sam. 16:5., **מִצְרָיִם פָּרָץ מִצְרָיִם** *the Lord who brought (lit. was bringing) them up from the land of Egypt,* 2 Kings 17:7. **כָּל-בָּשָׂר חַיָּה חַרְמָשָׁת** *every living creeping thing,* Gen. 1:21., **נָשָׁת עֲבָדָךְ הַמִּלְטָים אֲרַגְנָפָת** *thy servants those saving thy life,* i. e. who have saved thy life, 2 Sam. 19:6., **כָּל-הַהֲרֹתִים הַרְמָיוֹת** *all the high mountains,* Is. 2:14.

b. Sometimes the noun when it may readily be supplied by the reader is omitted; and the participle, being put in the proper gender and number (§ 737. 1.), is construed as the subject or object of the proposition, e. g. **הַוְלָךְ בְּתוֹס וְלֹךְ בְּטוֹחַ** *whoso walks uprightly (lit. a walker in uprightness) walks surely,* Prov. 10:9, 17, 18. 11:13, 14, 27. 12:1. 13:3., **הַזָּצָא אֶחָד-הַמְּקַלֵּל** *bring forth the curser, i. e. him who has cursed,* Lev. 24:14., **עָזְבֵי יְהוָה וְכֹלֶה** *those who forsake the Lord (lit. the forsakers of the Lord) shall perish,* Is. 1:28. Ps. 34:17., **מוֹלִיךְ יוֹעָצִים שׁוֹלֵל טֻוב** *woe to those who call evil good!* Is. 5:20., **he leads away counsellors despoiled,** Job 12:17, 19, 24. Hence have arisen many common appellatives which have assumed the nature and construction of nouns, such as **רֹאֶה פְּהָן** *priest*, **רֹאֶה שֵׁרֶץ** *seer*, **רֹאֶה כָּשָׂרֶת** *shepherd*, **רֹאֶה שְׁׁבָט** *judge*, **מַכְשֶׁפֶת** *witch*, &c. &c.

§ 1034. The Hebrew participles, as we have remarked (§ 1031), contain in themselves no specification of the accident of time, and hence may be used to denote either present, past, or future. We shall exhibit them in each of these tenses.

1. A participle is used as a *present*, to denote a continued action or state of being taking place at the time of narration, e. g. **אֶחָד-חַדְרָה** *the voice of thy brother's blood (is) crying to me,* Gen. 4:10. 16:8. 21:9. 27:6. 31:43., **מַיְדָע** *who knows?* lit. who is cognizant, 2 Sam. 12:22., **אֶחָד-חַדְרָה אֵין אֶחָד-חַדְרָה I** *(am) in love with Tamar,* 2 Sam. 13:4., **וְהַנּוּ אֲכָלִים וְשַׁחֲרִים לְפָנָיו** *behold they (are) eating and drinking before him,* 1 Kings 1:25, 48. The participle in this sense is sometimes accompanied by the noun **הַיּוֹם to-day, now**, which serves to fix the epoch, e. g. **אֲשֶׁר אָנוּ כִּי מִצְרָיִם הַיּוֹם** *which I now command thee,* Deut. 10:13. 11:26. 12:8.

2. a. A participle is used to denote an action which was present at the time of a narrated past event, so that it corresponds in signification to the *relative past* (see § 969), e. g. **וְהַוָּא יָשַׁב בְּתִהְוָה אֲחַל** *and he (was) sitting at the tent-door,* Gen. 18:1. 19:1. 24:21. 41:1. 2 Sam. 4:7. 13:8. 16:5. Job 1:16, 17, 18., **כְּאֲשֶׁר עָשָׂת לְסִיחֹן מֶלֶךְ הָאָמֹרִים** *as thou didst to Sihon king of the Amorites, who*

בְּנֵי וּבָנָתוֹ אֲכַלִּים וְשָׁתִים וּן dwelt in Heshbon, Num. 21:34. 24:2., his sons and his daughters (were) feasting and drinking wine, Job 1:13.*

b. In this case the participle is frequently construed with the substantive verb קָרַה, a construction which corresponds precisely to the English imperfect tense formed in like manner of the verb *to be* and a participle, † e.g. מִשְׁהָ קָרַה רֹשֶׁה אֶחָדֶצָן יְתָרוֹ Moses was keeping Jethro's flock, Ex. 3:1. 1 Sam. 17:34., as the ark of the Lord was entering the city of David, 2 Sam. 6:16., שָׁלְמָה סָולִמוֹן reigned (lit. was reigning) over all kingdoms, 1 Kings 5:1. 24. 20:39., וַיַּהֲיוּ וּרְאִים אֶחָדֶתָה they feared the Lord, 2 Kings 17:33, 41. 18:4. 2 Chron. 24:14., תַּקְרֵר הַיּוֹתְרָה רְעוֹת וְהַאֲתָנוֹת רְעוֹת the oxen were ploughing, and the asses feeding beside them, Job 1:14.

3. a. Again, a participle is also used to signify a *future* action, when the speaker transports himself in imagination to the time when such action is to be performed; in such case it corresponds nearly to the Latin future participle in *rus*, e. g. אָבְכִי מַטְבִּיר עַל־הָאָרֶץ I (am) about to bring rain upon the earth, Gen. 7:4. 18:17. 2 Sam. 12:23., אָשְׁר־רִיחָנָה whither the Lord your God (is) about to conduct you, Deut. 12:10. 18:9, 12., וְאַרְנָן מִכְבָּה and none shall quench (them), Is. 1:31. 3:13., אָשָׁר אָנֹחָנוּ וְלֹכְרִים in which we (are) about to go, Judg. 18:5. This is frequently preceded by the particle הִנֵּה or הִנֵּה behold, for the purpose of giving additional force to the expression, e. g. וְהִנֵּה מַשְׁחִיתִים behold I (am) about to destroy them, Gen. 6:13, 17. Ex. 10:4. Hos. 2:8, 16., הִנֵּה אֲדֹנֵי מַעַלְתָה behold the Lord (is) about to bring up upon them the waters of the river, Is. 8:7., הִנֵּה יָמִים behold the days (are) about to come, i. e. shall certainly come, Jer. 23:5, 7.

b. The passive participle is also occasionally employed with a future signification, corresponding to that of the Latin future participle in *dus*, e. g. עַץ נִחְפֹּד a tree to be desired, i. e. a desirable tree, Gen. 2:9., מִזְמְרָה אֲזְדִּירָה פְּנָה how fearful (timendus) is this place! 28:17., עַם נִולָּד a people yet to be born, Ps. 22:32.

* The Arabic participle is employed in like manner, e. g. وَلَمْ يَبْقَ لِي شَيْءٌ وَّغَيْرَ الْدَّارِ الَّتِي أَنَا سَاكِنُهَا and there was nothing left me but the house that I (was) living in, Kos. Chrest. p. 5.

† This is a very common idiom in the Aramaic languages.

§ 1035. 1. The participle, as we have also observed (§ 1031), is impersonal in itself, and consequently may be employed with pronouns either of the first, second, or third person, which are usually placed before it in their separable form: thus first person, e. g. רְאָה אָנֹכִי Gen. 31 : 5., אַנְחָנוּ עָלָם 2 Sam. 18 : 27. 1 Kings 2 : 2., Deut. 1 : 28. 12 : 8. Judg. 18 : 5.; second person, e. g. אַתָּה בָּהּ Deut. 18 : 9. Is. 7 : 16., אַתָּה עֲבָדָם עֲבָרִים 2 Chron. 29 : 8.; third person, e. g. הִנֵּה שָׁבָרוּת 2 Sam. 15 : 30., Gen. 47 : 14. 2 Kings 7 : 40, 41.

2. Or the pronoun takes the form of a suffix, added either to the particle, e. g. הַזֶּה מִתְּנִסְתָּרְךָ Gen. 6 : 17., הַגָּן מִבְּרִיאְךָ Gen. 20 : 3. Deut. 31 : 16., הַצְּבָא נִצְּבָא Num. 23 : 17., הַמְּכֹנָם הַלְּכִים 1 Kings 1 : 25.; to the substantive verb, e. g. לֹשֶׁן-אַפְּגָלִית Gen. 24 : 42., רִשְׁבָּנוּ עַמְּדָנוּ Deut. 29 : 14.; or to its negative אִין, e. g. אִירְאִינְךָ Ex. 5 : 10. Is. 1 : 15., אִירְאִינְךָ Gen. 20 : 7. אִינְם יְרַעִים Deut. 1 : 32. 4 : 12., אִירְאִינְכֶם מְאָמָרִים Eccl. 4 : 17. 9 : 5, 16.

§ 1036. From the preceding exposition of the various uses of the Hebrew participle, it will be perceived that it frequently coincides in force with one or other of the finite forms of the verb. This affords to writers an excellent opportunity of varying their style, by the alternate employment of these several forms; and accordingly we find sentences,

1. Commencing with a preterite or future, and continuing with a participle, e. g. וַיַּרְאֵב עַד-כָּבֵשׂ וַיַּמְּרֵא עַד-גָּלֵר וַיַּרְבֵּץ . . . וַיַּנְּשֵׁר קָטֵן the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and a little child shall lead them, Is. 11 : 6., רַפִּית כָּבוֹד מְשֻׁלָּח מִדְנִים בֵּין אֶחָdim Proph. 6 : 19. 16 : 28.

2. a. Commencing with a participle, and continuing with a preterite, e. g. הַצְּבָה אֶלְוֹת עִירִיתָה וְאֶת-דְּבָרוֹת אֱלֹהִים שְׁבָחוּ who forsakes the guide of her youth, and forgets the covenant of her God, Prov. 2 : 17. 13 : 7, 24., שׁוֹפֵךְ בֵּין עֲלֵנִידִיבִים וּמְזֻזָּה אֲפִיקִים רְפֵה that pours contempt upon princes, and loosens the girdle of the mighty, Job 12 : 21.

b. Commencing with a participle, and continuing with a future, e. g. מְקִים מַעֲפֵר דֶּל מִאֲשָׁפֵת וּרְוִים אֶבְיוֹן he raises the poor out of the dust, he lifts the needy from the dunghill, 1 Sam. 2 : 8., הַמִּתְּצִיבִים מִשְׁפָּט that abhor judgment, and pervert all equity, Mic. 3 : 9., מִשְׁלָב בְּבוֹרָתוֹ עַלְם עִינָיו בְּגִוָּרָה תְּצִיפִנָה that rules by his power for ever; his eyes behold the nations, Ps. 66 : 7., הַשְׁמִידִים לְעַשְׂתָה רַע that destroys by his works.

הָאָמֵר לְחַרְסָם וּבְעָרָם יִתְהַלֵּם רֹעֶה בְּתַהֲפָכוֹת רָעַ who rejoice to do evil, (who) delight in the perverse-
ness of the wicked, Prov. 2:14., וּבְעָרָם יִתְהַלֵּם who commands the sun, and seals up the stars, Job 9:7. 12:17, 19, 20.

c. Commencing with a participle, and continuing with a relative past or future (§§ 974. 1., 984. 1.), e. g. מִזְרָחַ שָׁאַל וַיַּעַל he brings down to the grave, and brings up, 1 Sam. 2:6., קָול וְהַזָּהָר שָׁבַר אֲנָרוֹת the voice of the Lord breaks the cedars, the Lord shatters the cedars of Lebanon, Ps. 29:5. Prov. 12:13., מַגְלָה עַמְקָוֹת מִירְחָשָׁךְ וַיֵּצֵא לְאוֹר צְלָמָוֹת he discovers deep things out of darkness, and brings forth to light the shadow of death, Job 12:22, 23, 24.; הַנִּנִּישָׁךְ אֶת־דֶּרֶכְךָ בְּסִירִים וְגַדְרִים אֶדְגְּרָה וְנוֹתָר hedge up thy way with thorns, and will make a wall, &c. Hos. 2:8.

CHAPTER XIV.

VERBS WITH PREPOSITIONS.

§ 1037. We have seen that in Hebrew as in other languages the object of a verb may be considered as in direct or indirect relation to such verb, and only in the latter case receives a preposition to point out the precise nature of the relation intended to be conveyed (§ 842). But it also frequently happens, that relations which in other languages would be regarded as indirect are viewed by the Hebrew writer as direct, and *vice versa*; so that a verb is often construed without a preposition which in an Indo-European language would receive one, while on the other hand many take a preposition in cases where it would be considered in an occidental language as unnecessary. The prepositions are thus extensively employed in Hebrew to express different modifications of the verbal meaning, that is, to fill the same office which is performed in the Indo-European languages by prepositions

either singly or in composition. We will here exhibit in a classified arrangement the principal Hebrew verbs which are construed with a variety of prepositions, and at the same time point out the influence exerted by these prepositions on the meaning of the verbs themselves.

1. The first class will comprise verbs denoting an action of the body, either,

1. Motion or rest in a place, as **צַדֵּךְ** to stand, **רִצָּבֶךְ** (Hithp.) to set one's self, stand, **קִם** to rise, stand, **שָׁבֶךְ** to sit, dwell.

צַדֵּךְ to stand, stay:

with **בְּ** to stand to, persist in, 2 Kings 23:3. Is. 47:12. Eccl. 8:3.; to stay, remain in, Jer. 23:22. Ezek. 13:5.

לְ to stand by, assist, Ps. 109:31., to stay for, 1 Kings 20:38., to stand as, Is. 11:10.

לֹل to stand by, near, Gen. 41:1. 2 Sam. 20:11. 2 Kings 23:3., to be employed about, Ezra 10:15.; to withstand, oppose, attack, Judg. 6:31. 2 Sam. 1:9, 10. Dan. 8:25.

פָּזַח to desist from, Gen. 29:35.

לְפָנֶיךְ to stand before, attend upon, as a servant, Gen. 41:46. 1 Sam. 16:21. 1 Kings 1:2. 17:1.; to withstand, resist, 2 Kings 10:4. Nah. 1:6. Ps. 76:8. Prov. 27:4., and thus too **בְּפָנֶיךְ** Josh. 21:44. 23:9. Esth. 9:2.

מִאַחֲרֶךְ to stand behind, Ex. 14:19.

רִצָּבֶךְ to set, stand:

Hithp. with **לְ** to stand by, assist, Ps. 94:16.

לֹל to stand by, present one's self to, Job 1:6. 2:1. 2 Chron. 11:13.

כַּמְ to stand with, near, Ex. 34:5. Num. 11:16.

לְפָנֶיךְ to stand before, present one's self to, 1 Sam. 10:19.; to withstand, resist, Deut. 9:2. Josh. 1:5. Prov. 22:29., ostener in this sense with **בְּפָנֶיךְ** Deut. 7:24. 11:25.

קִם to stand up, rise:

with **בְּ** to rise up against, oppose, as a witness, Deut. 19:16. Ps. 27:12. Job 16:8.

לְ to stand up for, assist, Jer. 49:14. Ps. 94:16.; to remain to one, Lev. 25:30. 27:19.

אָלָ to rise against, attack, Gen. 4:8. 1 Sam. 22:13. 24:8.

לֹל to stand up at or in a place, Neh. 9:3.; to rise against, attack, Deut. 19:11. Judg. 9:18. Is. 14:22. Ps. 3:2.; to stand by, adhere to, Is. 32:8.

לְפָנֶיךְ to withstand, resist, Josh. 7:12, 13.

שָׁבַת *to sit, dwell :*

with בְּ *to sit in*, 2 Sam. 7:1. Ps. 1:1.; *to dwell in, inhabit*, Gen. 45:10. Deut. 17:14. 19:1. 26:1.

לְ *to sit at or by*, Prov. 9:14., *to abide by, remain with*, Judg. 16:9.; *to wait for*, Ex. 24:14. Hos. 3:3., *to lurk or lie in wait for* (alicui insidiari). Jer. 3:2.

עַל *to sit down on or by*, Ex. 2:15. 1 Kings 2:19., *to sit at, preside over*, Judg. 5:10.; *to dwell on or in*, Lev. 25:18.

עַם *to abide, dwell with*, 1 Sam. 27:3. Ps. 26:4, 5.

2. a. Progressive motion through a place, as **הֵלֶךְ** *to walk*, **עִבָּר** *to pass over*.

הֵלֶךְ *to walk, to go, proceed in any manner or direction :*

with בְּ *to go into, to enter*, 1 Kings 19:4. Jer. 48:11.; *to go with, to take*, Ex. 10:9., *to bring*, Hos. 5:6.; בִּדְרָךְ *to go in a direction, on a journey*, 1 Kings 18:6. Prov. 7:19., *to walk in the way of*, i. e. to live according to the precepts of, Deut. 19:9. 2 Kings 21:22. Ezek. 18:17.

לְ *to go to*, Deut. 16:7. 19:9. 1 Chron. 4:42., *to go on one's way*, Gen. 32:2., לִרְגָּלֹת *to go in one's footsteps, to follow*, 1 Sam. 25:42.

אֶל *to go to, proceed against, oppose*, Job 34:23.

עַל *to go to or towards*, 2 Sam. 15:20., עַל-דִּירָךְ *to walk by or in a way*, Judg. 5:10. 18:5. 1 Sam. 9:6.

עַמְּ *to go with, accompany*, Gen. 18:16. 1 Sam. 30:22. 2 Sam. 19:26. Job 31:5.

אֶחָד *id. Gen. 14:24. 1 Sam. 23:23. 2 Sam. 15:19. 16:17.*; Hithp. *to walk with, associate with*, Gen. 5:24.

אֶלְעָזֶר *to go after, follow*, 1 Sam. 17:13. Ruth 2:9., *to pursue, Jer. 48:2., to be a follower of, to worship*, Deut. 4:3. 8:19. 1 Kings 14:8. Jer. 11:10.

עִבָּר *to pass on, by, to pass over :*

with בְּ *to pass through*, Gen. 12:6. Is. 8:21. Zech. 10:11., *to pass over, cross*, Josh. 3:11. 2 Sam. 15:23.; בִּבְרִית *to enter into a covenant*, Deut. 29:11.

לְ *to go over for one*, Deut. 30:14.; *to pass current with one*, Gen. 23:16.

אֶל *to pass over into*, Num. 32:7. 1 Sam. 14:1, 6.

עָלַף *to pass by one*, 1 Kings 9:8. 2 Kings 4:9., so too
Ex. 34:6., *to pass by*, *overlook*, Mic. 7:18.; *to pass over*, *overwhelm*, Ps. 42:8. 124:4, 5.; *to pass along*,
upon, 2 Kings 6:26, 30.

עַזְבָּנָה *to pass from*, *to leave*, *desert*, 1 Kings 22:24. Is. 40:27.
Ruth 2:8., *to transgress*, Deut. 26:13.

אָחֵרָה *to proceed after*, *follow*, 2 Sam. 20:13.

לִפְנֵי *to pass before one*, Gen. 33:3. 2 Kings 4:31.

אֶתְ *to pass on with one*, 2 Sam. 15:33. 19:34.

b. From a place, as **עַזְבָּנָה** *to leave*, **נוֹסֵחַ** *to flee*, **בָּרַחַ** *to break out*, *escape*,
נָזַרְ *to separate from*.

קָזַב *to leave*:

with **לְ** *to leave to one*, Lev. 19:10. 23:22. Job 39:14.

אֶלְ *to leave with (apud) one*, Job 39:11.

עַלְ *to leave, commit one's self to one*, Ps. 10:14. The disputed passage רְחִילָה מִצְבָּה לְזַבְּעָנָה עַמְּךָ Ex. 23:5. may perhaps be thus rendered: *if thou wouldest refuse to leave (the place where thou art) for him, thou must by all means leave (it to be) with him*, i. e. to assist him; or else, considering רְחִילָה as a relative future employed imperatively, *refrain from leaving (it) to him, but quit (thy place) at once (to be) with him*.

נוֹסֵחַ *to flee, to escape*:

with **לְ** *to flee to a place*, 2 Sam. 19:9. Jer. 50:16.

אֶלְ *id.* Num. 35:32. Deut. 19:11. 1 Kings 2:28, 29. Is. 13:14.; **אֶלְיָנָפְשׁוֹ** *to flee for one's life*, 2 Kings 7:7.

עַלְ *to flee to one*, Is. 10:3.; **עַל סִכְסִיכָה** *to flee on horseback*, Is. 30:16., but **בְּרַגְלֵי** *to flee with one's feet*, i. e. on foot, Judg. 4:15, 17.

מִן *to flee from, on account of*, Is. 24:18. Ps. 104:7.

לִפְנֵי *to flee before, to run away from*, Deut 28:25. Josh. 7:4. 8:5, 6., so too **מִפְנֵי** 2 Sam. 23:11. Is. 31:8.

בָּרַחַ *to break through, escape, flee*:

with **לְ** *to flee to a place*, Neh. 13:10.

אֶלְ *id.* Gen. 27:43. Num. 24:11. Amos 7:12.

מִן *to flee from a place*, 1 Sam. 20:1., or person, Is. 48:20., so too in the latter sense **מִפְנֵי** Gen. 35:7., and Jon. 1:3., also **מִרְאֵךְ** *from the power of*, Job 27:22., **מִאֲחָת** *from (being) with, from the presence of*, 1 Kings 11:23.

אָחֵרָה *to flee after one*, 1 Sam. 22:20.

נָזַר *to separate one's self:*

with נְזֵר *to set apart, consecrate one's self to one*, Num. 6:2, 5, 6.

בַּן *to separate one's self from, abstain from something*, Num.

6:3. Ezek. 14:5.; מִאֲחֹרֶת *to refrain from (going) after, to desert*, Ezek. 14:7.

c. To a place or person, as בָּאָה *to come*, קָרַשׁ *to seek*, שׁוּבָה *to return*, גָּוֹרָם *to sojourn*, סָמֵר *to turn aside*.

בָּאָה *to come, to come into, enter:*

with בְּ *to come into, to enter*. Gen. 19:8. Is. 19:23. Ezek. 2:2.;

בְּמִשְׁפָּט *to enter into judgment, to go to law*, Is. 3:14.

Ps. 143:2.; בְּבִרְית *to enter into a compact*, Jer. 34:10.

Ezek. 16:8.; *to go with, associate with*, Josh. 23:7, 12., *to come with, bring (= הביא)*, 1 Kings 13:1. Ps. 66:13.*

לְ *to come into, enter*, Esth. 6:4. 2 Chron. 29:16. 30:11.

אֶל *id. Gen. 6:18. 7:1. 1 Kings 13:22. ; to come to one*, Gen. 6:20. 15:15., אֶלְאָשָׁה *to go in to a woman*, Gen. 16:2. 30:3. 38:7, 8.; *to come to, happen to one*, Is. 47:9., *to come up to, to equal*, 2 Sam. 23:23.

עַד *to come to a person*, Ex. 22:8., or place, 2 Sam. 16:5.; *to come up to, to equal*, 2 Sam. 23:19.

עַל *to come upon, attack*, Gen. 34:27. 1 Sam. 12:12.; *to come to, reach*, Ex. 18:23. Josh. 23:15.; אֶלְאָשָׁה=עַלְאָשָׁה *Gen. 19:31.*

עַמְּ *to go with, associate with*, Ps. 26:4. 2 Chron. 8:18., also אֶלְאָשָׁה Prov. 22:24.

דָּרַשׁ *to frequent, visit, to seek, inquire, demand:*

with בְּ *to inquire of (apud) one*, 1 Sam. 28:7. 2 Kings 1:2.; *to ask, interrogate one*, Ezek. 14:7.

לְ *to inquire after*, 2 Sam. 11:3. Ps. 142:5.; *to ask through, by means of one*, Ezek. 14:7., *to apply to, for help*, 2 Chron. 15:13. 17:3.

אֶל *to visit, frequent*, Deut. 12:5., *to apply to, for help*, Job 5:8., *to inquire of, consult*, Is. 8:19. 19:3.

* So too in Arabic, e. g. شُم جَآوَا بِالْحَلْوَى الْرَّكِيَّةَ الْرَّأْبَقَةَ then they brought (lit. came with) nice, fragrant sweetmeats, Kos. Chrest. p. 3., حِينَهُم بِالْبَيْنَاتِ thou bringest them proofs, Kor. 5:120.

לְשָׁלֹחַ to inquire about, 2 Kings 22 : 13. Eccl. 1 : 13.

מִשְׁׁלַחַן to require, demand of one, Mic. 6 : 8., so too **מִשְׁׁלַחַם** Deut. 23 : 22. 1 Kings 14 : 5., and **מִשְׁׁלַחַן** Ezek. 34 : 10.; to inquire of one, 2 Kings 3 : 11. 2 Chron. 18 : 6, 7.

מִשְׁׁחַרְךָ to search after, Job 39 : 8.

בָּאֵשׁ to turn back, return:

with **בְּ** to turn to, Hos. 12 : 7.

בָּאֵשׁ to return to a place, Gen. 18 : 33. Num. 24 : 25., to return, revert to the owner, Lev. 27 : 24. 1 Sam. 7 : 14., to return into the possession of, to resume, Is. 23 : 17.

בָּאֵשׁ to return to one, Gen. 22 : 19. 1 Kings 8 : 33.; to resume, Lev. 25 : 10., to return, be reconverted into, Gen. 3 : 19.

בָּאֵשׁ to return, be converted to, 2 Chron. 30 : 9.

בָּאֵשׁ id. Is. 19 : 22. Joel 2 : 12. Amos 4 : 6.

בָּאֵשׁ to return from a place, Ruth 1 : 22.; to desist from, Ex. 32 : 12. 1 Kings 13 : 33.; **בָּאֵשׁ** to return from after, i.e. from following one, Josh. 22 : 16, 23. 2 Sam. 2 : 26, 30., from the worship of, Josh. 22 : 16., so too **בָּאֵשׁ** Ezek. 14 : 6.

בָּאֵשׁ to turn aside to, to meet, assemble, to sojourn with; also to turn aside from, to fear:

with **בְּ** to sojourn in a place, Gen. 21 : 23. Ps. 15 : 1., to sojourn with, among, Lev. 20 : 2. Is. 16 : 4.

בָּאֵשׁ to turn aside at, to be afraid of, Hos. 10 : 5.

בָּאֵשׁ to assemble against, Ps. 59 : 4.

בָּאֵשׁ to turn from, be afraid of, Job. 41 : 17., so too **מִשְׁׁנֵי** Deut. 1 : 17. 1 Sam. 18 : 15.

בָּאֵשׁ to sojourn with, Gen. 32 : 5., also **בָּאֵשׁ** Lev. 19 : 33.

סִירַת to turn aside:

with **בְּאֵשׁ** to turn aside to (scil. from the highway), to go to the house of one, Gen. 19 : 3. Judg. 4 : 18.

בָּאֵשׁ to turn against, 1 Kings 22 : 32.

בָּאֵשׁ to turn aside from a place, Ex. 32 : 8. 1 Kings 22 : 43., so too **בָּאֵשׁ** Num. 12 : 10.; to turn from, desert one, Jer. 17 : 5, to recede from, no longer observe, as the law, Deut. 17 : 20. Josh. 23 : 6.; **בָּאֵשׁ** to turn from (following) after, to recede from the worship of, 2 Kings 10 : 29.;

בָּאֵשׁ to depart from over a place, Num. 12 : 10., or from a person, Num. 14 : 9. 1 Sam. 28 : 15., from sin, 2 Kings 10 : 31.; **בָּאֵשׁ** to depart from (lit. from being with) one, 1 Sam. 16 : 14. 18 : 12. 1 Chron. 17 : 13.

3. Verbs signifying motion in a vertical direction, as עלה to rise, נפל to fall.

עליה to arise, ascend :

with ב to ascend into, Ps. 24 : 3. Cant. 7 : 9.

ל to ascend to, Is. 22 : 1. Ps. 68 : 19.

אל id. Ex. 19 : 3. 24 : 13. 34 : 4. Judg. 21 : 5.

על to rise above, Is. 14 : 14. ; to surpass, Prov. 31 : 29. ;

על לב to come to mind, occur to one's recollection, Jer. 3 : 16. 7 : 31. 32 : 35.

נפל to fall :

with ב to fall into, 2 Sam. 21 : 22. 24 : 14. 1 Chron. 20 : 8., to fall upon, attack, Josh. 11 : 7. ; to fall by, as

בחרב by the sword, Num. 14 : 43. Is. 31 : 8. Hos. 7 : 16.,

בירושה to fall by inheritance, descend to one, Num. 34 : 2.

Ezck. 47 : 22.

ל to fall, descend to one, by inheritance, Num. 34 : 2.

Judg. 18 : 1. ; למשכב to fall to bed, take to one's bed,

Ex. 21 : 18. ; לפחרב to fall by the edge of the sword,

Josh. 8 : 24.

אל to fall away, desert to, Jer. 38 : 19. 52 : 15. 1 Chron.

12 : 19. ; to fall down upon, Jer. 46 : 16., אל פנים to fall

on the face, fall prostrate, 2 Sam. 14 : 22. Ezek. 43 : 3.

44 : 4.

על to fall upon, befall one, as fear, misfortune, Ex. 15 : 16.

Ps. 55 : 5. 105 : 38. Eccl. 9 : 12. ; to fall away, desert

to, 2 Kings 25 : 11. Jer. 21 : 9. 37 : 14. 1 Chron. 12 : 19.,

אל פנים = על פנים Gen. 17 : 3, 17. Ezek. 1 : 28. 3 : 23.

11 : 13., על רגנלי to fall at the feet of one, 1 Sam. 25 : 24.

2 Kings 4 : 37.

מן to fall from a place, Job 1 : 16., to fall from, by means of,

Ps. 5 : 11., to fall away from, to yield to, Job 12 : 3. ; בער

to descend from (being) upon, to alight from, Gen. 24 : 64.

2 Kings 5 : 21.

לפני to fall down before one, Gen. 44 : 14. 2 Sam. 3 : 34. Esth.

6 : 13., לפני רגלי = לפני רגנלי Esth. 8 : 3.

4. Signifying motion in a rotary direction, as סבב to turn or go around.

סבב to turn round, to go around, to surround :

with ב to return to a place, Eccl. 12 : 5., to go about in, perambulate, Cant. 3 : 3. 5 : 7.

לָאַל to turn, return to a place, 2 Sam. 14 : 24. Eccl. 1 : 6., preceded by **בְּ** to go about from place to place, Num. 36 : 7., **אֶל-אֲחֵרִי אַל** to go round behind one, 2 Sam. 5 : 23. 2 Kings 9 : 18, 19.

לְעַל to turn towards one, Hab. 2 : 16., against one, Gen. 19 : 4. Josh. 7 : 9. Judg. 20 : 5. Job 16 : 13.

מְנַזֵּל to turn from one, 1 Sam. 17 : 30., so too **לְעַל** Gen. 42 : 24., and **מְפִינִי** 1 Sam. 18 : 11.

Hiph. with **לְ** to turn or deliver over to one, 1 Chron. 10 : 14.

לְאַל to turn round towards, 2 Kings 20 : 2., to bring, convey round to one, 1 Sam. 5 : 10., 1 Chron. 10 : 14., to bring round to one, convert to one's interest, 2 Sam. 3 : 12.

II. The second class comprises verbs denoting a transitive action, viz.

1. Action on a stationary object, consisting of, *a.* Such as convey the idea of adherence to, dependence on, as **לְקַבֵּךְ** to cling, cleave to, to extend to, to lean upon, **שְׁעַן** to lean, depend on, **לְפַנֵּן** (Hiph.) to support one's self on, confide in, **בְּטַח** to trust in.

לְקַבֵּךְ to cling, cleave :

with **בְּ** to cleave, stick to, Job 19 : 20., to cling to one, as a disease, Deut. 28 : 60.; to adhere, remain constant to one, e. g. Gen. 2 : 24. 34 : 3. Deut. 10 : 20. 2 Sam. 20 : 2.

לְ to stick to, Ps. 44 : 26. 102 : 6. Job 29 : 10.

לְאַל to cleave, stick to, 2 Sam. 23 : 10. Lam. 4 : 4.

לְםַמֵּד to remain with, Ruth 2 : 8, 21.

לְאַחֲרֵךְ to stick to, pursue closely, Judg. 20 : 45. Jer. 42 : 16. Ps. 63 : 9.

לְשָׁתָה to lean, incline towards, to extend towards :

with **לְאַל** to incline, turn towards one, Gen. 38 : 16.; to stretch out, as the hand, against one, Job 15 : 25.

לְעַל to stretch out against one, Is. 23 : 11. Ezek. 16 : 27. 25 : 7.

לְמַן to decline, turn away from, Job 31 : 7. Ps. 119 : 51, 157., so too **מַעַם** 1 Kings 11 : 9.

לְאַחֲרֵךְ to go after, pursue, 1 Sam. 8 : 3. 2 Sam. 2 : 28.; to go over to, join the party of one, Ex. 23 : 2. Judg. 9 : 3.

לְשָׁתָה to lean, rely upon :

Niph. with **בְּ** to trust in, Is. 50 : 10.

לְ to lean against, border upon, Num. 21 : 15.

לְאַל to rely upon, trust to, Prov. 3 : 5.

עַל to lean upon, Judg. 16:26. 2 Sam. 1:6., to rely upon, Is. 10:20. 2 Chron. 16:7.

עָפָּא to support, Hiph. to support one's self on, rely upon, confide in : Hiph. with **בְּ** to confide, believe in, Gen. 15:6. Job 4:18. 15:15.

לְ to give credence to, believe a person, Gen. 45:26. Ex. 4:1, 8, 9., or thing, Ps. 106:24. Prov. 14:15.

בְּפִתְחָה to trust, confide in :

with **בְּ** to trust, put confidence in, Ps. 13:6. 22:5, 6. Prov. 11:28.

אַל to trust to, Judg. 20:36. Ps. 4:6. 31:7. Prov. 3:5.

לְעַל to rely upon, 2 Kings 18:20, 21. Is. 36:5, 6.

b. Such as for the most part convey the idea of a forcible physical action, as **נִגְעַע** to touch, **פִּגְעַץ** to strike, **קָרַע** to cut, **לִחְמָה** (Niph.) to fight, **רִיבָּה** to contend, **עֲבָדָה** to labour.

נִגְעַע to touch, to strike :

with **בְּ** to lay hands on, touch, Gen. 3:3. 32:33. Num. 31:19.

Dan. 8:5., to reach, come at, 2 Sam. 5:9.; to inflict on one, as a disease, 1 Sam. 6:9., to afflict, Job 19:21.

אַל to touch (attingere), Num. 4:15. Hag. 2:12. Dan. 9:21., to reach to, Jer. 51:9.; to afflict, Job 2:5.

עַד to reach, come to, Is. 16:8. Mic. 1:9.

לְעַל to touch, Is. 6:7. Dan. 10:16., to come upon, happen to one, Judg. 20:34, 41.

פִּגְעַץ to strike, to meet :

with **בְּ** to rush on, attack one, Judg. 8:21. 2 Sam. 1:15.

1 Kings 2:29, 32.; to reach, arrive at, Gen. 28:11. Josh. 19:22, 26, 34., to meet, Josh. 2:16.; to apply to, intreat one, Jer. 7:16. Job 21:15. Ruth 1:16.

לְ to intreat for one, Gen. 23:8.

אַל to extend to, Josh. 19:11.

קָרַע to cut, cut off, to strike a league (Lat. icere foedus) :

with **בְּ** to impose a compact on one, Ex. 23:32. 2 Kings 11:4. Is. 55:3.; to make a promise to one, Ezra 10:3.

בְּרִית עֵם to strike or make a covenant with one, Ex. 24:8. Deut. 5:2. 9:9.

בְּרִית אֶת id. Ex. 34:27. Deut. 28:69.

Niph. with **לְ** to be cut off, taken away from (lit. with respect to), 1 Kings 2:4. 8:25. 9:5.

מֵן to be cut off from, to fail, be lacking among, Josh. 9:23. 2 Sam. 3:29.

לְקַרְבָּם *to devour, destroy ; Niph. to fight (Fr. se battre) :*

Niph. with **בְּ** *to fight with, against, Ex. 1 : 10. Num. 21 : 26. Judg.*

9 : 45. 11 : 9, 12, 25. Is. 19 : 2. Zech. 14 : 3.

לְ *to fight for one, Ex. 14 : 23. Deut. 20 : 4.*

לְקַנְשָׁם *to fight against, Jer. 1 : 19. 15 : 20.*

לְעֵדָה *id. Jer. 32 : 29. 34 : 22. Neh. 4 : 8.*

לְמִבְטָחָה *to fight with, against, Deut. 20 : 4. Judg. 5 : 20. 1 Sam.*

*17 : 32. 2 Kings 13 : 12. 2 Chron. 17 : 10., so too **לְמִבְטָחָה***

1 Sam. 17 : 9. Jer. 21 : 5.

רָיבָה *to strive, to quarrel :*

with **בְּ** *to quarrel with, to scold one, Gen. 31 : 36.*

לְ *to strive, to plead for one, Judg. 6 : 31. Job 13 : 8.*

לְקַוְתָּה *to complain to, expostulate with one, Judg. 21 : 22. Jer.*

12 : 1. Job 33 : 13.

לְעֵלָה *to quarrel about a thing, Gen. 26 : 21, 22.*

לְמִבְטָחָה *to contend, quarrel with, Gen. 26 : 20. Prov. 3 : 30. Job*

*40 : 2., so too **לְמִבְטָחָה** Judg. 8 : 1. Is. 50 : 8. ; to fight with,*

Judg. 11 : 25. 1 Sam. 17 : 32.

צָבָד *to labour, to serve, to worship :*

with **בְּ** *to work with, by means of one, compel one to serve*

(= בְּהַצְבָּיד, see בְּבִיאָה). Lev. 25 : 39. Jer. 30 : 8. ; to serve for a reward, Gen. 29 : 25.

לְ *to work for, be a servant to, 1 Sam. 4 : 9. 2 Sam. 16 : 19. ; to serve, worship, Judg. 2 : 13.*

לְמִבְטָחָה *to serve with one, to live with one as a servant, Gen. 29 : 25, 30. Lev. 25 : 40.*

לְפָנָיִם *to serve or wait in the presence of one, as a king, 2 Sam. 16 : 19.*

2. Actions causing the removal of the object, as **שָׁוִים** *to place, שְׁרִיתָה* *to set, נְתַנְנָה* *to give, to put.*

שָׁוִים or **שְׁרִיתָה** *to put, place, bestow :*

with **בְּ** *to put, place in, Gen. 31 : 34. Deut. 10 : 2. Job 13 : 27.,*

בְּלֹבֶבֶת *to lay or treasure up in the mind, 1 Sam. 21 : 13. ;*

to attribute, impute to, 1 Sam. 22 : 15., Job 4 : 18.; to inflict upon, as a disease, Deut. 7 : 15.

לְ *to give to one, Ex. 4 : 11. Deut. 22 : 14., to put to, as*

לְשֻׁמְדָה *to put to desolation, make desolate, Jer. 4 : 7. ; to appoint as, constitute one something, Gen. 21 : 13, 18.*

*Ex. 2 : 14. ; **לְבַבָּה** to set the heart upon, care for something, 1 Sam. 9 : 20.*

לְבַבּ אָלָלֶךְ to lay upon, 1 Sam. 19 : 13., **לְבַבּ אָלֶךְ** Job 2 : 3.;
אָלֶךְ לְבַבּ to lay to heart, be grieved at, 2 Sam. 13 : 33., i. q.

לְבַבּ בְּלִבְבָּן 2 Sam. 19 : 20.; to give, commit to, Job 5 : 8.; to appoint to, Num. 4 : 19.

עַל to put, place upon, Gen. 9 : 23. 22 : 6. 30 : 40., **שִׁין עַל** to set eyes upon, look at, Jer. 24 : 6. Amos 9 : 4., **לְבַבּ עַל** = **אָלֶלֶךְ** Job 1 : 8., **עַל לְבַבּ** Is. 57 : 1, 11. Jer. 12 : 11.; to impose, enjoin upon one, Ex. 5 : 8, 14. 22 : 24.; to place over, as ruler, Ex. 18 : 21., to appoint to, Num. 4 : 19.

שִׁירָה to set, place, give :

with **בְּ** to place in, Ps. 73 : 9, 18. 88 : 7. Job 38 : 36., among, 2 Sam. 19 : 29.

לְ to set, place upon, Ps. 21 : 4. 132 : 11., **לְבַבּ** to set the heart upon, Ex. 7 : 23. 2 Sam. 13 : 20. Prov. 27 : 23.; to bring upon, as a calamity, Is. 15 : 9.; to give to one, Gen. 4 : 25.; to constitute, convert into, Jer. 2 : 15. Ps. 45 : 17.

אָלֶלֶת פְּנִים to set the face towards, turn in the direction of, Num. 24 : 1., **אָלֶלֶךְ** to apply the mind to, Job 7 : 17.

עַל to put on, as dress, ornaments, Ex. 33 : 4.; to inflict upon, Is. 15 : 9.; to put, appoint over, Gen. 41 : 33., to put by, with, Gen. 30 : 40., to set upon, attack, Ps. 3 : 7.

עַם to set with, by, compare to, Ex. 23 : 1. Job 30 : 1.

נְצֹר to give, to place :

with **בְּ** to give for, lit. instead of, Lev. 25 : 37. Deut. 2 : 28. Joel 4 : 3.; to set against, as the face, Lev. 20 : 3.

לְ to give, grant to one, Gen. 3 : 12. Deut. 22 : 16. Ruth 4 : 13., to permit to one, Gen. 31 : 7. Judg. 1 : 34. Ps. 16 : 10., **לְבַבּ** to give or apply the mind to, Dan. 10 : 12.; to constitute one something, Gen. 17 : 20.

אָלֶלֶת to give to one, Is. 29 : 11. Jer. 29 : 26.; to put, add to something, Ezek. 21 : 34., **אָלֶלֶךְ** to lay to heart, Eccl. 7 : 2., to put into the mind of, suggest to one, Neh. 2 : 12. 7 : 5.

עַל to lay, impose on, as a tax, 2 Kings 23 : 33. 2 Chron. 10 : 9.; to put, set over one, as ruler, Gen. 41 : 41, 43. Neh. 9 : 37.; to put by, with, Ex. 29 : 17.

אָתָּה to put, associate with, Ex. 31 : 6.

כְּפָנֶיךָ to set before, propose to one, 1 Kings 9 : 6.

III. In the third class will be included verbs denoting actions of the organs of speech, sight, and hearing.

1. Verbs denoting actions of the organs of *speech*, as קֹרֶא to call, קָרַב (Pi'hel) to speak, צִוָּה (Pi'hel) to command, צְבַח to answer, נִבְאֵל to prophesy.

קֹרֵא *to call, to read:*

with בְּשָׁם to call on the name of, to invoke, Gen. 4 : 26. 12 : 8.,
to call by name, Is. 43 : 1.; to call out, proclaim, Ex.
33 : 19. 34 : 5.; to read in, as a book, Deut. 17 : 19. Jer.
36 : 6., אֶל-אַזְנֵי to read in the ears of, i. e. to one, Ex.
24 : 7.

b to call upon, invoke, Job 12:4.; to proclaim to one, Is. 61:1.; to call, summon, Lev. 9:1. Judg. 12:1. Hos. 11:1., to invite, 1 Kings 1:19, 26.; to call, name, Gen. 1:5, 10. 2:19., also with **בְּ** Gen. 26:18. Job 1:4. Ruth 4:17.

בָּקַר to call out to, 1 Sam. 26 : 14. Is. 6 : 3. Prov. 8 : 4., to call, summon, Gen. 3 : 9. 1 Sam. 3 : 4., to call on, invoke, Deut. 15 : 9. Judg. 15 : 18. 2 Kings 20 : 11. Ps. 99 : 6.

בָּז to call upon, call out to, Is. 34 : 14. Jer. 49 : 29., to cry out against, 1 Kings 13 : 2, 4., to invoke assistance against, Deut. 15 : 9.

אחרר *to call after one*, 1 Sam. 20 : 37.

דָּבַר (Pi'hel) *to speak, talk:*

with **בָּ** to speak, talk with, to one, Num. 12:6, 8. 1 Sam. 25:39. Jer. 31:20. Zech. 1:9., to talk about, Deut. 6:7. 1 Sam. 19:3., to talk against, Num. 12:1, 8. 21:7. Ps.

50 : 20. ; to speak by, through one, 2 Sam. 23 : 2.
to speak to, talk with, Gen. 24 : 7. Judg. 14 : 7., to say to,
to tell one (generally a promise), Gen. 28 : 15. Deut.
1 : 21.

אָלַץ to say to one (generally a command), Gen. 23:3. Ex. 1:17. 32:7, 13. Lev. 16:2. Deut. 1:6., אָלַלְתִּי to speak to one's self, Gen. 24:45.

על to speak about, Gen. 18:19. 1 Sam. 25:30. 1 Kings 2:4. 14:2.; to speak against, Deut. 13:6. Jer. 29:32.; to speak to, Jer. 6:10. **לפָנָי** = על אל-לפָנָי 1 Sam. 1:13.

צָרֵךְ *to speak, talk with*, Gen. 31:29. Deut. 5:4. Josh. 24:27. **אַלְלִבּוֹן** = **עַמְלִיבּוֹן** Eccl. 1:16., so too **אַנְגָּלָן** Gen. 23:8. 35:13, 14.

צִרְהָא (Pi'hel) *to command* :

with בְּ thus בַּיְדָ to *command by means of, through one*, Num. 15 : 23.

לְ to *address a command to, to command one*, Ex. 1 : 22. Deut. 33 : 4. Neh. 9 : 14. Esth. 3 : 2.; to *command, give directions to do something*, Gen. 50 : 2. Jer. 35 : 8., to *command, give orders concerning one*, Ps. 91 : 11.

אֲלָל to *command one*, Ex. 16 : 34. Num. 15 : 23.

עַל to *lay a command upon one*, Gen. 2 : 16. 28 : 6. Esth. 2 : 10, 20.; to *give commands concerning one*, Gen. 12 : 20. 1 Chron. 22 : 13.

מְנֻן to *give orders against, to prohibit*, Is. 5 : 6.

צָבֵחַ to *sing, shout, to answer* :

with בְּ to *answer, bear witness concerning one, either for, Gen. 30 : 33., or against him, Deut. 5 : 17. 19 : 18. 2 Sam. 1 : 16. Prov. 25 : 18.*

לְ to *sing of, to praise in song*, 1 Sam. 21 : 12. Ps. 147 : 7.

עַל to *shout against, Jer. 51 : 14.; to answer, bear witness concerning*, Ex. 23 : 2.

נִבְאַת to *prophesy* :

with בְּ to *prophesy by, as בְּשָׁם יְהוָה by the name of Jehovah, Jer. 11 : 21. 14 : 15. 26 : 9.*

לְ to *prophesy to one*, Jer. 20 : 6. 29 : 31.

אֲלָל to *prophesy to, Ezek. 36 : 1. 37 : 9., of, concerning, Ezek. 13 : 16., against, Jer. 26 : 11, 12. 28 : 8. Ezek. 6 : 2.*

עַל to *prophesy against, Jer. 25 : 13. Ezek. 4 : 7. 11 : 4., about, Ezek. 37 : 4.*

2. Verbs denoting actions of the organs of *sight*, as **חִזְקָה** *to see, רָאָה* to behold, **נִבְחָת** to look at, regard, **חִשְׁבָּחַ** to look.

רָאָה to *see, to look* :

with בְּ to *look upon, attentively consider, Gen. 34 : 1. Ex. 2 : 11. Eccl. 11 : 4.; to look upon with sorrow, pity, &c. Gen. 21 : 16. 44 : 34. Num. 11 : 15. 1 Sam. 1 : 11. 2 Sam. 16 : 12.; to gaze upon, look at with delight, Ps. 22 : 18. 106 : 5. 118 : 7. Job 3 : 9. Eccl. 2 : 1.*

לְ to *look at, 1 Sam. 16 : 7. Ps. 64 : 6.; to look out for, provide for one something, Gen. 22 : 8. 1 Sam. 16 : 1, 17.; to see with, Ezek. 12 : 12.*

אֲלָל to *look to one, for assistance, Is. 17 : 7.*

עַל to *look upon, Ex. 1 : 16. 5 : 21.*

חִזְבָּה to behold :

with בַּ to look upon, behold attentively, Is. 47 : 13., to gaze upon, Mic. 4 : 11. Ps. 27 : 4. Job 36 : 25.

לַ to behold for, concerning one, in prophetic vision, and hence to prophesy to one, Is. 30 : 10. Lam. 2 : 14.

לְ id. Is. 1 : 1. Amos 1 : 1. Mic. 1 : 1.

מַקֵּן to look out from, select from, Ex. 18 : 21.

נִבְטָה (Hiph.) to look at, regard :

with בַּ to gaze upon, Ps. 92 : 12.

לַ to look at, towards, Is. 5 : 30. Ps. 104 : 32.; to regard, pay attention to, 1 Sam. 16 : 7. Ps. 74 : 20.

לָלֶל to look at, towards, Ex. 3 : 6. Num. 21 : 9. Ps. 102 : 20.; to look to one, Ps. 34 : 6.; to regard, heed, 1 Sam. 16 : 7., to consider, Is. 51 : 1, 2.

לְעֵלֶל to gaze upon, Hab. 2 : 15.

מַקֵּן to look from a place, Ps. 102 : 20.

רַאֲנָה אַחֲרָיו to look after one departing, Ex. 33 : 8., אַחֲרָיו to look behind one, look back, Gen. 19 : 17. 1 Sam. 24 : 9.

חִזְבָּה to look at, regard :

with בַּ to look upon, heed, regard, Ex. 5 : 9. Ps. 119 : 117.

לָלֶל to look at, notice, Gen. 4 : 4, 5. Is. 17 : 8.

לְעֵלֶל to look towards for assistance, Is. 17 : 7. 31 : 1.

מַקֵּן to look away from, Is. 22 : 4., so too לְעֵלֶל Job 14 : 6.

3. Verbs denoting actions of the organs of hearing, as **שִׁמְעָה** to hear, **שִׁמְעָן** (Hiph.) to listen.

שִׁמְעָה to hear, to listen :

with בַּ to listen to, Job 37 : 2.; to attend to, obey, Gen. 27 : 13.

לַ to listen to, Num. 14 : 27. Job 31 : 35.

לָלֶל to listen, hearken to, Deut. 4 : 1. 1 Kings 12 : 15. Is. 46 : 3, 12.; to obey, Gen. 39 : 10.

שִׁמְעָן (Hiph.) to listen :

with לַ to listen, attend to, Ex. 15 : 26. Job 34 : 2, 16.

לָלֶל id. Deut. 1 : 45. Ps. 77 : 2. 143 : 1.

לְעֵלֶל to eagerly listen to, Prov. 17 : 4.

רַעַל to listen to, attend to, Num. 23 : 18.

IV. In the fourth class will be included certain verbs denoting operations of the feelings and intellect.

1. Verbs denoting operations of the passions, as **חִרְרָה** to fear, **חִרְרָה** to be angry, **אָנְגָּה** (Pi'hel) to be zealous, **צִצְבָּה** (Niph.) to be grieved, **נִקְםָה** to take revenge, **זִנְהָה** to lust.

אֶרְאָה *to fear:*

with לְ *to fear for*, Josh. 9: 24. Prov. 31: 21.

מִןּוּ *to be afraid of*, Lev. 19: 14, 32. Prov. 31: 21., so too מִפְאָרֵר 1 Kings 1: 50. 2 Kings 25: 26. Jer. 41: 18., and מִפְאָרֵר Eccl. 8: 12, 13.

חַרְחָה *to burn, to be angry:*

with בְּ *to burn against* one, said of anger, Gen. 30: 2. Num. 11: 33. Deut. 31: 17. 2 Sam. 6: 7. Job 32: 2.; *to be angry with* one, Hab. 3: 8.

לְ *to burn to* one (scil. anger), *to feel angry, be wroth*, 2 Sam. 13: 21. 19: 43. 22: 5. Ps. 18: 8.

אֶלְלָה *to burn against* one, said of anger, Num. 24: 10.

עַל *id.* Zech. 10: 3.; *to burn on account of*, 2 Sam. 19: 43. Job 32: 2, 3.

קָנַה (Pi'hel) *to be zealous, to be envious:*

with בְּ *to be envious of* one, Gen. 30: 1. 37: 11. Prov. 23: 17., *to emulate* one, Prov. 3: 31.; *to excite jealousy with* something, Deut. 32: 21. 1 Kings 14: 22.

לְ *to be zealous for, in defence of* one, Num. 25: 13. 2 Sam. 21: 2. 1 Kings 19: 10.

צָבַב (Niph.) *to be hurt, grieved:*

with בְּ *to be hurt, injured by*, Eccl. 10: 9.

אֶלְלָבָב *to be grieved for, for the sake of*, 1 Sam. 20: 34., *to be grieved at heart*, Gen. 6: 6.

עַל *to be grieved about* something, 2 Sam. 19: 3.

נַקְבָּה *to take revenge, revenge one's self:*

with לְ *to be revenged on*, Nah. 1: 2.

עַל *to execute vengeance upon*, Ps. 99: 8.

מִןּוּ *to take vengeance on*, lit. to obtain revenge from, 1 Sam. 14: 24. Is. 1: 24. Jer. 46: 10. Esth. 8: 13., so too מִנְאָתָה Num. 31: 2., מִזְרָח 2 Kings 9: 7.

זָנָה *to lust after, to practise idolatry:*

with בְּ *to lust for, to idolize*, Ezek. 16: 17.

אֶלְלָה *to commit fornication with* one, said of men, Num. 25: 1., also of women, Ezek. 16: 26, 28.

אֶנְחָרְנִי *to lust after*, Lev. 17: 7. Deut. 31: 16.

עַל *to commit adultery against*, as a husband, Judg. 19: 2.

מִןּוּ *id.* Ps. 73: 27., so too מִעַל Hos. 9: 1., מִאֲנָחָרְנִי Hos. 1: 2., מִתְּחַנֵּת Hos. 4: 12.

תְּחַנֵּת *id.* Ezek. 23: 5.

2. Verbs denoting operations of the intellectual faculties, as, בִּרְכָּה to understand, חַשְׁבָּה to think, יְצַחֵקָה to counsel, לְמַלְכָּה to rule.

בִּרְכָּה to mark, discern, understand :

with בְּ to attend to, to understand, Dan. 9:23. Neh. 13:7., to understand by, by means of, Dan. 9:2.

לְ to attend to, to understand, Ps. 73:17. 139:2.

לֹא id. Ps. 28:5.

חַשְׁבָּה to think, contrive :

with לְ to think of one, Ps. 40:18.; to impute to one, Gen. 15:6.

2 Sam. 19:20. Ps. 32:2.; to intend for, consider as, Gen. 50:20. Job 35:2.

לֹא to meditate, plan against one, Jer. 49:20.

לֹא id. Gen. 50:20. Jer. 49:30. Esth. 8:3. 9:24.

יְצַחֵקָה to counsel, advise :

with לְ to counsel against one, Jer. 49:20.

לֹא id. 2 Sam. 17:21. Is. 7:5. Jer. 49:30.

Niph. with לְ to give directions to, to command, 2 Kings 6:8.

לְעַמְּדָה to consult with one, 1 Chron. 13:1. 2 Chron. 32:3.

לֹא id. 1 Kings 12:8. Is. 40:14.

לְמַלְכָּה to rule, govern :

with בְּ to rule over, govern, Gen. 4:7. Deut. 15:6. Judg. 14:4.

לְעַלְמָה to domineer, tyrannize over, Prov. 28:15. Neh. 9:37.

V. We will conclude with the construction of the substantive verb **הָיָה** to be, to exist :

with בְּ to be against, to be opposed to, Deut. 2:15. 31:26.;

בְּעֵינֵי to be in the eyes of, to appear to one, Prov. 3:7.

לְ a. to be any thing for, with respect to one, Ex. 12:6.; to happen to one, Ex. 32:1. 1 Sam. 10:11.; to be, belong to one (esse alicui), Ex. 20:3., שָׁרַא לְ to belong to a man, to have a husband, Ruth 1:13.; to be addressed to one, as a message, Is. 28:13.

b. to be for, serve as any thing, Ex. 13:9, 16. Deut.

31:26., to become any thing, Gen. 2:14, 15. 18:18. Ex. 4:4.

c. to be at, about a certain time, Josh. 2:5., to be about to do something, Gen. 15:12.

לֹא to be addressed to one, as a message, Gen. 15:1. Jer. 1:2.

לֹא id. Zeph. 2:5. 1 Chron. 22:8.

לְעַמְּדָה to be at, near, 2 Sam. 24:16.; to be with, accompany,

1 Kings 1:8., חַשְׁבָּה עַמְּדָה to lie with a woman, Gen. 39:10.

CHAPTER XV.

THE PREPOSITIONS.

§ 1038. We have seen that when a Hebrew noun is viewed by the writer as in direct relation to a verb, it retains its form unchanged, and the relation is left to be ascertained from the relative position of the words and from the context (§ 836). But when on the contrary the relation is both indirect and is so considered by the writer, it is pointed out with great precision by means of a preposition, consisting either of a single letter prefixed to the noun in question or of a separate word (§ 842). Our object then in this chapter will be to exhibit the inherent force of these particles, and to point out the several relations they are employed to indicate.

§ 1039. The majority of the indirect relations which nouns may bear to verbs are reducible to the two fundamental ideas of *place* and *time*. And in accordance with this fact, we find on investigation that the primary use of the Hebrew prepositions is to signify relations of this nature, from which those of cause, instrument, manner, &c. are readily derived. We have therefore first to ascertain the primary significance of each preposition, and from this to develope all its secondary ones in the order which the language itself may be presumed to have followed. In the course of this investigation a secondary meaning of one preposition will sometimes be found closely approaching a primary or secondary meaning of another, in such a manner as to assume the appearance of complete coincidence, although their original significations may even be diametrically opposite. The essential difference between them, however, will become apparent on a consideration of the radical import of each preposition, as will also the reasons which have influenced the writer to employ one in preference to another.

בְּ in, into, with.

§ 1040. The primary force of the preposition בְּ is that of *in*, *into*, referring either to place or time; from this is derived its second principal meaning of *on*, *at*, *near*; and from this latter that of *with*, *by*,

denoting either companionship or instrumentality. From each of these principal significations several others branch out, as will appear in the following detailed account of the uses of this preposition.

I. 1. The primary meaning of the preposition בְּ is that of rest in or motion *into* a place, whence it is also applied to time. Thus it is employed,

a. Referring to the place *in* or *within* which something is affirmed to be or move, e. g. טָרַם יְהִי בָּאָרֶץ before it was in the earth, Gen. 2 : 5. 4 : 12, 16., כָּל אֲשֶׁר נִשְׂמַדְרִית חַיִים בְּאָפָר all in whose nostrils (was) the breath of life, 7 : 22. 23 : 2. 28 : 16., בְּגַתְךָ אֲשֶׁר בְּשֻׁעָרְךָ thy stranger that (is) within thy gates, Ex. 20 : 10. Is. 56 : 5. ; מַחְלָקָ בְּגַן walking in the garden, 3 : 8., הַשְׁמֹרִים הַבְּבָרִים the watchmen that go about in the city, Cant. 5 : 7.; or *into* which a motion is made from without, e. g. וַיְמַצֵּן אֶתְכֶם בְּקָרְעֵ הַשְׁמִינִים and God placed them in the firmament of heaven, Gen. 1 : 17. 50 : 26., בְּאָוֹ בְּכָל קָרְתָּיו they have come into the shadow of my roof, 19 : 8. 31 : 33., וַיָּבֹא בְּאָפָר בְּשֻׁמְטָה לְנִירִים and he breathed into his nostrils the breath of life, 2 : 7, 15.

b. With reference to the time *in* or *at* which an event takes place, e. g. בְּרוּאָשָׁר in the beginning, Gen. 1 : 1. 6 : 9. 13 : 3, 4., בְּיֹום הַשְׁבִּיעִי on the seventh day, 2 : 2, 3, 4., בְּלִילָה in the night, 19 : 33., בְּעֶרֶב in the evening, 19 : 1. Ex. 16 : 8., בְּבֹקֶר in the morning, Gen. 21 : 14. 22 : 6., בְּעֵת רְחוּאָה at that time, Deut. 4 : 14. Esth. 4 : 14., בְּהַבָּרָאָם in their being created, i. e. when they were created, Gen. 2 : 4. 12 : 4., בְּשִׁוְבָה טֹבָה in a good old age, 15 : 15., בְּמֹרֶם יָדָע in (the time) before he knew, Is. 7 : 16.

2. a. Hence it is employed with the signification *among* when several individuals are spoken of, and usually with the accessory idea of *belonging to*, in which case it is equivalent in force, although not in radical meaning, to the preposition בְּ (see § 1046. III. 1. a.), e. g. כָּל־בָּשָׂר בְּעוֹלָה וּבְבָרְמָה all flesh among the fowl and among the cattle, Gen. 7 : 21., כָּל־שְׁדָדוֹת בְּכָלְשָׁנִים all the brown ones among the sheep, 30 : 32., כָּל־בְּכָרָב בְּבָנֵי יִשְׂרָאֵל all the first-born among the children of Israel, Num. 8 : 17., כָּל־יְזָרְעֵל בְּעַמִּים all that know thee among the nations, Ezek. 28 : 19. In this sense בְּ is used after an adjective to denote the superlative (§ 787).

b. This form of expression is also made use of instead of employing a simple appellative, for the purpose of predicating of an individual object the qualities appertaining to the class *among* which it accounted, e. g. רִיחֹת לְיִצְחָרְבָּרָאִים is Saul too among the prophets? i. e. is he one of the prophets? is he a prophet? 1 Sam. 19 : 24., so בְּעַמִּים

the Lord (is) for me among my helpers, i. e. he is my helper, Ps. 118 : 7.*

c. From this is derived the use of a single appellative with בְּ, to attribute to an object the qualities residing in such appellation, e. g. וַיָּאֶרְאֶ אֱלֹהִים בְּאֶלְעָן and I appeared to Abraham in (the character of) God Almighty, i. e. as God Almighty, Ex. 6 : 3. Is. 40 : 10., אֵלֶיךָ כִּי בְּרַע it is as an evil one, i. e. its character is that of an evil one, it is bad, wicked, Ex. 32 : 22., בְּרוּם טוֹבָה הַיּוֹם on a day of rejoicing be as a joyful one, i. e. be joyful, rejoice, Eccl. 7 : 14., וְהַזָּה בְּאֶחָד he is as one, i. e. he is always the same, Job 23 : 13.†

II. 1. a. The second principal meaning of this preposition is that of immediate contiguity *on, by, at, near to*; and this with respect either to place, e. g. וַיַּעֲלֵל עֲלוֹת בְּמִזְבֵּחַ and he offered burnt offerings on the altar, Gen. 8 : 20., וַיִּשְׁרָאֵל הָנִינִים בְּעֵין and the Israelites encamped by a fountain, 1 Sam. 29 : 1., הָרָא מִגְרַיְרָא בְּבֵית בְּבִירָה woe to those who join house to house, Is. 5 : 8.; or time, e. g. בְּשָׁנָה בְּשָׁנָה year by year, i. e. one year after another, yearly, 1 Sam. 1 : 7. 7 : 16., so יּוֹם בְּרוּם פְּעֻם בְּפְעֻם time after time, several times, 1 Sam. 3 : 10.

b. And thus also it signifies the direction of an action *upon* or *to* a place or person, whether such action be of a physical nature, such as is denoted by the verbs, נָכַח, אָחַז, &c., קָרָא, שָׁידָר, &c., קָרַב, נָכַת, קָשַׁב, &c., or whether it be an act of the mind expressed by such verbs as אָמַן, בָּקַר, רָאַת, &c. See Chap. XIV.

2. a. From this is derived the figurative signification *as to, with respect to, in*, e. g. אֶבְרָהָם כִּי מֵאָד בְּמִקְנָה וּגְנַזְבָּן Abraham was very rich in cattle, Gen. 13 : 2., אָנָּי אַעֲשֶׂה אָדָלָה בְּצָבֵא אֶרְזִים וּבְצָבֵא בָּרוּשִׁים I will perform all thy wish respecting timber of cedar and respecting timber of cypress, 1 Kings 5 : 22., לִמְשָׁק סְהִירָה בְּרַב מִשְׁנִיק Damascus

* The Arabic بْ (= ب) is frequently employed with participles in like manner, e. g. وَمَا نَحْنُ بِعَالِمِينَ we are not among the knowers, i. e. we do not know, Kor. 12 : 44.; as is also the preposition مِنْ (= م), e. g. وَمَا لَهُمْ مِنْ فَاسِرِينَ they have no helpers, lit. none of helpers, Kor. 2 : 21. 3 : 49, 85.

† This construction also occurs in Arabic, e. g. وَمَا أَلَّهُ بِغَافِلٍ and God is not as an ignorant one, i. e. he is not ignorant, Kor. 2 : 134. 3 : 94, 178. 5 : 31. 12 : 17. Compare the similar use of the French preposition *en*, thus vivre en garçon, to live as a bachelor.

(is) *thy merchant in the multitude of thy productions*, Ezek. 27:18.; and hence that of *as, like as*, e. g. **נָעַשְׂתָ אָדָם בְּצִלְמֹנוּ כְּדִמוֹתֵנוּ** *let us make man in our image, according to our likeness*, Gen. 1:26. (comp. Gen. 5:3).*

b. Hence too it is used with the signification *instead of, for, viz. as* an equivalent for, e. g. **שְׁבַע שָׁנִים בְּרַחֵל אֶצְבָּרָה** *I will serve thee seven years for Rachel*, Gen. 29:18, 20., **וְנִתְּתָה חֲסַפְתָּ בְּכָל אֲשֶׁר-תְּאִיר נְפָשָׁת הַעַיר** *and thou shalt give that money for whatever thy soul may desire*, Deut. 14:26.; or on account of, e. g. **פֶּרֶת-צָדָה בַּעַזְנֵי הַעַיר** *lest thou be consumed for the iniquity of the city*, Gen. 19:15, 16. 29:20., **קְבַּה לְבָבְךָ בַּרְפִּירָה** *thy heart was proud on account of thy beauty*, Ezek. 28:17.

III. A third principal meaning, derived from the notion of contiguity, is that of *company, companionship* in the performance of an action, and thence of *instrumentality*.

1. Thus the preposition **בְּ** is used to indicate the company *with* which an action is performed, e. g. **נָשְׁאָרָתֶם בְּמִזְרָחָם מְעַט** *ye shall be left with very few men*, i. e. there shall remain very few of you, Deut. 28:62., **וְנִשְׁחַרְתָּ הַץְחָרָה עִם בְּלָחָמָן** *let us destroy the tree together with its fruit*, Jer. 11:19., **לֹא תֵצֵא בְּאַבְאוֹתֶינוּ** *thou goest not forth with our armies*, Ps. 44:10. 60:14. Hence the use of this preposition with certain intransitive verbs renders them equivalent to transitives when prefixed to the name of something in the possession or power of the performer of the action: see, for instance, the verbs **בְּיַא, בְּלַע, בְּלַק** Chap. XIV.

2. And thence by an easy gradation it is employed to point out the means *with or by* which the action is performed, e. g. **וְכִפְרַתְתָ אֶתְהָ בְּלֶפֶר** *and thou shalt smear it with pitch*, Gen. 6:14., **פָּנִים וּפְגֻעָנִים בְּחֶרֶב אוֹ בְּחֶרֶב** *lest he smite us with pestilence or with the sword*, Ex. 5:3. 7:17. 16:3. Is. 11:4. Jer. 14:15., **אָכְלָתְשַׁבְּרוּ בְּכַסְתָּךְ** *ye shall buy meal with money*, Deut. 2:6. 13:11. 2 Sam. 14:30, 31., **כְּתַב בְּחַרְטָן אַנוֹת** *write with a man's pen*, Is. 8:1., **בְּחַכְמָתְךָ וּבְתִבוֹנָתְךָ עֲשִׂירָתְךָ לְךָ קַרְלָתָךְ** *with thy wisdom and with thy understanding thou hast procured thyself riches*, Ezek. 28:4, 5. 47:22.

בּוּין between.

§ 1041. The preposition **בּוּין** in its primary acceptation is used to indicate a position between two objects, and thus corresponds precisely to the English preposition *between* (*be-twain, be-twixt, Germ. zwischen*).

* In such cases also the K'ri and C'thibh not unfrequently differ as to whether **בְּ** or **בּוּין** should be employed.

1. a. When thus employed it is usually placed before each of the two nouns, e. g. בֵּין הַאֲוֹר וּבֵין הַחֹשֶׁךְ *between the light and the darkness*, Gen. 1 : 4, 14., בֵּין אֱלֹהִים וּבֵין כָּל-נַפְשׁ חַיָּה *between God and every living creature*, 9 : 16., בֵּין עָדָר וּבֵין עָדָר *between drove and drove*, i. e. between one drove and another, 32 : 17., בֵּין טֹב וּבֵין רָע *between good and evil*, Lev. 27 : 12. Personal pronouns which take the place of the nouns assume the form of suffixes, (§ 680), e. g. בֵּין תְּכַח וּבֵין רָאשָׁת *between thee and the woman*, Gen. 3 : 15., בֵּין בָּרוּךְ וּבֵין רַבְּנִיכֶם *between me and you*, 9 : 12.

b. Sometimes however, especially when both nouns are alike, the preposition לְ is prefixed to the second, e. g. בֵּין מִים לְמִים *between water with respect to water*, i. e. between one collection of water and another, Gen. 1 : 6., so בֵּין דָם בְּזָדָן לְדָם וּבֵין נָגָע לְנָגָע *between blood and blood, between plea and plea, and between blow and blow*, Deut. 17 : 8.; and occasionally when the two nouns are the opposites of each other, e. g. בֵּין צָדִיק לְעָצָר *between good and evil*, 2 Sam. 19 : 36., בֵּין צָדִיק וּבֵין עָצָר *between the righteous and the wicked*, Mal. 3 : 18.*

2. a. Occasionally בֵּין is prefixed to a single noun in the plural, and usually with the secondary signification *within, among*, e. g. בֵּין חָזָרִים *between those pieces*, Gen. 15 : 17., בֵּין כּוֹכָבִים *among the stars*, Obad. v. 4., בֵּין שָׂוְרָתִים *among brethren*, Prov. 6 : 19., בֵּין שָׁוְרָתִינוּ *within their walls*, Job 24 : 11.; or to a plural pronoun, e. g. בֵּיןנוּ *between us*, Gen. 26 : 28.

b. To this construction may also be referred the uses of this preposition when compounded with others, as אֲלַבֵּין *in among*, Ezek. 10 : 2. עַל-בֵּין *up among*, Ezek. 19 : 11., מִבֵּין *from between*, Gen. 49 : 10. Num. 17 : 2. Ps. 104 : 12.

לְ to, for.

§ 1042. The primary signification of the preposition לְ is that of *to* or *at*, referring either to place or time: and from this is derived the notion of *belonging to, with respect to*.

I. 1. Thus it denotes primarily either motion *to, unto* a place or person, e. g. שָׁלַח נָאָרָנִי לְאָדָם *send me to my master*, Gen. 24 : 54. 27 : 14, 25. Ex. 5 : 4., כִּשְׁחָה לְשָׁבָח יוּבָל *he is brought like a lamb to the slaughter*, Is. 53 : 7. Jer. 12 : 15. Job 10 : 19., וַיָּבֹא שָׁלָמָה לְבָמָה *and Solomon came*

* Very rarely the two constructions are combined, the second noun taking the compound preposition בְּרִיבְנִים לְבֵין אֲלֹהִיכֶם, לְבֵין *between you and your God*, Is. 59 : 2.

to the high place, 2 Chron. 1:13. : or rest *at, near, by*, a place or person, e. g. רָבֶץ חַטֹּאת *sin (is) crouching at the door*, Gen. 4:7. Num. 11:10. Prov. 9:14., נָצְבָה שָׁכֵל לִמְיוֹנֶךָ *the queen stands at thy right hand*, Ps. 45:10. ; so too the compound לְפָנֵי *at the face of, before*, Gen. 41:46., לְעֵינֵי *at the eyes of, in the sight of*, 2 Sam. 13:5.

2. It is thus also prefixed to nouns denoting the time *at or in* which the event narrated occurs, e. g. וַתָּבֹא הַיּוֹם לְעֵת עָרֵב *and the dove came to him at even tide*, Gen. 8:11. 17:21. 21:2, 7., וַיַּחֲרִי לְעֵת בֶּאָה הַשְׁחָר *and it happened at the time of the sun's setting*, Josh. 10:27. 1 Kings 15:23., לְבָקָר רָחָה *(there is) joy in the morning*, Ps. 30:6. ; and also to nouns denoting a period of time *at the end of, after* which an event takes place, e. g. שְׁבָעָה עַד לִיְמִים *after seven days more*, Gen. 7:4, 10., וַיְהִי לְשָׁנִים וָשָׁנִים *and it came to pass after two full years*, 2 Sam. 13:23., הַחֹזֵן לִימִם רְבִים וָטָרִים *the vision (will be) after many days, &c.* Ezek. 12:27.

3. And likewise to numerals denoting the amount *to* which anything extends, e. g. וַיָּסַר פָּלָשָׁתִים עַבְרִים לְמִיאוֹת וּלְאֶלְףִים *and the lords of the Philistines passed by to (the number of) hundreds and thousands*, i. e. by hundreds and thousands, 1 Sam. 29:2., רַעֲמָה וְיִשְׂרָאֵל לְמִאהָ וְיָשָׁרִים *and with them (were) priests to (the number of) a hundred and twenty*, 2 Chron. 5:12.

II. 1. From the idea of motion *to* a place is derived the second principal use of the preposition ל, which is to point out the object *to* or *against* which is directed either a physical action, denoted by the verbs וַיַּבְנֵי חֶרְבָּרִים לְאַשְׁתָּה *and he formed the rib into a woman*, Gen. 2:22. 12:2., וַיִּתְבַּשֵּׂר חֶרְבָּרִים לְאַתְּזִים *and they shall beat their swords into ploughshares*, Mic. 4:3., וַיַּעֲשֵׂה אֱלֹהִים אֶת־הַמִּזְבֵּחַ לְמִזְבֵּחַ לְיִמְולֵל *thou hast turned for me my mourning into dancing*, Ps. 30:12. Lam. 5:15. ; אֶת־הַמִּזְבֵּחַ וְהַמִּזְבֵּחַ לְמִזְבֵּחַ לְיִמְלֹל *and God made the greater light for the rule of the day*, &c., i. e. to rule the day, Gen. 1:16. 12:19. 22:2., וְהַיָּה הַקְּם לְאַתָּה לְכֶם לְאַתָּה *and the blood shall be to you for a token*, Ex. 12:13., וְעַשֵּׂה אֶת־הַמִּזְבֵּחַ אֶחָד לְחַטָּאת וְאֶחָד לְעַלְלָה *and the priest shall offer one for a sin-offering, and one for a burnt offering*, Num. 6:11. Here belongs the use of ל with ל signifying *to become*, e. g. וְהִרְאָה לְאַרְבָּעָה רָאשִׁים *and it became four heads*, Gen. 2:10. (see § 1037. V. b.).

III. From the idea of contiguity to a place or person is derived the secondary signification of *belonging to, with respect to, on account of, &c.*

1. Thus from the idea of *nearness to*, naturally arises that of *belonging to*, which is denoted in Hebrew by the preposition ל prefixed to the name of the possessor together with the verb היה expressed or understood (§ 811), e. g. לְאַנְדָּכֶר *Lot had flocks and herds*, Gen. 13 : 5., or לְשֹׁתְּרִ בְּנֹות *I have two daughters*, 19 : 8. And this also when the possessor is moreover the originator or producer of the thing possessed (§ 812), e. g. שְׂמֻעָה שֶׁלְמֹה לְשֵׁם וְהַוָּה *the fame of Solomon (belonging) to the name of the Lord*, i. e. which proceeds from the Lord, 1 Kings 10 : 1. Ps. 3 : 9., מִזְמוֹר לְדָוִיד *a psalm of David*, i. e. produced, composed by David, Ps. 3 : 1. &c.

2. From the same origin proceed the significations *with respect to, according to, on account of.* Thus,

a. *With respect to*, either in a physical sense, e. g. מִתְחַחָה לְرַקִיעַ וּגְתָן 'below as to the firmament, i. e. beneath the firmament, &c. Gen. 1 : 7., מִקְדָּם לְבֵיתְדָאֵל on the east with respect to Bethel, i. e. to the east of Bethel, 12 : 8. 14 : 15., מִחוֹזָה לְמִחְנָה on the outside as to the camp, i. e. outside of the camp, Ex. 33 : 7., מַעֲבָר לִירַקְן across as to Jordan, i. e. on the other side of Jordan, 1 Chron. 6 : 63.; or in a figurative sense, e. g. כָּלְמָרָא וּטוֹב לְמַאֲכֵל pleasant as to seeing and good as to eating, i. e. pleasant to the sight and good to eat, Gen. 2 : 9. 3 : 6. 1 Sam. 18 : 14. 2 Sam. 18 : 5., אָמַרְדָּלִי אֶחָד הָא say of me (i. e. concerning me), He is my brother, Gen. 20 : 13., זֹאת הַתּוֹרָה לְכָלְבָנָע (is) the law with respect to every plague, Lev. 14 : 54., וַיַּגְדֵּל הַפְּלָקָח מִלְמָה מִלְלָה מִלְכֵי הָאָרֶץ לְלֹשֶׁר וּלְחִכְמָה Solomon excelled all the kings of the earth with respect to riches and wisdom, 1 Kings 10 : 23., וַתָּהַרְיָה כַּרְבָּשׂ לְמַתּוֹךְ and it was like honey in sweetness, Ezek. 3 : 3. Prov. 25 : 3.

b. *According to, after*, e. g. עַשְׂבָּב מִזְרִיעַ זָרָע לְמִינְיהָ the herb producing seed according to (or after) its kind, Gen. 1 : 12, 21, 23. 10 : 5, 20, 31., לְמִשְׁתָּחֹתָם לְבִיתָ אֲבָרָם thou shalt number them according to their families, according to the house of their fathers, Num. 4 : 29., לֹא לְמַרְאָה צִינְרוֹ וְשָׁפֹטָו וְלֹא לְמַשְׁמָעָ אַזְנָר וּכְרִיחָה he shall neither judge after the sight of his eyes, nor decide after the hearing of his ears, i. e. according to what he sees or hears, Is. 11 : 3., רַיְצָרָתִיךְ לְמִשְׁפָט I will correct thee after a manner, i. e. in a measure, Jer. 30 : 11.

c. *On account of, for the sake of*, e. g. יְשַׁרְתָּ לְבַשְׂשָׂלְאָן תְּהַנֵּן ye shall make no cuttings in your flesh on account of the dead, Lev. 19 : 28. Num. 6 : 7., אָסְלָא בְּנִירָי לְקַשְׁודָיוָם did I not weep for the unhappy?

Job 30:25., לְלַכֵּת אָופִירָה לְזָהָב *to go to Ophir for gold*, 1 Kings 22:49., עַל־מִרְיָה תַּנִּסֶּחָ לְעֹזָה *to whom will ye flee for help?* Is. 10:3.

3. For the various powers of this preposition when employed with the infinitive, see § 1026.; and for its emphatic use with the various parts of the verb, see § 868.

לְ *towards, to, into.*

§ 1043. The prefix לְ denoting direction *to* is formed by the addition of a prosthetic נָ into the separable preposition לְאָלָל, whose several meanings, like those of לְ, may all be referred to the primary idea of motion *to, towards, or rest at, near, a place, person, or thing.**

I. 1. a. The preposition לְאָלָל is used after all verbs of motion, to indicate direction *to, towards* a place or person, e. g. וַיִּבְאָא אֶל־הָאָדָם *and he brought (them) to the man*, Gen. 2:19, 22. 3:9. 4:5., חִנֵּה אֲגִבֵּר בָּאָלָל *behold I (am) coming to the children of Israel*, Ex. 3:13. 1 Kings 1:15. Is. 37:5., וְהִלְכָתָךְ אֶל־הַמִּקְדָּשׁ *and thou shalt go to the place*, Deut. 14:25. 1 Kings 9:24. Esth. 1:22., אֶל־הַקְרֵר *then Hezekiah turned his face towards the wall*, Is. 38:2., וַיַּעֲבֵד הַזָּקִינָה קָרֵר אֶל־הַקְרֵר *the wind goes towards the south, and turns about towards the north*, Eccl. 1:6. And occasionally with the analogous meaning *against, in opposition to*, e. g. וַיַּקְרֵב אֶל־אַדְרוֹת וְסֻבָּב אֶל־צְפֹן *they are assembled against us*, Josh. 10:6. Is. 2:4.

b. It is also placed before the name of an object *to or towards* which an action is directed, whether such action be one of the physical organs, expressed by קָרֵב, קָרָא, אָמַר, קָרַב, שָׁמַע; or of the mental faculties, as עָזַב, חָשַׁב, &c. See Chap. XIV.

2. a. Hence it is used like its cognate לְ to signify *with respect to, concerning*, e. g. וַיֹּאמֶר אֶבְרָהָם אֶל־שָׂרָה *and Abraham said concerning Sarah*, Gen. 20:2. 2 Kings 19:32., הַנּוּאָרִים אֶל־יְרוּשָׁלָם *those who prophesy respecting Jerusalem*, Ezek. 13:16.; according to, e. g. אֶל־פָּרָ

* The distinctive difference between the two prepositions לְ and לְאָלָל consists in this, that the primary meaning of the latter is that of direction *towards a place or person*, and its secondary one that of *to, into*; while the former primarily denotes the closer relation *to*, and secondarily the remoter one *towards*. The preposition לְ is also more frequently used in figurative senses, and לְאָלָל in simply physical ones: thus, compare their respective forces as employed with the verbs קָרֵב, צִדְר, קָרַב, נִפְלֵא, נִגְזַע, &c.

וַיְהִי־לִיהָ שְׁלֹשׁ עַד־יְהוָה according to the Lord's command to Joshua, Josh. 15:13. 17:4.; on account of, for, e. g. נִזְחָמָר אֶל־בְּרִיתֵינוּ and they repented on Benjamin's account, Judg. 21:6., אֶל־הַנְּפָעָר הַהֲהָרְפָּעָר for this child I prayed, 1 Sam. 1:27. 16:1.

b. And likewise to denote addition to, e. g. אַתָּה אֶל־אֲחֹתֶךָ לֹא תִקַּח thou shalt not take a wife (in addition) to her sister, Lev. 18:18., הַסְּפָטָה הַסְּפָטָה וְטוֹב אֶל־הַשְׁמִיעָה thou hast added wisdom and prosperity to the report, i. e. thou exceedest it in wisdom and prosperity, 1 Kings 10:7.

II. This preposition is also used to point out the place at, near, by which rest or action is predicated, e. g. וַיִּבְרֹךְ הַגְּמֻלִים אֶל־בָּאָר and he made the camels kneel down by a well of water, Gen. 24:11. 30:39., וַיְהִי־הַמְּשֻׁבְּרָם אֶל־הַשְׁלָחָן and it came to pass as they (were) sitting at the table, 1 Kings 13:20., וַיַּמְצָאוּ אֶת־יְהוָה אֶל־מִזְבֵּחַ רַבִּים and they found him by the great waters, Jer. 41:12.; and also to indicate the person with, by (Lat. apud) whom a transaction is performed, e. g. יִזְכַּר שְׁנָיו אֶל־יְהוָה לְשַׁבֵּר אֶל־יְהוָה to buy corn of Joseph, Gen. 41:57., יִזְכַּר שְׁנָיו אֶל־יְהוָה let the iniquity of his fathers be remembered by the Lord, Ps. 109:14.

III. 1. It likewise signifies that the motion or action extends into the interior of the object specified, e. g. וְבָאתָ אֶל־הַתְּבָחָר and thou shalt come into the ark, Gen. 6:18. 19:3. 23:19. 37:22., וַיְמִן אֶדְתְּעָרָת אֶל־דָּאָרָן and he put the covenant into the ark, Ex. 40:20., כִּי וּבְרִיאָה וַיְהִי אֶל־תְּמִידָלָךְ when the Lord shall bring you into the land, Deut. 11:29., וַיְמִימְרוּ אֶזְהָרִים אֶל־יְהָיִם and they cast the goods into the sea, Jon. 1:5. Also among, when prefixed to a noun denoting a plurality of objects, e. g. הַרְאָה נִתְבָּא אֶל־הַכְּלִים he has hid himself among the baggage, 1 Sam. 10:22.

2. And hence by a slight transition it indicates the place in which aught is performed, e. g. וְבָחרְיָה אֶל־הַדָּרֶךְ לְשִׁכְנָן in the place where the Lord thy God shall choose to establish his name, thou shalt sacrifice the passover, Deut. 16:6., וְאִתְּהָרֵחַ תְּשַׁמֵּעַ אֶל־מִקְוּם שְׁבָתוֹת אֶל־הַשְׁמִינִים place in heaven, 1 Kings 8:30.

• צְדָקָה to, unto.

§ 1044. The primary idea expressed by the preceding prepositions ל and לְ is that of direction to, towards; while צְדָקָה has respect chiefly to the position reached at an object or point of time.

I. 1. The preposition **עד** is principally used to denote motion *to, unto, as far as* (Lat. *usque ad*) either a place, e. g. **עד נהר הגדול** (*go*) *as far as the great river*, Deut. 1:7. Judg. 9:52., and the boy came to the place of the arrow, i. e. to where the arrow was, 1 Sam. 20:37.; or a person, e. g. **עד האללים יבוא** **שלוחך** *they have sent thee as far as the border*, Obad. v. 7.; or a person, e. g. **עד הוא יבוא** *he shall come to God*, meaning, before the magistrates, Ex. 22:8., **גלה עד הר אלה** *let us go to the seer*, 1 Sam. 9:9., **בשכבה עד יהוה** *let us return to the Lord*, Lam. 3:40. (stronger than **אל** *towards*).

2. a. It is employed after the preposition **מן** to denote extension *to, unto* a place or thing, e. g. **מן מזריהם עד נהר הגדול** *from the river of Egypt to the great river*, Gen. 15:18.; **מן מותניים ועד רגליים** *from the loins to the thighs*, Ex. 28:42., **מן ראשו ועד רגלו** *from his head to his feet*, Lev. 13:12. Is. 1:6., **מן קצות חנפי ועד קצות כנפיו** *from the tips of one of his wings to the tips of the other*, 1 Kings 6:24.

b. The same construction is employed *inclusively*, that is to say, in making enumerations including all the objects or classes of objects mentioned,* e. g. **מן אדם עד בהמה וגו'** *from man to beast*, meaning, both man and beast, &c. Gen. 7:23., so **מן צער ועד צקון** *both old and young*, 19:4, 11., **מן שור עד חמוץ עד שׂה** *whether ox, or ass, or sheep*, Ex. 22:3.

II. The preposition **עד** is also used with respect to time as well as place, both exclusively and inclusively.

1. a. When employed *exclusively* with reference to time, it signifies continuance *until* a certain period, which is often indicated by a noun signifying time, e. g. **וְהַצִּיר הָלוֹק וְחִסּוֹר עַד הַחֹמֶשׁ הַעֲשֵׂר** *and the waters kept decreasing till the tenth month*, Gen. 8:5., **עד יום אחד ועשרה** *till the one and twentieth day of the month*, Ex. 12:18. **מִרְבָּקָר וְעַד הַאֲחֶרֶנִים עַד בָּקָר** *until morning*, Ex. 12:10, 22., **עַד צָהָר** *from morning till noon*, 1 Kings 18:26., **עד עַזְלָם** *to eternity*, i. e. for ever, 1 Sam. 20:42.

b. a. The period to which the preposition relates is sometimes that of the occurrence of a certain event, which is frequently denoted by an infinitive, e. g. **וַיַּאֲבַק אִישׁ עַמּוֹ עַד לְלוֹת הַשְׁחָר** *and a man wrestled with him till the rising of the dawn*, Gen. 32:25., **וְסִיר אֶת־הַמִּסְכָּה עַד צָאת** *he removed the veil until his coming out*, Ex. 34:34.

* Hence this particle is termed by Hebrew grammarians, according to the manner in which it is used, either **עד בְּלָל** *exclusive*, or **עד בְּלָל** *inclusive*.

שְׁבֵר אֶלְמָנָה בַּית
Job 14:13.; and occasionally by a finite verb, e. g. שְׁבֵר אֶלְמָנָה בַּתְּיִמְמָן remain a widow at thy father's house until Shelah my son grows up, Gen. 38:11. 1 Sam. 1:22., עד גַּדֵּל שֶׁלָה בְּנִי until a dart strike through his liver, Prov. 7:23., עד שָׁבַו הַרְדִּים until the pursuers had returned, Josh. 2:22. Ezek. 39:15.

β. Sometimes the infinitive accompanied by this preposition denotes a period *until* or *before* which a certain occurrence is or is not to take place, e. g. לא אָרְכֶל לְעַשֹּׂת כִּי עַד בָּאָה שְׁפָה I cannot do anything until thy arrival there, Gen. 19:22., before the setting of the sun, thou shalt restore it to him, Ex. 22:25., רְאֵם לְאָרוֹגָאֵל עַד if it be not redeemed before the completion of a full year, Lev. 25:30., וְלֹא אָשַׁׁׁב עַד גַּלְוָהָם and I returned not until their destruction, i. e. before they were destroyed, Ps. 18:38.

2. This preposition is also used before a verb *inclusively*, i. e. to signify that an event is to take place not *until* or *before*, but *while*, during the performance of the action denoted by such verb, whether it be an infinitive, e. g. וְאֵהָיד נִמְלָט עַד הַחֲמִימָה and Ehud escaped during their loitering, i. e. while they were loitering, Judg. 3:26.; a finite verb, e. g. עַד יִזְבְּלֵל אֲשֶׁר שְׁחָזֶק פִּיהָ....שְׁנָאֵרָה יַלְבִּשְׁרָבָתָה while he fills thy mouth with laughing, &c., those that hate thee shall be clothed with shame, Job 8:21, 22., עַד עֲקָרָה יַלְדָה שְׁבָעָה while the barren has borne seven, 1 Sam. 2:5. 14:19.; or a participle, e. g. עַד זֶה מִרְבֵּגָר while one (was) speaking, another came, Job 1:18.

§ 1045. The preposition עַד is employed in connection with various other particles denoting place, time, &c. Thus it is frequently placed before,

1. Adverbs of place, e. g. נְלָכָה עַד כֶּלֶה we will go yonder, Fr. jusque là, Gen. 22:5.; and hence of extent, degree, e. g. וְיִהְיֶה וְהוֹשִׁפֵּט הַלְּגָךְ and Jehoshaphat grew exceedingly great, 2 Chron. 17:12. 26:8., וְנִרְאֶל עַד כְּלָמָלָה and Isaac trembled excessively (see § 837. 1.), Gen. 27:33. 1 Kings 1:4. 2 Chron. 16:14.

2. Adverbs of time, e. g. וְהִזְהֵר לְאַשְׁמָעָת עַד כֶּבֶת and behold thou wouldst not hear hitherto, Ex. 7:16., וְאַחֲרֵי עַד עֲתָה and I have remained until now, Gen. 32:5. Deut. 12:9., how long (Lat. quousque) wilt thou refuse to observe my commandments? Ex. 16:28. Jer. 47:6., עַד קָרְבָּנָה אֲתָה מִצְוָה בְּלֹא לְשָׁאָל how long wilt thou mourn for Saul? 1 Sam. 16:1. Jer. 47:5. Hab. 2:6., עַד מִזְרָחָה רֹאֶץ his word runs very quickly, lit. to quickness, Ps. 144:15. Job 20:5.

3. Negative particles, e. g. עַד־אָרֶן מְסֻכָּר *until there is no number, numberless*, Ps. 40 : 13., עַד־לֹא־רָן מִרְפָּא *until there was no remedy*, 2 Chron. 36 : 16., עַד־בָּלֵי וְרָחָق *till (there is) no moon*, Ps. 72 : 7., עַד־בָּלָתָר *till the heavens (be) no more*, Job 14 : 12., עַד־לֹא עֲשָׂה אָרֶץ *while as yet he had not made the earth*, Prov. 8 : 26.

בַּן from, out of.

§ 1046. The primary signification of the preposition בַּן is that of motion or distance *from* a place or person, whence various secondary uses are naturally derived.

I. 1. It is primarily used to signify motion *from* or *out of* a place, &c., e. g. וְאֵרָא יְעָלָה מִן־הָאָרֶץ *and a mist arose from the earth*, Gen. 2 : 6., וַיֵּצֵא יַעֲקֹב מִבָּאָר שֶׁבַע *go out of the ark*, 8 : 16., וַיָּזַב מִן־בְּנֵי־יִשְׂרָאֵל *and Jacob departed from Beersheba*, 28 : 1. 1 Sam. 20 : 1. Ruth 1 : 22., וְיַגְרַשׁ תְּמִימָם מֵאָרֶצָו *he shall drive them out of his land*, Ex. 6 : 1. Judg. 2 : 12., וְמַרְיוֹתָן טָהוֹר מִטְבֵּיה *who can bring a clean thing out of an unclean one?* Job 14 : 4.; or simply rest at a distance *from*, e. g. הִנֵּה הַחֲזִים מִפְנֵךְ טָהוֹר מִטְבֵּיה *behold the arrows (are at a distance) from thee hitherward*, 1 Sam. 20 : 21, 22, 37., וְיַרְחֵב מִרְיב שְׁבָעָה *to remain far from strife*, Prov. 20 : 3.

2. It likewise denotes extension of time *from* a given period, e. g. יִצְגַּר לִבְנֵי־הָאָדָם רַע מִזְעִיריו *the imagination of man's heart (is) evil from his youth*, Gen. 8 : 21. 1 Kings 18 : 12., מִזְאָחָרוֹ מִקְדָּם עוֹלָם *whose goings forth (have been) of old from everlasting*, Mic. 5 : 1. Prov. 8 : 23.

II. From these primary senses several figurative ones are derived. Thus from conveying the idea of departure *from*, this preposition comes to be employed,

1. After certain verbs, to denote fear, shame, aversion, as פָּרָא, פָּרָא בַּן, בַּחַד סְתַר, שְׁמַר, חָפֵר, בָּרַשׁ, קִיזְצָר; concealment, as בַּחַד סְתַר אֲנָטָס, בַּחַד חָפֵר, שְׁמַר אֲנָטָס; separation, cessation, as נַקְהָה, שְׁבָתָה, עַמְדָה, נַחַת, כְּלָה, מַנְעֵל, תְּלִל, נַחַת, נַחַת, עַלְלָם.

2. And also in connection with the preposition עַד, to make an enumeration including two or more objects or sets of objects (see § 1044. I. 2. b.), e. g. מִקְטָנוֹן וְעַד גָּדוֹל *from small to great*, i. e. both small and great, Gen. 19 : 11., so עַד־שָׁאָב מִירְמִיחָה *both the hewer of thy wood and the drawer of thy water*, Deut. 29 : 10., מִאִישׁ עַד־אִשָּׂה מַעֲוֵל וְעַד־רוֹזֶק מַשּׁוֹר *both man and woman, infant and suckling, ox and sheep, camel and ass*, 1 Sam. 15 : 3.; also with relation to time, e. g. מִיּוֹם עַד־לִילָה *both day and night*, Is. 38 : 12, 13.

III. 1. From the signification of coming *out of* is derived the use of מִן to point out that of which something constitutes a part, whether relating to number or quantity, e. g. אֶחָד מֵצְלַעֲצָרוֹ one of his ribs, Gen. 2 : 21., עַצְם מֵעַצְמֵי וּבָשָׂר מֵבָשָׂרֵי bone of my bones, and flesh of my flesh, 2 : 23. Cant. 3 : 7., עֲשָׂרִים מִזְקָנִי הָעִיר ten men of the elders of the city, Ruth 4 : 2. Occasionally the part is not named, e. g. וְקַח אֶחָד מִזְקָנִי וְשַׁרְאָל and take with thee (some) of the elders of Israel, Ex. 17 : 5. 2 Sam. 11 : 17.; and hence arises the use of this preposition with the numeral אֶחָד one, to give it emphasis,* e. g. מִאֶחָד אֶחָד any one of thy brethren, Deut. 15 : 7., רַעַשָׂה מִאֶחָת מִהָּרָה if he commit any one of them, Lev. 4 : 2. Ezek. 18 : 10.

2. Hence too it is used to indicate the material *out of* which any thing is made, or of which it consists, e. g. וַיַּצְאֵר וְהִזְחִית אֱלֹהִים מִן־כָּל־הָאָרֶץ כְּלַחַת הָשָׂרָה וּגְרָרָה and the Lord God formed out of the ground all the beasts of the field, &c. Gen. 2 : 19., וַיַּעֲשֵׂר לָהֶם מִסְכָּנָם מִכְסָפָם and they have made themselves molten images out of their silver, Hos. 13 : 2. Cant. 3 : 9., כָּלִי תְּפַאֲרָתָךְ מִזְהָבָר וּמִכְסָפָר thy fair jewels (made) of my gold and of my silver, Ezek. 18 : 17.

3. a. Its use is also further extended to point out one *from* whom, as author or producer, any thing proceeds, e. g. וְבָנוּ מִמְּךָ הַרְבּוֹת those (who proceed) from thee shall build up waste places, Is. 58 : 12., וְשָׂמַחַת מִאֶשְׁתָּךְ נְעִירֶךָ and enjoy (the enjoyment proceeding) from the wife of thy youth, Prov. 5 : 18., מִהָּדוּרְכָה מִכֶּם הַוְיכָה what does the arguing (coming) from you reprove? Job 6 : 25., כִּי תְּאַקְּנָת אֶרְאָשׁ מִרְצָחָה that it is envy of a man (proceeding) from his neighbour, i. e. that a man is envied by his neighbour, Eccl. 4 : 4.

b. And hence it is used to point out any cause whatever *from* which an effect proceeds, or *by*, *with* which it is produced, thus corresponding in force to the preposition בְּ, although the primitive meanings of the two are entirely opposite (see § 1040. III. 2.), e. g. חַלְלֵלִי עֵינִים מִירֵן וְלִבְנֵשִׁים פְּתַחְלֵב his eyes shall be red with (lit. *from*, *by reason of*) wine, and his teeth white with milk, Gen. 49 : 12. In the following instances it appears alternately with בְּ, e. g. מְרֻב שְׂעִירָה בְּעֹולָה רְכַלְתָּךְ חַלְלָתָךְ with the multitude of thy iniquities (and) *by* the unrighteousness of thy traffic thou hast defiled thy sanctuaries, Ezek. 28 : 18. Ps. 5 : 11.,

* The like construction appears in Arabic, e. g. مَا مِنْ أَحَدٍ not a single one, Kor. 7 : 78.; and also in Syriac, e. g. مَلَكُ نُولَّ مَلَكُ نُولَّ nothing at all.

וְתַתֵּנִי בְּחֶלְמׁוֹת וְמַחְזִינּוֹת תְּבַעֲתִי *thou frightenest me by dreams, and with visions thou terrifiest me,* Job 7:14.

c. Furthermore, it indicates the reason *on account of*, for which any thing takes place, e. g. **רֹלָא יִפְכֶּר מֶרֶב** *so that it shall not be numbered for multitude*, Gen. 16:10. 1 Kings 8:5. Is. 7:22., **שְׁמֻעָה אֲלִמְשָׁה** *but they would not hearken to Moses, by reason of anguish of spirit and of hard servitude*, Ex. 6:9., **מִפְנֵי פַּתַּח וְהַנּוּ וּמִהְדָּר גָּנוֹן** *and they shall go into the holes of the rocks, for fear of the Lord and for the glory of his majesty* (see § 1046. II.), Is. 2:19, 21. 22:3. 53:5, 8. Joel 4:19., **מִרְבֵּךְ כָּלִיחָן** *Tarshish (was) thy merchant for (i. e. on account of, in) the multitude of all (kinds of) wealth*, Ezek. 27:12, 16, 18. (in these instances **מִן** is used alternately with **בְּ**).

IV. 1. From the use of **מִן** to signify position at a distance *from*, is derived that of *opposite to*, *over against* (comp. Lat. *à fronte*, *e regione*, &c.), and hence that of *by*, *at a place*, e. g. **וְעַשֵּׂה בְּרוּב אַחֲרֵיךְ מִקְצָה מִזֶּה** *and make a cherub at one end and a cherub at the other end*, Ex. 25:19., **וַיַּעֲמֹד מִגְּדָל מְרֹחֵק** *and they stood opposite at a distance*, 2 Kings 2:7., **וַיַּרְא מִפְעָרֶב אֶת־שָׁם רְהֹנָה וּמִזְוֹרָה דְּשָׁמֶן** *and they shall fear at the west the name of the Lord, and his glory at the rising of the sun*, Is. 59:19. It is chiefly employed in this sense in composition with a number of words, to signify position in every direction, e. g. **מִרְמִין** *on the right*, **מִשְׁמָאל** *on the left*, **מִפְנֵי** *before*, **מִאַחֲרֵי** *behind*, **מִלְּאָמֵת** *above*, **מִתְּחִית** *beneath*, **מִפְּנֵי** *around*, **מִבְּרִית** *inside*, **מִחוֹץ** *outside*, &c. &c.

2. It is likewise used to point out the time *at* or *in* which an event takes place, e. g. **וַיְהִי מִצְעָצָם יְמִים** *and it came to pass at the end of days*, i. e. in process of time, Gen. 4:3. 2 Kings 18:10., **וַיְהִי מִצְחָרָת** *and it came to pass on the morrow*, Gen. 19:34. Ex. 9:6.

§ 1047. For the use of **מִן** with nouns and adjectives to indicate comparison, see § 777, *et seqq.* For its use with infinitives, see § 1030. 5.

לְלַ upon, above.

§ 1048. The preposition **לְלַ** is employed primarily to indicate motion or rest immediately *upon* or simply *above* an object whence various subordinate senses are derived.

I. 1. a. The preposition **לְלַ** denotes motion directed *upon* something, e. g. **לֹא הִמְטִיר וְהָרָה אֱלֹהִים עַל־הָאָרֶץ** *for the Lord God had not caused it to rain upon the earth*, Gen. 2:5., **וְסָמַךְ אַחֲרֹן אֶת־שְׁפֵרִי וְרוּחֵר עַל**

רְאֵשׁ הַשּׁעֲרָה and Aaron shall lay both his hands on the head of the goat, Lev. 16:21.. **וְרֹחֶה עַל־הַמִּזְבֵּחַ וְעַל כָּל־חַכְלִים וְעַל כָּל־הַמִּשְׁׁבָתָה אֲשֶׁר רַוִּיחַם וְנַעֲמַד** and he shall sprinkle upon the tent, and upon all the vessels, and upon the persons that were there, &c. Num. 19:18., **וַיִּשְׁכַּב עַל הַיּוֹלֶד וְנַעֲמַד** and he lay down upon the child, &c. 2 Kings 4:34., **שֶׁל אֲדוֹם אָשְׁלִיךְ נַעֲמַד** upon Edom will I cast my shoe, Ps. 60:10.

b. Also in a figurative sense, e. g. **וַיַּפְלֵל יְהֹהָנָן מִרְדָּמָה עַל־** and the Lord God cast a deep sleep upon the man, Gen. 2:21., **וְשָׁפְכָתִי עַל־יְהָנָם אֶת־רָעָתָם** for I will pour their wickedness upon them, Jer. 14:16., **לְבָךְ הַשְׁמַדָּה לְבָךְ עַל־עֲבָדִי אִירָבְּךָ** hast thou considered (lit. set thy mind upon) my servant Job? Job 1:8.

כְּרָאָת 2. a. It likewise simply indicates position upon a thing, e. g. **כְּרָאָת** on seeing the bracelets upon his sister's hands, Gen. 24:30., **וְיְהֹהָנָן בְּמִרְאַת־אֱלֹהִים עַל־יְדֵי־אֶחָתוֹ** there was upon the tabernacle (something) like the appearance of fire, Num. 9:15., **לֹא תִּחְמֹד** thou shalt not desire the silver or gold (that is) on them, Deut. 7:25., **וְרוֹא־אֶת־בָּבֶן עַל־מִטְמָטוֹן** he (was) lying on his bed, 2 Sam. 4:7.; and hence it is used to point out that part of the body on which it is supported, e. g. **עַל גְּחֻנָּה תֵּלְךָ** upon thy belly shalt thou go, Gen. 3:14., **וַיַּעַל יוֹנָתָן עַל־אֶרְבֶּעָה עַל־הַרְלָקָה** that goes on all fours, Lev. 11:20., **וַיַּעַל יוֹנָתָן עַל־יָדָיו וְעַל־גְּנוּבוֹ** and Jonathan climbed up on his hands and feet, 1 Sam. 14:13.

b. Also in a figurative sense, e. g. **חַמְסָר עַל־יְהָנָךְ** my wrong (is) upon thee, Gen. 16:5., **בְּלֹא תִּרְבֹּב תְּחִיהָ עַל־תְּרִיבָה** by (lit. on) thy sword shalt thou live, 27:40. Deut. 8:3., **וְהַרְחֵב עַל־יְהָנָךְ רִוחַת יְהֹהָנָה** and the spirit of the Lord was upon him, Judg. 3:10. 11:29., **בְּטַחַקְדֵּלךְ עַל־מִשְׁעָנָת הַקְנָה הַרְצִיזָה** thou reliest on the staff of this bruised reed, 2 Kings 18:21.

רִישָׁוֹת יְעוֹמֶק 3. a. This preposition is employed moreover in predicating motion or rest, not directly upon, but over, above something, e. g. **רִישָׁוֹת יְעוֹמֶק עַל־כָּל־הָאָרֶץ** and let fowl fly above the earth, Gen. 1:20., **רִישָׁוֹת עַל כָּל־הָאָרֶץ** it shall go over (overflow) all its banks, Is. 8:7., **בְּהַלּוֹן נִרְאֵת עַל־גְּדוּרוֹתָיו** when his candle shone above my head, Job 29:3.

b. And hence figuratively to indicate rule, superiority over, e. g. **וְרַשְ׀ׁיָהָה עַל־אֶרְץ מִזְרָחִים** and let him set him over the land of Egypt, Gen. 41:33. Neh. 13:13., **וְגַתְתָּה יְהֹהָנָה עַל־כָּל־יְהָנוֹן עַל כָּל־הָאָרֶץ** the Lord will set thee on high above all the nations of the earth, Deut. 28:1. Ps. 95:3., **וְפָעֵן יְדוֹ עַל כִּישְׁנָה רְשָׁעָתָים** and his hand prevailed over Chushan-rishathaim, Judg. 3:10. Job 23:2., **וְיִמְשַׁחַת יְהֹהָנָה לְמִלְחָמָה עַל־יִשְׂרָאֵל** and the Lord anointed thee king over Israel, 1 Sam. 15:17. Prov. 28:15.

c. And also to denote addition, accession *over and above* a stated number or quantity, e. g. **וְאַמְתָּקֵחַ נֶשֶׁרִים עַל־בְּנֹתִי** *and if thou take wives in addition to* (lit. *over and above*) *my daughters*, Gen. 31: 50., **וְאֶנְתַּחֲרֵל הַשָּׁכֹם אֶחָד עַל־אֶחָדךְ** *and I will give thee one portion above thy brethren*, 48: 22., **וְהִרְחֵה מְשֻׁנָּה עַל־אָשָׁר וְלֹקְטוּ יּוֹם יוֹם** *and it shall be as much again over* (i. e. *twice as much as*) *what they gather daily*, Ex. 16: 5.; and hence *besides, together with*, e. g. **פָּנִים וּבָא וְהַבְּנִי אָם** *lest he come and smite me (and) the mother together with the children*, Gen. 32: 12., **עַל־מְצֹותָ וּמְרוּםָ רְאַלְהֹוּ** *with unleavened bread and bitter herbs they shall eat it*, Num. 9: 11.

II. 1. a. In addition to its primary meanings of *upon, over, &c.*, the preposition **עַל** is employed to indicate motion *to* a place or person, usually combined with the idea of direction upwards, e. g. **וְהִיא עַלְמָתָה גְּלִילָם** *and she came up to them*, Josh. 2: 8. 2 Sam. 15: 4., **וְיַלְךָ אֶלְקָנָה עַל־בָּרוֹתוֹ** *and Elkanah went up to his house*, 1 Sam. 2: 11. 2 Kings 15: 20., **וְנַהֲרֵה עַל־יוֹרֵעֲפִים** *and people shall flow to it*, Mic. 4: 1.; also *towards, in the direction of*, e. g. **בַּיּוֹם הַהִיא שָׁעָה הָאָרֶם עַל־עַשְׂרָה** *in that day a man shall look up to his Maker*, Is. 17: 7., **וְאָפַנְהָ עַל־מִזְמִין** *that I may turn to the right or to the left*, Gen. 24: 49., **אוֹ עַל־שְׁמָמָל** **עַל־קָלָא אָשָׁר יַחֲפֵץ וַיַּפְּנֵג** *he turns it whithersoever he will*, Prov. 21: 1.

b. Hence too, like **ל** and **אֶל**, it is used to point out those *to whom* a speech, request, &c. is directed, e. g. **וְתַחַפֵּל עַל־רִיחָנוֹת** *and she prayed to the Lord*, 1 Sam. 1: 10., **וַיֹּאמֶר חִלְקִיהוּ עַל־שָׁפָן** *and Hilkiah said to Shaphan*, 2 Kings 22: 8., **דָּבַרְתָּ עַל־נְבִיאִים** *I have spoken to the prophets*, Hos. 12: 11.; frequently **אֶל** and **עַל** are thus employed alternately, e. g. **וְרִבְרָתָם אֶל־אֶרְאֵשׁ רְחוֹדָה וְעַל־יִשְׁבָּלִים** *and speak to the men of Judah and to the inhabitants of Jerusalem*, Jer. 11: 2., **כִּי הַאֲמָרוּ אֶרְאֵשׁ עַל־רְעוּיוֹתִי וְאֶרְאֵשׁ אֶל־אֶחָדוֹ** *thus shall ye say each to his neighbour and each to his brother*, 23: 35.

c. It is frequently used to denote hostile action *against* a place or person, e. g. **וְגַם־אָסְפוּ עַלִּי** *and they shall gather together against me*, Gen. 34: 30. Mic. 4: 11., **וְכִי תַּבָּא מַלחְמָה עַל־הָאָרֶץ** *and if ye go to war against the enemy*, Num. 10: 9., **בַּיּוֹם בְּלוֹא גַּג עַל־אֶרְםָתָה וְשָׁרָאֵל** *when Gog shall come against the land of Israel*, Ezek. 38: 18., **וְקָמָתִי עַל־בָּרוֹתָה** *and I will rise against the house of Jeroboam*, Amos 7: 9. Ps. 3: 2.; and hence figuratively to signify consulting, plotting *against* one, e. g. **וְאַתֶּם חַשְׁבָּתָם כָּלִי רָעָה** *ye indeed thought evil against me*, Gen. 50: 20. Is. 7: 5., **עַלִּי חַשְׁבָּתָם מִהְשִׁבּוֹתָה** *they planned devices against me*, Jer. 11: 19., **וְסָרְדִּינָהָר עַל־רְהֹונָה וְעַל־מְשִׁיחָהָר** *they consult together against the Lord and against his Anointed*, Ps. 2: 2. 15: 3, 5.

2. Again, the preposition עַל is employed to denote position *over against, opposite to, by*, generally including also the idea of superior elevation, e. g. וְהִנֵּה שֶׁלֶשׁ אֲנָשִׁים נִצְבָּאִים עַלְיוֹן and behold three men (were) standing before him, he being seated, Gen. 18 : 2., וְהִנֵּה שֶׁ שְׁלֹשָׁה עָדָרְצָאָן רַבְצִירָת עַלְיָה וְהִנֵּה שֶׁלֶשׁ and behold there (were) three flocks of sheep lying by it (scil. the well), 29 : 2., תְּחַנֵּן עַל־דָּנִים ye shall encamp by the sea, Ex. 14 : 2., בַּעַץ שְׂטוּל עַל־פְּלִינְדִּימִם like a tree planted by channels of water, Ps. 1 : 3.

III. From the primary physical meaning *on, upon* of the preposition עַל are derived several figurative ones besides those of which examples have already been given.

1. It is used in speaking of moral obligations which rest or which are enjoined *upon* one, e. g. רָקְכָּל־מִחְסּוּרָה צְלִילָה only (be) all thy wants upon me, i. e. the duty of supplying all thy wants, Judg. 19 : 20. 2 Sam. 18 : 11., כָּל־אֲשֶׁר תִּבְחֹר עַלְיָה אֲعַשָּׂה לְךָ all that thou choosest (to enjoin) upon me I will perform for thee, 19 : 39. Esth. 9 : 31. Ezra 10 : 12., וְהַעֲמִידָנו עַלְנוּ מִצְוֹת לְתֵת עַלְנוּ שְׁלִישִׁית הַשֶּׁקֶל בְּשָׁנָה and we imposed ordinances upon ourselves, and charged upon ourselves the third of a shekel yearly, Neh. 10 : 33.

2. a. It is also placed before a noun, pronoun, or particle, to indicate the cause *on* which an event depends, or *on account of*, for which it takes place; in which as in several other of its acceptations it becomes equivalent to בְּ (see § 1046. III. 3. c.), although its radical meaning is entirely different, e. g. אֲשֶׁר־אָפְתָה עַל־הָאֲפָתָה אֲשֶׁר־לְקָרְבָּה on account of the woman whom thou hast taken, Gen. 20 : 3. 21 : 12. 26 : 9. 27 : 41. 37 : 8., עַל־זָהָר הַרְחָבָה רְוַהַה עַל־בָּנָה on this account our heart is faint, Lam. 5 : 17., עַל־כָּל־קְבֻרָה עַל־כָּל־קְבֻרָה therefore, for all the words of this letter, Esth. 9 : 26.

b. And sometimes before a verb for the like purpose, whether such verb assume the form of the infinitive (see § 1030. 6. a.), e. g. עַל־אָמֵן־הַדְבִּיר because they keep not thy law, Ps. 119 : 136., עַל־לִילָא שְׁמָרָה חָרְבָה וּרְחָבָה although he committed no violence, lit. since he did not commit, &c. Is. 53 : 9. Job 16 : 17. : though for this purpose are more frequently employed the formulæ, עַל־אָשֶׁר Deut. 29 : 24. 2 Sam. 3 : 30., עַל־קְבֻרָה Gen. 12 : 17. Ex. 8 : 8. Num. 22 : 32., עַל־מִרְמָה Gen. 21 : 25. Ex. 18 : 8. Num. 12 : 1.

c. Another variety of this causal meaning is that of *in consequence of, according to*, e. g. עַל־פְּרִי וְהַנֶּה according to the command of the Lord, Josh. 22 : 9. 2 Kings 24 : 3., עַל־דְּבָרֵינוּ מִלְכְּזִדְקָה after (or according to) the order of Melchizedek, Ps. 110 : 4.

תחת under.

§ 1049. The primary meaning of the preposition תחת is that of motion or rest *under*, *beneath*; and from this is derived its chief secondary acceptation *instead of*.

I. 1. This preposition then is used primarily to indicate motion or rest *under* something, e. g. וַיַּשְׁלַךְ אֶת־הַיּוֹלֵד תְּחִתָּאָחָד הַשְׁׂרִירִים and she cast the child under one of the shrubs, Gen. 21:15., שִׁימָדָא יָדָךְ וַיַּפְלֵל תְּחִתְּ רָגְלֶיךָ put now thy hand under my thigh, 24:2, 9., וַיַּפְלֵל תְּחִתְּ רָגְלֶיךָ וַיַּעֲלֵל כָּל־הַרְבִּים and they have fallen under my feet, 2 Sam. 22:39, 40, 48.; כָּל־הַרְבִּים all the high hills that (were) under the whole heaven, Gen. 7:19. Ezek. 6:13., וְהַשְׁעָנוּ תְּחִתְּ הַעַץ and rest yourselves under the tree, Gen. 18:4. Judg. 4:5. 1 Kings 19:4.

2. Also figuratively to denote subjection, dependence, &c., e. g. וְהַתְּعִזֵּן תְּחִתְּ יָדֶיה and submit thyself under her hands, Gen. 16:9. Is. 3:6., וְהִרְחֵב שָׁבֵעַ וּמִם תְּחִתְּ אַפְּנָיו it shall be seven days under its dam, Lev. 22:27., אַשְׁר הַסְּטָה אֲשֶׁר תְּחִתְּ אִישָׁה when a wife declines under (the authority of) her husband, i. e. when she quits her allegiance to him, Num. 5:29. Ezek. 23:5., תְּחִפּוּ שְׁחָדוֹ עַזְרוֹ רַחֲבָה under him shall stoop the supporters of pride, Job 9:13.

II. 1. From the local signification of *under* is readily derived the secondary meaning *in the place of*, and hence *in lieu of*, *instead of*, e. g. וַיַּסְגֵּר בְּשֶׁר תְּחִתְּ פְּחַדְךָ and he closed up the flesh in place of it, Gen. 2:21., כִּי פָדוֹלָי אֱלֹהִים זָרָע אַחֲרָת הַבָּל for God has given me another offspring instead of Abel, 4:25. 22:13., וַיַּשְׁבַּת תְּחִקָּם and they dwelt in their stead, Deut. 2:12, 21, 22., אַסְדָּלָא שַׁרְצָבָא תְּהִירָה לְפָנֵי if thou be not captain of the host before me in place of Joab, 2 Sam. 19:14. Esth. 2:17., תְּחִתְּ בָּשָׂם מֵיק וְהִרְחֵב instead of perfume there shall be stench, &c. Is. 3:24. 60:17. 61:3., תְּחִתְּ אֲבָתִיךָ וְהִרְחֵב instead of thy fathers shall be thy children, Ps. 45:17.

2. a. Hence arises the figurative meaning *in lieu of*, *in exchange for*, e. g. יִשְׁכַּב עַפְקָה הַלִּילָה תְּחִתְּ יְהוָה he shall lie with thee to-night in exchange for thy son's mandrakes, Gen. 30:15., לִפְנֵי שְׁלָמִים יְהִי why have ye given evil in payment for good? 44:4. 1 Sam. 25:21., וְאַתָּה לְהִתְחִלָּה כְּרָם טֹוב מִפְּנֵי and I will give thee for it a better vineyard than it, 1 Kings 21:2.

b. And from this latter, the meaning *on account of*, *because*, e. g. תְּחִתְּ זֹאת לֹא יִמְתַּחֲשֶׁר shall not Shimei be put to death on account of this? 2 Sam. 19:22., אֶת־כָּל־אֱלֹהָה לְנוּ and I will give thee for it a better vineyard than it, 1 Kings 21:2.

wherefore does the Lord our God do all these (things) to us ? Jer. 5:19., **זאת** **לهم** **תחת** **גאונם** *this (shall happen) to them on account of their pride, Zeph. 2:10.,* **תחת** **שלא** **רנזה** **ארץ** **וט'** *the earth is disturbed on account of three things, &c. Prov. 30:21, 22, 23.* In this sense it appears more frequently in connection with the particle **אשֶׁר**, e. g. **תחת** **אשֶׁר** **עיניה** *because thou hast humbled her, Deut. 21:14. 1 Sam. 26:21. 2 Kings 22:17. Is. 53:12. ; or with **כִּי**, e. g. **תחת** **כִּי** **אהב** **אָדָּא בְּבֵיתְךָ** *because he loved your fathers, Deut. 4:37. Prov. 1:29.**

לְפָנִים before.

§ 1050. The primary meaning of this compound preposition, as it may be termed, is evident from its etymology, which is *at the face of, before*, with reference first to place, and then to time.

I. 1. Thus **לְפָנִים** denotes motion *to the face of, before* an object, e. g. **וַיַּיְשַׁלֵּךְ אֶחָדָן אֶת-מְטָהָרָה לְפָנֵי פְּרֻעָה** *and Aaron threw down his rod before Pharaoh, Ex. 7:10.,* **וְהִקְרַבְתְּךָ אֲחִזָּה-פֶּרֶךְ לְפָנֵי אֹהֶל מוֹעֵד** *and thou shalt cause an ox to be brought before the tabernacle of the congregation, 29:10.,* **כִּי אָפָן זוֹ הַלְּפָנֵי מֵאָה אָרֶשׁ** *how shall I set this before a hundred men ? 2 Kings 4:43. ; also in front of, before, e. g. **לְפָנֵי אֶחָרֶם** *ye shall pass over before your brethren, Deut. 3:18. Josh. 4:5.,* **מֹרְדָּכָי מִתְהַלֵּךְ לְפָנֵי חֶצֶר בֵּית-הַשְׁׂרִים** *Mordecai walked before the court of the women's house, Esth. 2:11.* It likewise signifies rest *at the face of, before* an object, e. g. **הָאָרֶץ תָּהִיה לְפָנֶיךָ** *the land is before you, Gen. 34:10.,* **וַיַּעֲמֹדוּ לְפָנֵי הַמֶּלֶךְ** *so they stood before the king, Dan. 1:19.**

2. a. It is also employed, like its English equivalent *before*, with reference to time, both with infinitives (§ 1030. 4. a.), e. g. **לְפָנֵי שְׁחוֹת** *before the Lord destroyed Sodom, Gen. 13:10. ; and with other nouns, e. g. **רְיוּחָה אֲתָדָסָרָם** *before the Lord destroyed Sodom, Gen. 13:10. ; and with other nouns, e. g. **שְׁנָתִים לְפָנֵי הָרֻעָשׁ** *two years before the earthquake, Amos 1:1.,* **לְפָנֵי הַיּוֹם הַהִיא** *before those days, Zech. 8:10.***

b. It is often used absolutely in this respect, signifying *formerly, aforetime, of old*, e. g. **וּבְשָׁעֵיר יָשַׁבּוּ הַחֲרוּם** *the Horites also dwelt in Seir, Deut. 2:12.,* **וּשְׁם חֶרְוֹן לְפָנִים קְרִיחָה אֶרְבָּעָה** *and the name of Hebron aforetime (was) Kirjath-arba, Josh. 14:15.,* **וַיָּאֹת לְפָנִים הָאָרֶץ** *thou foundedst the earth of old, Ps. 102:26.,* **וְסֹדֶךְ** *and thus (it was) aforetime in Israel, Ruth 4:7.*

II. Among other derivative significations, it is used to point out the person or personified object *before*, and hence *by means of, through the power of* which something takes place ; the reason being, that what

וַיָּגֹנְפֵי שָׁם עִם וַיָּרֶא אֶל
a man does is done before, *in front of* him, e. g. *and there the people of Israel were slain by* (lit. *before*)
the servants of David, 2 Sam. 18 : 7., *וַיָּשֹׂא אֲזָדְחָוָיל כְּמַשְׁק לְפָנֵי מֶלֶךְ אַשְׁרִיר*
the riches of Damascus shall be carried off by (lit. *shall be borne away*
before) *the king of Assyria*, Is. 8 : 4. Lam. 1 : 5., *רַטְבֵּב הַיָּה לְפָנֵר-שָׁמֶן*
he is green through the power of the sun, Job 8 : 16.

אַחֲרֵי, after.

§ 1051. The primary signification is that of *after*, with respect both to place and time; forming precisely the opposite of the preceding.

I. 1. It signifies motion *after*, generally *in pursuit* of an object, e. g. *וַיֵּלֶךְ יוֹסֵף אַחֲרֵי אֶחָיו* *and Joseph went after his brethren*, Gen. 37 : 17. *וַיָּלֶךְ סָאִיל בְּאַחֲרֵי הַבָּקָר* *Saul came after the herd*, 1 Sam. 14 : 37., *וַתַּלְקֹט בְּשָׂדָה אַחֲרֵי הַקָּצָרִים* *and she gleaned in the fields after the reapers*, Ruth 2 : 3.; and hence *towards*, to a place, e. g. *וַיֵּרֶג אַזְדָּבֵל הַצָּעֵן אַחֲרֵי הַפְּרָבֵל* *and he drove the flock to the wilderness*, Ex. 3 : 1. It likewise signifies rest *behind* an object, e. g. *הַשְׁמַחָה אַשְׁר אַחֲרֵי הַרְחָםִים* *the maid that (is) behind the mill*, Ex. 11 : 5.; also without a following noun, e. g. *וְהִנֵּה אָרֶל אַחֲרֵי וְהִנֵּה אָרֶל אַחֲרֵי* *and behold (there was) a ram behind (him)*, Gen. 22 : 13.

2. a. It is also applied like the English *after* to a period of time, whether denoted by a noun, e. g. *וַיְחִרְבֵּנִיחַ אַחֲרֵי הַמְּבִיל וּנוֹ'* *and Noah lived after the flood*, Gen. 9 : 28., *וְשָׁבֵי הַצְּבָרִים אַחֲרֵי הַנֶּגֶשׁ* *and the clouds return after the rain*, Eccles. 12 : 2.; by an infinitive (§ 1030. 4. b.), e. g. *אַחֲרֵי קְבָרָו אֲזָדְחָבוּ* *after his burying his father*, i. e. after he had buried him, Gen. 50 : 14. Deut. 1 : 4.; or by a finite verb, e. g. *אַחֲרֵי נִמְכַר* *after he is sold*, Lev. 25 : 48. Job 42 : 7., more frequently in this last case in connection with the relative particle *אֲשֶׁר*, Deut. 24 : 4. Josh. 9 : 16. Ezek. 40 : 1.

b. And sometimes it is used absolutely to denote future time, *afterwards*, e. g. *וְאַחֲרֵי בָּאוּ מֹשֶׁה וְאַחֲרֵן* *and afterwards came Moses and Aaron*, Ex. 5 : 1., *וְאַחֲרֵי יָבֹא אֶל-הַמִּתְחָתָה* *and afterwards he shall come into the camp*, Lev. 14 : 8. In this sense is employed more frequently the compound *אַחֲרְרִיכָּן*, Gen. 6 : 4. Ex. 3 : 20. Josh. 8 : 34.

II. From the local meaning of *after* arises the figurative acceptation *according to, agreeably to*, e. g. *אַחֲרֵי לְבָבְכֶם* *wander not after your own heart*, meaning, act not in conformity with its evil suggestions, Num. 15 : 39. Jer. 3 : 17., *וְהַלְכִים הַדְּרָךְ לֹא כֹּלֶב אַחֲרֵי מִחְשְׁבּוֹתֵיכֶם* *who walk in an evil way according to their own thoughts*, Is. 65 : 2.

בַּעֲדָר, בְּעֵד around, behind.

§ 1052. I. 1. The primary use of the preposition **בַּעֲדָר** is to denote enclosure *around, about* an object, e. g. *the bars of the earth (are) about me for ever*, Jon. 2 : 7., *yet the night (shall be) light about me*, Ps. 139 : 11., *h לא אַת שְׁכַנְתָּ בַּעֲדָר וְבַעֲדָר־בִּתוֹ וּבַעֲדָר כָּל־אָשֶׁר־לוֹ מִסְבֵּיב about him, and about his house, and about all that he has ?* Job 1 : 10., *he has hedged me around, that I cannot get out*, Lam. 3 : 7.. Hence many other verbs signifying *to enclose* are construed with this preposition, as **קָרַב** 1 Sam. 1 : 6., **עַצָּר** Gen. 20 : 18., **גָּנַן** (Hiph.) Zech. 12 : 8.

2. From this is derived the figurative signification *about, on account of, for*, e. g. *וַיַּזְעַק שְׁמַעְאֵל אֱלֹהִים בַּעֲדָר יְשֻׁרָּאֵל and Samuel cried to the Lord for Israel*, 1 Sam. 7 : 9. 2 Kings 19 : 4., *חִזְקִים וַיַּתְהִזְקֵק בַּעֲדָר עָמָנוּ וּבַעֲדָר עָרֵי אֱלֹהִים take courage, and let us show ourselves brave, for our people and for the cities of our God*, 2 Sam. 10 : 12. Ezek. 22 : 30., *מִבְּחָמָם שְׁחָדִים בַּעֲדָר בַּעֲדָר give a ransom for me out of your property*, Job 6 : 22.; and thus occasionally without a verb, e. g. *בַּעֲדָר אַשְׁתָּה זָוָנָה עַד כְּפָרְלָחָם* *for the sake of a whorish woman (one comes) to a loaf of bread*, Prov. 6 : 26., *עַר בַּעֲדָר־עַר skin for skin*, Job 2 : 4.

II. 1. As that which surrounds an object may be considered as being at the back of it in every direction, this preposition has acquired the signification of *behind,** e. g. *וַיִּסְגַּר הַחֶלֶב בַּעֲדָר הַלְּבָב closed behind the blade*, Judg. 3 : 22., *וַיִּסְגַּר דְּלָתוֹת הַעֲלִיה בַּעֲדָר and he closed the doors of the chamber behind him*, 3 : 23. Is. 26 : 20., *לֹא תִּגְרַשְׁנִי בַּעֲדָר וְתִקְרַדְנִי בַּעֲדָר evil shall not approach (us) or attack us behind*, lit. on any side, from any part, Amos 9 : 10.. *הַבַּעַד עַרְפֵּל יְשַׁפּוֹט does he judge behind a dark cloud ?* Job 22 : 13.; also with prefixed (see § 1046. IV. 1.), e. g. *עַנְיִינָךְ יוֹנִים מִבַּעַד לְאַמְתָּחָה thou hast doves' eyes* (lit. *thine eyes are those of doves*) *behind thy veil*, Cant. 4 : 1.

2. Hence it is used also to indicate motion to the rear or further side of any thing, which renders it equivalent to the English *through, over, &c.*, according to the nature of the object spoken of, e. g. *וְתַוְרֵךְ בַּחֲבֵל בַּעֲדָר חַלְלָךְ and she let them down by a rope through the window*,

* This is the most common application of the preposition **بَعْدَ** in Arabic; which, however, is used for the most part with respect to time, and hence is equivalent to the Hebrew **בְּعַד** signifying *after*, (§ 1051. I. 2. a.).

lit. behind, i. e. to the outside of the window, Josh. 2:15. 2 Kings 1:2., **בְּعֵד הַחֲלֹוִים** *they shall get in through the windows like a thief*, lit. to the inside of the windows, Joel 2:9., **אֶלְיוֹן מִשְׁלָךְ** *behind his head shall be thrown to thee over* (lit. *behind, outside of*) the wall, 2 Sam. 20:21.; also in speaking of looking to the further side, or *through*, an object, e. g. **וַיַּשְׁקַע אֶבְרִימֶלֶךְ בְּعֵד הַחֲלֹוֹן** *and Abimelech looked through the window*, Gen. 26:8. Judg. 5:28.

צְבָבָה with.

§ 1053. The preposition **עִם** is primarily employed to denote the association or connection of one person or thing *with* another.

I. 1. a. It is used in predicating rest, action, or passion, in company *with* one, e. g. **וַיַּעַל אֶבְרָם מִמִּצְרָיִם וַיָּלוּכְתָ עַפְרוֹן** *Abram went up out of Egypt, and Lot with him*, Gen. 13:1. 18:16., **הָאֱלֹהִים וְסִדְךָ צְדִיקָה צְדִיקָה** *wilt thou indeed destroy the righteous together with the wicked?* 18:23, 25., **וְשָׁבַת עַמּוֹ וְמִרְאֵת אֶחָדִים** *and stay with him a few days*, 27:44. Ex. 22:24. Lev. 25:36. Josh. 1:5. 2 Chron. 17:14, 15, 16, 18., **אִם חָלַב עַמּוֹ וְהַלְכָתוֹ וְנוֹרָא** *if thou wilt go with me, I will go*, &c. Judg. 4:8, 9. 1 Sam. 30:22., **וַיַּאֲכַל שָׂאוֹל עִם שְׁמַיָּאֵל** *and Saul ate with Samuel*, 1 Sam. 9:24.

b. With a plural noun it is sometimes equivalent to *among*, e. g. **בְּעַל-חָזָור עַשְׂרָאֵל אֲשֶׁר עַסְּרָאֵלִים** *Baal-hazor, which (is) among the Ephraimites*, 2 Sam. 13:23., **לֹא אָבִיר אָדָם עוֹד עַמּוֹ יְשִׁיבָה חֶלְבָה** *I shall see no man more among the inhabitants of the tomb*, Is. 38:11., **רַעַם צְדִיקִים אֶל-שְׁכָנָתוֹ וְקַבָּבָי** *and let them not be written with the just*, Ps. 69:29., **שְׁכָנָתוֹ קָדָר עַסְּרָאֵל** *I dwelt among the tents of Kedar*, 120:5.

2. a. Hence it is used in describing the mutual performance of an action between two parties, or one *with* another, e. g. **בְּרִזְרוֹרָה אֲשֶׁר בְּרִית עַמּוֹ** *whoso divides with a thief*, Prov. 29:24., **יְשָׁרָאֵל בְּרִית הָאֱלֹהִים** *the covenant of the Lord which he made with the children of Israel*, 2 Chron. 6:11. Accordingly when the action is one of a hostile nature, the preposition may be rendered *against*, e. g. **וַיַּלְמַד עַמּוֹ יְשָׁרָאֵל וְרָב הָעָם עַמּוֹ מִשְׁמָה** *and he fought with (or against) Israel*, Ex. 17:8., **וְרָב הָעָם עַמּוֹ מִשְׁמָה** *and the people railed against (lit. quarrelled with) Moses*, Num. 20:3. Deut. 9:7. 20:4. Judg. 5:20. 11:25., **יְהֹוָה בְּמִשְׁפָט יָבוֹא עַמּוֹ יְהֹוָה עַמּוֹ** *the Lord will go into judgment with (or against) the elders of his people*, Is. 3:14. Hos. 4:1., **מִרְאֵת וְקָם לִי עִם פָּרִיעִים וְנוֹ'** *who will rise up for me against evil-doers?* &c. Ps. 94:16. (see קָם, רִיב, לְחַם, &c. Chap. XIV.).

b. Occasionally the idea of reciprocity is not intended to be conveyed, e. g. וְאֶרְתֹּבָה עַמְקָה and I will deal well with thee, i. e. will act well towards thee, Gen. 32:10., וְאֶתְּנֶנֶךָ עַמְקָה I have shown you kindness, &c. Josh. 2:12. 2 Sam. 3:8., רָאִי אֲתִידֵשָׁעַת יְהוָה עַמְקָם see the salvation of the Lord (granted) to you, 2 Chron. 20:17.

II. 1. A figurative signification proceeding from the above is that of before, in the sight of, e. g. אֶלְתֹּרְךָ תִּמְימִים הַחַיָּה עַמְרִיהוּת thou shalt be perfect before the Lord thy God, Deut. 18:13. 1 Kings 15:14., רַיְגַּל הַגּוּר שְׁמוֹאֵל עַמְרִיהוּת and the child Samuel grew before the Lord, 1 Sam. 2:21., וְלֹבֶם לֹא בָּכוּן עַמְפּוֹן for their heart was not right before him, Ps. 78:37. Job 9:2., הַגָּם לְכֹבוֹשׁ אֲתִידֵתְלָכָה עַמְרִי will he even force the queen before me? Esth. 7:8.

2. The preposition עַם also denotes a more intimate relationship than that of mere association, it being used in predicating the existence of thoughts, feelings, purposes, &c. with or in the mental possession of one, e. g. עַקְבֵּה הַרְחִיתָ רִוִּית אַחֲרָת עַמְפּוֹן because there was another spirit in (lit. with) him, Num. 14:24., אֲשֶׁר עַמְשָׂרְךָ לֹא אֲכַחֵד that which is with the Almighty (meaning, the purposes of the Almighty) I will not conceal, Job 27:11.; frequently with לְבָבָךְ, e. g. וְיַדְעָתָךְ עַם לְבָבְךָ וְנוֹתָרָךְ and thou shalt consider within thy mind, lit. heart, &c. Deut. 8:5. 15:9., כַּאֲשֶׁר עַמְלָכְבָּרִי as (it was) within my mind, i. e. according to my opinion, Josh. 14:7., הַבְּרָהָרִי אֲנִי עַמְלָכְבָּרִי I said in my mind, i. e. within myself, Eccl. 1:16.

3. From the idea of association with is readily deduced that of comparison or similarity to, which this preposition also expresses, e. g. אֲשֶׁר מְאַסְפָּר אֲבוֹתֶם לְשָׁאָת עַם כְּלֵבִי צָאִי whose fathers I would have disdained to put (i. e. to compare) with the dogs of my flock, Job 30:1., נְחַשְּׁבָתָרִי עַמְיוֹרִי בָּרָר I am considered like those who go down into the pit, Ps. 88:5. 143:7., חַצְאֵי גְּבָרָר שְׁנוּגִים עַם גְּחַלְיָר the arrows of the mighty (are) sharp, like coals of juniper, 120:4., וְאַזְרָק יִמְתֹּת הַחַכְמָה עַם הַכְּפִיסָּל and how dies the wise (man)? as the fool, Eccl. 2:16.

4. It is also used with respect to time, to express duration with, as long as, e. g. וְיַרְאִיְךְ עַמְשָׂמְךָ they shall fear thee with the sun, i. e. as long as the sun endures, Ps. 72:5.

5. From the idea of association with is derived that of nearness to an object or place, e. g. וַיַּשְׁבַּט יִצְחָק עַד בְּאָרֶר לְחֵרְרָאֵר and Isaac dwelt by the well Lahai-roi, Gen. 25:11., וַיָּמָת שֶׁם עַם אַרְון הָאֱלֹהִים and he died there by the ark of God, 2 Sam. 6:7., וַיִּתְּמַנֵּן אֶתְּם זִקְנָבָת תְּרוּמָה and Jacob hid them under the oak which (was) near Shechem, Gen. 35:4.

אֶת with.

§ 1054. 1. a. The primary use of the preposition אֶת, like that of עַם, is to denote rest or motion in company with, e. g. וַיָּשָׁאֵר אֶת־נֹחַ וְאֶת־בָּנָיו בְּתָכְבָה נִזְאַר אֲתָּה בְּתָכְבָה and there was left only Noah and those that (were) with him in the ark, Gen. 7 : 23. 8 : 1, 17. 9 : 10. 19 : 34. 20 : 16., הַאֲנָשִׁים אֲשֶׁר יָצַמְדוּ אֲתָּה כְּמֵתֶךָ the men who shall stand with you, Num. 1 : 5., וַיַּרְאֵל הַלְוֹר לְשָׁבֵת אֶת־הָעָרָשָׁן and the Levite was content to dwell with the man, Judg. 17 : 11. Job 2 : 13., וְלֹא יָלַן אֶת־הַעֲצָם and he will not lodge with the people, 2 Sam. 17 : 8., מִזְבֵּחַ שְׁפָלָרוּחַ אֶת־עֲצָנִירִים מִחְלֵק פָּלֵל אֶת־גָּארִים (it is) better (to be) of an humble spirit with the poor, than to divide spoil with the proud, Prov. 16 : 19.

b. And hence it signifies to be with, in the possession of one, e. g. לֹא תָלֵין פָּעֵלָת שְׁכָרָת אֶתְּךָ the wages of a hired person shall not abide with thee, i. e. shall not remain in thy possession, Lev. 19 : 13., אֲנָשָׁר אֲתָּה בְּחַלְוִים וּנוּן הַנּוּבְרִיא the prophet who has a dream, lit. with whom there is a dream, &c. Jer. 23 : 28. This is figuratively used with reference to the mental possession or knowledge of a thing, e. g. מִסְפָּרְתְּךָ שָׁוֹיו אֶתְּךָ the number of his months (is) known to thee, lit. is with thee, in thy possession, Job 14 : 5.

2. a. It also denotes a mutual action of one person or party with another, e. g. וַיַּעֲרֹבֵר אֲתָּם מִלְחָמָה and they joined battle with them, Gen. 14 : 8., אֲשֶׁר רָבָה בְּנֵי־יִשְׂרָאֵל אֶת־יְהוָה where the children of Israel strove with the Lord, Num. 20 : 13., אִם־יָוֹכֵל לְהַלְלוּם אֲשֶׁר if he be able to fight with me, 1 Sam. 17 : 9. Jer. 21 : 5., אֶת־אֱבָרִים בְּרִיתָה the Lord made a covenant with Abram, Gen. 15 : 18., וְאֶת־בְּנֵי יִשְׂרָאֵל it has made peace with Joshua and with the children of Israel, Josh. 10 : 4.

b. Occasionally the idea of reciprocity is not included, e. g. בְּמִקְוָם אֲשֶׁר־דִּבֶּר אֲתָּה in the place where he talked with him, meaning, where he spoke to him, Gen. 35 : 13, 14. Zech. 8 : 16., אֲשֶׁר לֹא עָזַב חֶסֶד־ךְ אֲשֶׁר has not relinquished his kindness to the living and to the dead, Ruth 2 : 20.

3. It is also occasionally employed like עַם to denote the less intimate relation at, near, on, e. g. אֶלְיוֹן בְּצָמַנִּים אֲשֶׁר אֶזְדְּקֵה שְׁפָט אֶת־יִשְׂרָאֵל אֶזְדְּכֵל and he judged Israel at all these places, 1 Sam. 7 : 16., הַפְּקָדָות הָאֶלְהִית and he judged Israel at all these places, 1 Sam. 7 : 16., וְהִקְרִיר אֲתָּה אֲשֶׁר לְפִנֵּי יְהוָה and he burnt incense on that (altar) which was before the Lord, 1 Kings 9 : 25.

בָּ as, like.

§ 1055. The preceding prepositions are all used primarily to designate *local* relations, while the chief use of the preposition בָּ as, like, is to indicate the external or internal resemblance of one object to another; from which meaning several others proceed by easy and obvious gradations.

1. a. It indicates similarity in the appearance or in the character of one object to another, e. g. וְהִיִּתְםْ כְּאֱלֹהִים and ye shall be as gods, Gen. 3:5, 22. Ps. 1:3. Job 24:14, וְתַחַת רַגְלֵיו כְּמַעֲשָׂה לְבִנְתֵּה הַפֶּרֶר וּנוּ 'and (they saw) under his feet as it were a work of the brightness of the sapphire, i. e. something made of brilliant sapphires, &c. Ex. 24:10, 17. Lev. 14:35., רְפָאִים יְחִשְׁבּוּ אֶנְקִים כְּעַנְקִים they also were considered giants like the Anakim, Deut. 2:11., אָם יְהִי חֲטָאתְכֶם כְּשָׁלֹג כְּשָׁנִים though your sins be like scarlet, they shall become white as snow, &c. Is. 1:18., וְאַשְׁמָעָה כְּקֹל מִרְבִּים רְבִים and I heard the noise of their wings like the noise of mighty waters, Ezek. 1:24.

b. It also points out a mutual resemblance between two objects, in which case it is prefixed to the name of each, e. g. רְהִיָּה בְּצִדְקִיקָּה כְּרָשָׁע that the righteous should be as the wicked, i. e. that both should be considered alike, Gen. 18:25. Eccl. 9:2., כְּמוֹךְ כְּפָרִישָׁה as thou (art) so (is) Pharaoh, i. e. thou and Pharaoh are alike, Gen. 44:18. Judg. 8:18., כְּמַנוּנִי כְּמַרְךָ כְּעַמְּרִי כְּעַמְּךָ כְּסַרְיךָ I (am) as thou (art), my people as thy people, my horses as thy horses, 1 Kings 22:4., רְהִיָּה כָּלֵם כָּלֵהן and it shall be like people like priest, Hos. 4:9.;* it also denotes a similarity between two objects with respect to any thing predicated concerning them, e. g. רַנּוּם וּרְגַמְרָבוּ כָּלַחֲדָרָה בְּפִרְאָזָרָה all the congregation shall certainly stone him, a stranger as well as a native, i. e. be he stranger or native, Lev. 24:16. Deut. 1:17. 2 Sam. 11:25., כְּנַפְשׁ הָאָב וּכְנַפְשׁ הָבָן לְהַהְהָ Such is the construction of the English proverb, "Like master like man."

2. Sometimes an object is specified in an emphatic manner as being the very image or beau ideal of a thing, which is done by prefixing the particle בָּ to the appellation,† e. g. וַיַּהֵי כְּמַצְחָק בְּעִינֵי חֲנִינִי but he was just as one jesting in the eyes of his sons-in law, i. e. he seemed to them to speak merely in jest, Gen. 19:14. Num. 11:1., מִכְרָה בְּיּוּם

* Such is the construction of the English proverb, "Like master like man."

† Compare the use of the Greek ὡς and the Latin quam with superlatives.

לְ אֶת־בְּכָרָתְךָ לְ *sell me this very day thy birthright*, i. e. sell it me at once, Gen. 25 : 31, 33. 1 Sam. 2 : 16., בְּבִיתְךָ פְּנֵיהֶنֶּה *at home* (there is) death itself, Lam. 1 : 20., וְהַוָּא כְּאֶרֶשׁ אַמְתָה *he was precisely as a man of truth*, i. e. was perfectly true, faithful, Neh. 7 : 2. Occasionally the **בְּ** is thus prefixed to particles, e. g. שְׂרִיךְ כְּמַעַט *a very small remnant*, Is. 1 : 9. 26 : 20. Ps. 73 : 2.

3. From the idea of likeness arises the use of this particle to signify *in conformity to*, *according to*, e. g. וַיִּקְרֹא שְׁם הָעִיר כַּשְׁמָם בְּנֵי חֲנוּקָה *and he called the name of the city after (lit. according to) the name of his son Enoch*, Gen. 4 : 17. 5 : 3. 7 : 5. 18 : 21., סְלִידְנָא לְעֹזֵן הָעֵם הַזֶּה *the iniquity of this people according to the greatness of thy mercy*, Num. 14 : 19., בְּקַשׁ וְהַזֶּה לוֹ אֲרִישׁ כְּלַבְבָּוֹ *the Lord has sought himself a man after his own heart*, 1 Sam. 13 : 14. 2 Sam. 3 : 39., לְתַחַת לְאִישׁ כְּדֶרֶךְ כְּפָרִי מַעַלְלוֹו *to give to a man according to his ways, according to the fruit of his doings*, Jer. 17 : 10. Prov. 24 : 12., לְעֹשֹׂות כְּרוֹצֹן אֲרִישׁ-נְאִישׁ *to do according to every man's pleasure*, Esth. 1 : 8. Occasionally the particle is prefixed to both nouns, e. g. 'מִתְּמִתָּנָה יְדוֹ כְּבָרְכָת וְהַזֶּה וְגַם *let every man give according to the blessing of the Lord, &c.*, lit. so shall be the gift of each one's hand as is the blessing of the Lord, Deut. 16 : 17.

4. From the same idea is also derived that of likeness or nearness to a given period of time, to a denomination of measure or distance, or to a number; in which case the preposition may usually be rendered *about*. Thus it is applied,

a. To a period or point of time (see § 1030. 2. a.), e. g. בְּחָום הַיּוֹם *about the heat of the day*, Gen. 18 : 1. 39 : 11. Ex. 11 : 4., בְּעַת מִנְחָת עָרֵב *about the time of evening sacrifice*, Dan. 9 : 21., בְּצֹאתִי אֶזְדְּחָעֵיר *at my going out of the city*, i. e. when I am gone out, Ex. 9 : 29., בְּשַׁעַם אֶלְעָכְם *at your hearing the voice*, i. e. when you heard the voice, Deut. 5 : 23. Josh. 6 : 20. 1 Sam. 5 : 10. Esth. 5 : 2., so בְּשַׁבָּב אֶלְגִּינָּר *when my lord the king shall sleep with his fathers*, 1 Kings 1 : 21.

b. To a denomination of measure, e. g. כְּבִירָה סְאָתִים זָרָע *about the capacity of two measures of seed*, 1 Kings 18 : 32., כְּאַרְפָּה שְׁעָרִים *about an ephah of barley*, Ruth 2 : 17.

c. Or of distance, e. g. כְּמִתְחָרֵי קְשָׁת *about a bow-shot off*, Gen. 21 : 16., כְּדֶרֶךְ יוֹם כְּה וּכְדֶרֶךְ יוֹם כְּה *about a day's journey this way, and about a day's journey that way, round about*, i. e. a circuit of about a day's journey in every direction, Num. 11 : 31., כְּפֶשֶׁע בֵּין וּבֵין *about a stept betwixt me and death*, 1 Sam. 20 : 3.

d. To a numeral, e. g. כְּמִשְׁלֵשׁ תַּרְשִׁים about three months after, Gen. 38:24; כְּשִׁשׁ-מֵאוֹת אֶלְף רָגְלִי about six hundred thousand on foot, Ex. 12:37. 32:28. 1 Kings 22:6., כְּאֲלָפִים אֶחָה about two thousand cubits, Josh. 3:4., כְּעֶשֶׂר שָׁנִים about ten years, Ruth 1:4.

§ 1056. When followed by a finite verb, the preposition כְּ is frequently used with the relative particle אֲשֶׁר in most of the senses that have been detailed. The compound particle כְּאֲשֶׁר is thus employed before a verb expressed or understood :

1. a. To indicate comparison, e. g. וְהִיוּ כְּאֲשֶׁר לֹא־זָנְחוּתִים and they shall be as though I had not cast them off, Zech. 10:6., כְּאֲשֶׁר לֹא הִרְיוֹן I should have been as though I had never existed, Job 10:19., כְּאֲשֶׁר חָלַל כְּאֲשֶׁר לְכָל all things (happen) alike to all, Eccl. 9:2.

b. To indicate agreeableness, conformity, e. g. אֲדֹנָךְ according as God commanded Noah, Gen. 7:9. 1 Sam. 28:17., קַח־לְכָךְ כְּאֲשֶׁר תְּאַוֹהַ נְפָשָׁךְ take for thyself according as thy soul desires, i. e. as much as thou needest, 1 Sam. 2:16., כְּאֲשֶׁר עָשָׂת יִعַשׂ־לְךָ according as thou hast done it shall be done unto thee, Obad. v. 15, 16.; and hence to point out the relation between cause and effect, e. g. כְּאֲשֶׁר לֹא שָׁמַע בְּקוֹל וְהֹוחֶה because thou hast not hearkened to the voice of the Lord, 1 Sam. 28:18., כְּאֲשֶׁר אַתְּ מַשְׁפֹט אֶל־הָאָרֶץ because they know not the way of the God of the land, 2 Kings 17:26.

c. To point out the epoch of one event by means of its relation to another, e. g. כְּאֲשֶׁר הִקְרִיב לְבּוֹא מִצְרָיָם when he had come near to enter Egypt, Gen. 12:11. Deut. 2:16. Josh. 4:1. Judg. 3:18., כְּאֲשֶׁר יָרַם מִשְׁמָה אֶזְרִיךְ וְנוּי' 17:11. 32:19., כְּאֲשֶׁר אָמַר תְּנַהֲלֵנוּ מֶלֶךְ when they said, Give us a king, 1 Sam. 8:6., כְּאֲשֶׁר תָּלַךְ אֶל־בֵּית הָאֱלֹהִים when thou goest to the house of God, Eccl. 4:17. 5:3.

2. Sometimes, in comparing two events, כְּאֲשֶׁר is placed before the first verb, and כְּ before the second, e. g. כְּנִירְבָּה as they oppressed them, so they multiplied, i. e. the more they oppressed them, the more they multiplied, Ex. 1:12., כְּאֲשֶׁר וְהַנִּירְבָּה יִסְפַּע as they encamp, so shall they journey, Num. 2:17., כְּאֲשֶׁר עָשָׂתָה כְּדַשְׁלָם לְיְהֻדָּה as I have acted, so has God requited me, Judg. 1:7.

CHAPTER XVI.

PREDICATIVE PARTICLES.

§ 1057. THE prepositions, of which we have treated in the preceding chapter, consist of certain letters and words employed to indicate the various indirect relations existing between verbs and nouns. We are now about to discuss the nature and uses of another class of particles, namely those used, 1. to qualify the predicate of a proposition, whether it consist of a verb (whence the particle receives the name of *ad-verb*) or of an adjective (see § 709); or, 2. to qualify an entire proposition, or to point out the relation borne by one proposition to another. The former we shall accordingly term *predicative* and the latter *propositional* particles.

§ 1058. The predicative particles, which are simple in their construction, and exercise but little influence on the form of the sentence, will be dismissed with a brief notice, leaving the full developement of their meanings to the lexicographer. The propositional particles, however, whose uses are both manifold and intricate, we shall discuss more at length, following the plan pursued with the prepositions, which is, to ascertain first the primitive force of each particle, and thence to develope its secondary significations.

§ 1059. Predicative particles are such as qualify the predicate of a proposition, 1. with regard to some circumstance of *degree* or *manner* which is not expressed by the verb or adjective itself; 2. with respect to *time*, which is not included in the adjective, or which may not be indicated with sufficient precision by the tenses of the verb; 3. with respect to *place*. We will here detail the principal particles of this kind, remarking on any peculiarities of construction that may seem to call for elucidation.

1. The following adverbs specify the *manner* of an action or state of being.

מְאֹד *very* (§ 663. 1.). It qualifies a verb, e. g. וַיִּחַר לְקַנֵּן מְאֹד and Cain was very wroth, Gen. 4 : 5. Ex. 14 : 10.; or an adjective, e. g. וְהִנֵּה טוֹב מְאֹד and behold (it was) very good, Gen. 1 : 31. 12 : 14. Num. 11 : 33. It is sometimes emphatically repeated

(see § 824. 2.), thus **עַזְבָּד מִאֵד** *exceedingly*, Gen. 7:19. Num. 14:7.; or with בְּ prefixed to the first, thus **בְּמִאֵד מִאֵד** Gen. 17:2. Ex. 1:7. It also takes the preposition עַד, thus **עַד-מִאֵד עַד** *exceedingly*, Gen. 27:33. 1 Sam. 11:15.; once **עַד-לִמְצָאֵךְ** 2 Chron. 16:14.

much (§ 662), e. g. **יְהוּאָה יַעֲבֹרֶךְ הַרְבָּה** *Jehu shall serve him much*, 2 Kings 10:18. Eccl. 5:11.; *too much, overmuch*, e. g. **אֵל קָדוֹשׁ** *be not righteous overmuch*, Eccl. 7:16, 17.; sometimes accompanied by מִאֵד, thus **חַרְבָּה צְדִיקָה מִאֵד** *very much, exceedingly*, 1 Sam. 26:21. Neh. 2:2. Other adverbs from the same root and with a like meaning are **רַב** *much, very*, Ps. 123:3. Prov. 26:10., **רַבָּה** Ps. 89:8. Job 31:34., **רַבָּת** Ps. 65:10. 129:2.

more, Eccl. 2:15. 7:16. Esth. 6:6.; used with adjectives to form the comparative degree (§ 783).

little (parum), e. g. **זָרְעָתֶם הַרְבָּה וְהַבָּא מַעַט** *ye have sown much, but bring in little*, Hag. 1:6. Job 10:20.; with reference to time, **a little while** (paulisper), e. g. **רָטוּבָה בַּעַת** *they are exalted a little while*, Job 24:24. Ruth 2:7. It is sometimes repeated, thus **מַעַט little by little, by degrees** (paulatim), Ex. 23:30. Deut. 7:22. It frequently takes the preposition כְּ, thus **כַּעֲדָה about, within a little, nearly** (see § 1055. 2.), Is. 1:9. Ps. 73:2., **in a little while, soon**, Ps. 81:15. Job 32:22.

נִי constr. **כַּי sufficiency, enough**, as a particle with different prepositions, with all of which it indicates the fitness, correspondence, conformity of one thing to another: thus **בְּכַי on account of, for**, Nah. 2:13. Hab. 2:13.; **כַּי according to, like**, Deut. 25:2. Judg. 6:5.; **כַּי as often as**, 1 Sam. 18:30. 2 Kings 4:8.

כָּלָה wholly, entirely, Gen. 18:21. Ex. 11:1.; **כָּלְלִיל id.** Lev. 6:15.

טוֹב well, 2 Sam. 3:13.; **כָּרְבָּב id.** Deut. 13:15. 17:4.

חוֹגָם gratis, gratuitously, Gen. 29:15. Ex. 21:2., **in vain**, Mal. 1:10.

לְבַד apart, alone, Ex. 12:37. 26:9., **only**, Is. 26:13.; **כָּלְבַד besides**, Deut. 4:35. It is most frequently employed with pronominal suffixes, thus **לְבָדָךְ by himself, alone**, Gen. 2:18. Num. 11:14. Also **כָּבֵד alone**, Lev. 13:46.; **לְבָדָךְ id.** Num. 23:9.

יחִידָה together, 1 Sam. 11:11. 2 Sam. 14:16.; **יְחִידָה id.** Gen. 13:6. Deut. 12:22.

2. Adverbs specifying the *time* of the state or action denoted by the predicate.

עַתָּה now, Germ. *jetzt* (lit. *this time*, § 651. note). This adverb always relates to the present time, or time of narration, and hence is often

used antithetically with the particle **אֲזֶה** *then*, which has reference to some past or future period, e. g. **כִּי־בָּרוּךְ שְׁתַחַת אֲזֶה וְבָרוּךְ שְׁתַחַת** *as my strength (was) then, so (is) my strength now*, Josh. 14:11. Is. 48:7. It is occasionally employed as an emphatic introduction to a statement, like the English *now*, Germ. *nun*, e. g. **עַתָּה אָסֹפֵת יְמִינֵךְ אֲלֹהֶל** *now shall I perish some day by the hand of Saul*, 1 Sam. 27:1. 1 Kings 12:26.

אֲזֶה *then*, referring to a period of time either anterior or subsequent to the time of narration, as is determined by the context: thus, to past time, e. g. **אֲזֶה אָמַר שְׁלֹמֹה** *then said Solomon*, 1 Kings 8:12. Cant. 8:10., **אֲזֶה רַשְׁיר־מִשְׁה וּנְגַ'** *then sang Moses, &c.* Ex. 15:1. Josh. 10:12. (see § 967. 1. e. a.); to future time, e. g. **אֲזֶה יְדַבֵּר אֲזֶה נְבָלֵל אֲלֹהֶיךָ** *then the chiefs of Edom shall be terrified*, Ex. 15:15. (see § 966. 1. c.). With the preposition **מִאֲזֶה** *from that time, since* (Fr. *de-puis, dès*), Josh. 14:10. Is. 45:21. Ruth 2:7.

טרם *not yet, before*, always refers to a period antecedent to the action or state denoted by the verb with which it is connected, and which may be either a past or future tense, e. g. **שְׁמוּאֵל טָרֵם יָדַע אֱלֹהִים וּנְגַ'** *Samuel did not yet know the Lord, &c.* 1 Sam. 3:7., **טָרֵם תִּירְאֵן מִפְנֵי יְהוָה אֱלֹהִים** *ye will not yet fear the Lord God*, Ex. 9:30. Sometimes, as the action takes place *after* the period signified by the particle, a future tense is employed in connection with it to denote past time (§ 967. 1. e. a.), e. g. **וַיַּלְּכוּ שָׁס טָרֵם יַעֲבֹרְיוּ** *and they passed the night there before they crossed over*, Josh. 3:1. 1 Sam. 3:3, 7. With prepositions: **בְּטָרֵם** *before, lit. in the time before*, Is. 66:7. Prov. 8:25.; **מִטָּרֵם** *from the time before*, Hag. 2:15.

כָּבֵר *long ago, already*, Eccl. 1:10. 6:10.

רָאשֵׁנָה *first (primùm)*, Gen. 38:28. Lev. 5:8. Num. 2:9., *before, formerly (priùs)*, Dan. 11:29. With prepositions: **בְּרָאשֵׁנָה** *in the first place, first*, Num. 10:13, 14. Deut. 13:10., *at first, before*, Gen. 13:4.; **לְרָאשֵׁנָה** *at first, formerly*, Judg. 18:29.

לְמִינִים *formerly, of old*, Judg. 3:2. Job 17:6. (see § 1050. I. 2. b.); *so too* **קְדוּם** Jer. 30:20.

אַחֲרָה *after*, Lev. 14:43. Num. 6:29., *afterwards*, Hos. 3:5. (see § 1051. I. 2.). With the relative particle **אֲשֶׁר**, thus **אַחֲרָה־אֲשֶׁר**, *thus after that (postquam)*, Ezek. 40:1., oftener plural **אַחֲרִים** (§ 904. 2.); with **כֵן**, thus **אַחֲרָה כֵן** *afterwards (postea)*, Lev. 14:36. 1 Sam. 10:5., oftener plur. **אַחֲרִים כֵן** Judg. 16:4. 1 Sam. 9:18.

הַמִּזְבֵּחַ or **הַמִּזְבֵּחַ** (§ 80) *yesterday*, Ps. 90 : 4. ; but usually in connection with the word **לֶשֶׁם** *the day before yesterday* (§ 664. 1.), to signify past time in general, thus **הַמִּזְבֵּחַ שָׁלֹשׁ** or **הַמִּזְבֵּחַ שָׁלֹשׁ** *heretofore, formerly*, Gen. 31 : 5. 1 Sam. 4 : 7.

הַיּוֹם *to-day* (§ 722), Gen. 4 : 14. 2 Kings 6 : 28., *at this time, now*, Deut. 1 : 39. Judg. 21 : 6. ; **כֹּיְום** *at this day, to-day*, Gen. 25 : 31. 1 Kings 1 : 51. : **רוּם** *by day*, Ex. 13 : 21, 22. Deut. 1 : 33. Josh. 1 : 8. ; **בָּיוּם** *id.* Neh. 9 : 19.

הַלְּלֹתָה *to-night*, Gen. 19 : 5, 34. ; **לִילָּה** *by night*, Ex. 13 : 21, 22. Lev. 8 : 35.

בָּקָר *in the morning (mane)*, Ex. 16 : 7. Ps. 5 : 4. ; **הַשְׁכֵן** *early in the morning*, Prov. 27 : 14. : **עַרְבָּה** *in the evening (vespere)*, Ex. 16 : 6. **מִחרָה** *to-morrow*, 1 Sam. 20 : 5. 2 Kings 6 : 28.

לִעוֹלָם *to eternity, for ever, always*, 1 Kings 1 : 31. Ps. 5 : 12. ; frequently in the phrase **לִעוֹלָם וְעַד** *for ever and ever*, Ex. 15 : 18. : **מִעוֹלָם** *from eternity, of old*, Gen. 6 : 4. Is. 63 : 16. Prov. 8 : 23. Also **לִבְנָה** *for ever, Ps. 9 : 7, 19. Job 4 : 20. 14 : 20.* ; and **מִבְנָה** *always, continually*, Ps. 16 : 8. 34 : 2.

עוֹד *again*, Gen. 4 : 25. Deut. 13 : 17. 1 Sam. 10 : 22., *furthermore, yet more*, Gen. 8 : 10. 1 Sam. 18 : 29.

מִהָּרָה *quickly, soon*, Ex. 32 : 8. Deut. 4 : 26. Ps. 143 : 7. ; **מִתְהַרְהָה** *id. Deut. 11 : 17. Judg. 9 : 54.*

פָּתָחָם *suddenly*, Num. 12 : 4. Josh. 10 : 9. 11 : 7.

3. Adverbs qualifying the predicate with respect to *place*.

שָׁם *there*. 1. a. This particle signifies rest *in a place*, when it is equivalent to the English *there*, Gen. 2 : 12. 12 : 7. 13 : 4. &c. ; it is sometimes repeated antithetically, thus **שָׁם—שָׁם** *here—there*, Is. 28 : 10. b. It is also used to indicate motion *to a place*, signifying *thither*, Deut. 1 : 37. Judg. 18 : 3. 1 Sam. 2 : 14. ; but in this case it usually receives **הַ** directive, thus **שָׁמָה** (§ 643) Gen. 19 : 20, 22. 24 : 8. 39 : 1. &c. : with the prep. **מִ** it signifies motion *from a place*, thus **מִשָּׁם** *thence*, Gen. 11 : 8, 9. All these forms acquire a relative force by connecting them with **אֲזֶן** (see § 903). 2. Sometimes it is applied, like the Latin *ibi*, to time; in which case it corresponds to the English *then*, Ps. 14 : 5. 132 : 17.

כֹּה *here* (contr. for **בָּרוּךְ** = **בָּרוּךְ** *in this place*), Num. 22 : 8. 1 Sam. 23 : 3., *hither*, 1 Sam. 16 : 11. Job 38 : 11. ; with the prep. **לְ** it is antithetically repeated, thus **מִזֶּה — מִזֶּה** *on this side — on that side* (see § 1046. IV. 1.), Ezek. 40 : 10, 12. Also **כֹּה** *here* (contr. for **כָּרוּךְ** *at this place*), Gen. 31 : 37., with reference to manner,

like this, thus, Ex. 3 : 15.; repeated כֹּה וְכֹה here and there, in every direction, Ex. 2 : 12., and in antithesis with פֶּן, thus כֹּה—פֶּן here—there, Gen. 22 : 5.; with prepositions, בִּזְהַבְתָּה in this wise, thus, 1 Kings 22 : 20.

הַלֵּה (formed like its opposite מִפְנֵה by the addition of ה directive), Gen. 45 : 8. Josh. 3 : 9.; applied also to time, signifying hitherto, 1 Sam. 7 : 12.; repeated הַבָּה וְהַבָּה hither or thither, in any direction, Josh. 8 : 20. So too הַלֵּם hither, Ex. 3 : 5. Judg. 18 : 3.

הַלְאָה further off, Gen. 19 : 9., מִפְנֵךְ וְהַלְאָה beyond thee, opposed to מִפְנֵךְ וְהַגָּה on this side of thee, 1 Sam. 20 : 21, 22.; with the preposition מִן, thus מִהְלָלָה beyond, Amos 5 : 27. (see § 1046. IV. 1.).

§ 1060. The remaining specifications of place, with regard either to rest or motion, are made by means of nouns with ה directive (see § 642, et seqq.), or by prepositions employed adverbially. The following are the most common :

מִעְלָה above (§ 1046. IV. 1.), Deut. 5 : 8. Amos 2 : 9.; מִצְלָה upwards, 1 Sam. 9 : 2. 1 Kings 7 : 31., לְמִעְלָה id. Is. 7 : 11. Prov. 15 : 24., מִלְמָעָלָה above, Gen. 6 : 16. Ex. 25 : 21.

מִתְחַת beneath, Ex. 20 : 4. Judg. 7 : 8.; מִתְהַרְתָּה below, downwards, Deut. 28 : 43. Prov. 15 : 24.; לְמִתְחַת id. Eccl. 3 : 21.; מִלְמָתָה beneath, Ex. 26 : 24. 39 : 20.

מִקְדָּם before, in front, Ps. 139 : 5., forwards, Job 23 : 8.; in front, and hence, as the Orientals in naming the points of the compass place the face towards the east, eastwards, on the east, Gen. 2 : 8. Is. 9 : 11.

אַחֲרָה backwards, Gen. 49 : 17. Ps. 139 : 5.; on the west (see קֶדֶם), Is. 9 : 11.; אַחֲרִינִית backwards, Gen. 9 : 23. 1 Sam. 4 : 18. יָמִין to the right, Num. 20 : 17. 22 : 26. Job 23 : 9.; לִימִין id. Ps. 45 : 10. Neh. 12 : 31.; עַלְיָמִין id. Job 30 : 12.; מִימִין on the right, 1 Kings 7 : 39., on the south, 1 Sam. 23 : 19.

מִשְׁמָאלָה to the left, Num. 20 : 17. 1 Sam. 6 : 12.; לְשִׁמְאָלָה id.; on the left, 1 Kings 7 : 49., on the north, Gen. 14 : 15.

סְבִיב round about, Ex. 19 : 12. Lev. 1 : 5, 11.; repeated סְבִיב id. Ezek. 37 : 2. 2 Chron. 4 : 3.

CHAPTER XVII.

NEGATIVE AND AFFIRMATIVE PARTICLES.

§ 1061. We now come to treat of the propositional particles, or those which are employed to qualify an entire proposition (§ 1057). Of these some make the qualification independently of any other sentence, and such for the most part are the negative and affirmative particles; others again serve to qualify one proposition by pointing out some relation which it bears to another. As the powers and uses of these particles are of great variety and importance, and have a marked influence on the entire structure of the language, we shall discuss them somewhat in detail, beginning with those of the kind first mentioned, viz. the particles of negation and affirmation.

Particles of Direct Negation.

אֵין none, no.

§ 1062. The particle אֵין constr. אִין is originally a noun of negation signifying *non-existence, nothing*, and is thus the direct converse of יְשָׁהַיָּה existence (§ 698).*

1. Hence it is used to predicate non-existence absolutely, e. g. בְּאֶרֶךְ אֵין רֹק וְנָט' if there was nothing in the ark, except, &c. 1 Kings 8 : 9., אֵין אָמֵד אֵין לֹא if he have nothing, lit. si nihil sit ei, Ex. 22 : 2., עַלְיוֹן אֵין לְהֹסִיף וּמְטוּצֵב אֵין לְנַרְוֹעַ there is naught to add to it, and naught to take from it, Eccl. 3 : 14.; or else to deny the existence of some particular object or kind of object referred to, e. g. יְקַרְלָאֹר וְאֵין let it look for light, and let there be none, Job 3 : 9., כִּי־אֵין זְלִחָה for there is none besides thee, Ruth 4 : 4.

2. It is connected with a noun or with an attributive used instead of a noun (§ 737. 1.), to deny the existence of the object denoted by

* It is used as a noun in the following instance: אֵין פְּקֻדָּת אֲפֹו his anger punishes nothing, i. e. no crime, Job 35 : 15.

such noun or attributive; and is thus equivalent to the English negative *no* with the substantive verb (§ 698. 2. a.).

a. When employed in this manner, the particle may be and usually is placed first, e. g. אֲשֶׁר אִין מְרוּם where there was no water, Deut. 8:15., אִין אֲלֹהִים אִין מֶלֶךְ בַּיִשְׁרָאֵל there was no God in Israel, Judg. 21:25., so אִין לְתַם וְאִין מִימָּנָה and there was none that could interpret (lit. none interpreting) them, Gen. 41:8. Lev. 26:6., so אִין רַאֲשָׁר אִין סְגָר and none shall shut, Is. 22:22. When repeated, it is equivalent to *neither—nor* with the verb *to be*, e. g. אִין לְחֵם וְאִין מַיִם there is neither bread nor water, Num. 21:5. Is. 3:7., אִין יָצָא וְאִין בָּא none went out, and none came in, lit. there was neither outgoer nor incomer, Josh. 6:1. 1 Sam. 26:12.

b. Or the particle may be put last, e. g. וְלֹתָם אִין בְּכָל־הָאָרֶץ and there was no bread in all the land, Gen. 47:13., וְמִים אִין לְשָׁתֹות and there is no water to drink, Num. 20:5., וְלֹתָם אִין לְלֻכָּה and there is no strength to bring forth, Is. 37:3.; וְרוֹנֵף אִין when there is none pursuing, Lev. 26:37.

3. a. This particle is sometimes placed before a noun like the English *no*, the two together expressing the absence or want of whatever such noun denotes, e. g. שֶׁאִין אָדָם no man, no one, nobody (comp. Lat. *nemo = ne homo*, Germ. *nie-mand*), Gen. 31:50. Judg. 19:15. Jer. 12:11., שֶׁאִין אָדָם not one, none, Ps. 14:3. Dan. 10:21., all אִין דְּבָרָן no thing, nothing, Ex. 5:11. Jer. 39:5., כל אִין not any thing, naught, Num. 11:6. 2 Sam. 12:3. Eccl. 1:9.

b. It is hence employed with a noun to deny the existence of the object denoted by it with reference to the rest of the proposition, or in other words, to signify the exclusion of such object from the statement made, in which case it is equivalent to the English *without*, e. g. כִּי יְמִים רַשְׁבָּו בְּנֵי־יִשְׂרָאֵל אִין חַנְפָּסֶת קָסֶת she shall go forth freely without money, i. e. without paying any thing, Ex. 21:11., כִּי יְמִים רַשְׁבָּו בְּנֵי־יִשְׂרָאֵל אִין שָׁר וְאִין זְבָח וְנָטָה for the children of Israel shall remain many days without a king, and without a prince, and without a sacrifice, &c. Hos. 3:4.. I am like a man without strength, Ps. 88:5. Lam. 5:3., נְשָׁוִיאָם וְרוֹחָה וְנַשְּׁמָם אִין אִישׁ מִתְהַלֵּל בְּמִתְהַלֵּל (as) clouds and wind without rain (is) he who boasts of a false gift, Prov. 25:14.

4. The negative particle אִין is also used to deny a quality predicated by means of an adjective, participle, or verb. In this case the subject of which the predication is made, and to which the particle refers, must always be represented by a pronoun connected to the latter in the form

of a suffix (see § 682. 4.), e. g. **אַרְגָּנָה** **שְׂדֹוֹתָה** *beasts that are not clean*, Gen. 7 : 8. (**אִינְגָּנָה** equivalent to **כַּא** v. 2.), **יְקָרֵתָה** **אִינְגָּנָה** *but it does not divide the hoof*, Lev. 11 : 4, 26. Deut. 21 : 18., **מִפְרִיטָה** **אִינְגָּנָה** *but the bush was not consumed*, Ex. 3 : 2.

5. This particle is sometimes employed to signify in brief the converse of an entire previous clause, e. g. **הֲבָה** **לְ בָנִים** **אָסְדָּאִין** **מִתָּה** *give me children; for if not* (i. e. if thou do not give me children), *I die*, Gen. 30 : 1., so **הִוֵּשׁ** **יְהֹוָה** **בְּקָרְבָּנוּ** **אָסְדָּאִין** *is the Lord among us, or not?* Ex. 17 : 7. Judg. 4 : 20., **אָסְדָּאָרָה** **אוֹתָר** **לְקָחָה** **מִתְּהֻקָּה** **וְהַרְ** *if thou see me taken* (i. e. when I am taken) *from thee, it shall be so to thee; but if not, it shall not be* (so), 2 Kings 2 : 10.

6. a. As space is a necessary accident of every object, and as that whose existence is denied cannot have any relation to space, the negative **אַן** used to effect such denial is also adopted as an interrogative particle of place, equivalent to the English *where?* in which case it does not as usual make a direct negation, but only expresses a doubt, thus **אַן** *is it not? = where is it? = where?* It is employed in this sense with the preposition **מִן**, thus **מִן** *wherefrom? whence?* e. g. **מִן** **אָרָם** *whence come ye?* Gen. 42 : 7. 2 Kings 5 : 25. Is. 39 : 3. Ps. 121 : 1., **מִן** **לְבָשָׂר** *לְתֹתָה לְכָלְדָּעַם הָזֶה* *whence should I have flesh to give to all this people?* Num. 11 : 13.; this is also used indefinitely with reference to a preceding verb, e. g. **וְלֹא** **יָדַעֲתִי** **מִן** **הַפָּה** *and I knew not whence they (were)*, Josh. 2 : 4.

b. The particle **אַן** appears by itself in this sense only after the rejection of the final liquid **ן**, when it assumes the form **אֵי** constr. **אֵי** *where?** e. g. **אֵי** **הַבָּל** **אַחֲרֵךְ** *where (is) Abel thy brother?* Gen. 4 : 9. Deut. 32 : 37.; also used indefinitely, e. g. **רִאָה** **אִירְחָנִית** **הַפְּלִכָּה** *see where the king's spear (is)*, 1 Sam. 26 : 16. It usually receives a pronominal suffix (see § 682. 5.), e. g. **אִיְכָה** *where (art) thou?* Gen. 3 : 9., **אֵיכָה** *where (is) he?* meaning, he is nowhere, no longer exists, Job 14 : 10., **אֵיכָם** *where are they?* Is. 19 : 12.

* In two instances we find this particle with the form **אֵי** closely connected to a noun or adjective as a privative particle equivalent to the English *in, un, dis*, e. g. **אֵרְבָּדָר** **אֵרְבָּדָר** *and she called the child Ichabod, lit. no-honour, dishonour*, 1 Sam. 4 : 21., **אֵרְבָּדָתִים** **אֵרְבָּדָתִים** *he shall deliver the impure, and they will be delivered through the pureness of thy hands*, Job 22 : 30. In Ethiopic the particle **አ** (= **אֵי**) is commonly used for the same purpose; as is also the Rabbinic **אֵי**, thus **אֵי אָמָשָׁר** *impossible*.

אַל, לֹא not.

§ 1063. As אָרֶן can be used only to deny existence with reference to an object designated by a noun, so on the contrary the negative particles לֹא and לֹאַ can be connected only with a verb, an attributive, or a noun used attributively, to deny or forbid the occurrence of an event or the existence of a state of being.

§ 1064. 1. a. The peculiar characteristic of the negative power of לֹא is its objectivity. It is applied to the predicate absolutely, without reference either to the state of mind of the author of the proposition or to any preceding sentence; and thus it directly negatives a statement made by a verb in either of the two absolute tenses, which in general it immediately precedes: * with the absolute past, e. g. וַיָּרַקְסַח שׁוֹב and she returned to him again no more, Gen. 8 : 12., וְעַרְנוּתָא אִלְרָא עַד and they saw not their father's nakedness, 9 : 23., לֹאַבְרָהָם לֹא רָא why didst thou not tell me, &c. 12 : 18. 13 : 6. 15 : 16. 16 : 1., &c.; with the absolute future, e. g. לֹא אָכַל עַד all flesh shall not again curse the earth, Gen. 8 : 21, 22., לֹא אָכַל עַד I will no more again curse the earth, 9 : 11, 15., &c. Sometimes, for the sake of emphasis, one or more words are inserted between the particle and its verb, e. g. לֹאַתָּתָם שְׁלַחוּתָם אַחֲרֵי הַפָּה ye did not send me hither, or, it was not ye that sent me hither, Gen. 45 : 8. 1 Sam. 8 : 7., 'not in the strength of the horse does he delight, Ps. 147 : 10. It may also be employed to express the converse of an entire preceding clause, e. g. חַשְׁמָר מִצְוֹר אָסֶלְאָן whether thou wouldest keep his commandments, or not, Deut. 8 : 2.

b. The absolute nature of the negation expressed by this particle causes it to be employed in making emphatic prohibitions (see § 996. 1. b. 2. b.), e. g. לֹא תְּرִצָּה וְתָן do not kill, &c., Deut. 5 : 17. &c., לֹא יַקְשֵׁה בְּעֵינֶיךָ let it not seem hard to thee, lit. let it not be hard in thine eyes, 15 : 18. &c.

2. The particle לֹא is also connected with an adjective or with a noun used as an adjective, in the quality of a privative equivalent to the English *un*, *in*; this negatives the quality denoted by such adjective or noun, but does not like אָרֶן deny the very existence of the object (see § 1062. 2. a.), e. g. עַם נְבָל וְלֹא חֲבָם a people foolish and unwise, Deut. 32 : 6. Hos. 13 : 13. (וְאַיִן חֲכָם) would mean, and there is no wise

* But it can never appear with a relative tense (see §§ 977. 1. c., 987. 3.).

one), *unmerciful,* Ps. 43:1., *לֹא־עָזִים* *feeble,* lit. not strong, impotent, Prov. 30:26.; *לֹא אֱלֹהָה* *a no-god, coll. idols,* Germ. *Abgötter,* 32:17, 21. (*אֲרֵן* *there is no God*), *לֹא־עַץ* *a no-wood, i. e. that which is not a stock, hence a living being, a man,* Is. 10:15., *לֹא אָדָם* *no one, nobody,* Job 14:4. (equivalent to *אֲרֵן אֲדָם*, § 1062. 3. a.).

3. This particle occasionally takes the preposition *בְּ* before nouns, thus *בְּלֹא*, to indicate its relation to a preceding verb, e. g. *בְּלֹא עַד־נִרְחָה* *not in the time of her separation,* i. e. beyond the time, &c. Lev. 15:25. Job 15:33., *בְּלֹא כְּסָף* *not with money,* i. e. without money, Is. 55:1., *בְּלֹא מִשְׁפָּט* *not with justice,* i. e. unjustly, Ex. 22:29. Deut. 32:21.; and in like manner *לְ*, e. g. *לְלֹא אֶלְךָ אֱמֹת וָנוֹ* *without the true God,* &c. 2 Chron. 15:3.; and also *וְלֹא* *כִּלְלָא הָיוּ* *and they shall be as though they had not been,* Obad. v. 16.

§ 1065. 1. The particle *לֹא* differs from *לֹא* in being more subjective in its nature, as it always has reference to the state of mind of the author of the proposition in which it is contained. It is accordingly employed only when the speaker wishes to signify that the negation made by him is the result of his own wish or determination. Now as a dependent proposition of this sort can relate only to an action not yet performed, this particle appears with no tense but the absolute future,* either in its full form (§ 996. 1. b. 2. b.), or as apocopated (§§ 1004. 1., 1005.) :† and then it expresses an earnest deprecation, e. g. *אַל־אָבֹשָׂה אַל־יַעֲלֵץ אַל־בָּרֵךְ* *let me not be ashamed, let not my enemies triumph over me,* Ps. 25:2., *בְּנֵי אַל־תֵּלְךָ בְּדַרְךָ אֱתָם* *walk not in the way with them,* Prov. 1:15., which is sometimes strengthened by the precative particle *אַגְּ* never employed with *לֹא*, e. g. *אַל־אָגְגֵךְ* *pray, let there not be strife,* &c. Gen. 13:8. 18:3.; and occasionally a prohibition, e. g. *רַא־שְׁרִיכֶם אַל־תִּعְרְשֵׁי* *uncover not your heads,* Lev. 10:6., *אַל תֹּשֶׁךְ דִּבֶּר אַלְרַעַד* *speak to me no more,* Deut. 3:26.

2. When the verb to which the negative applies would be the same as that of a preceding affirmative clause, it may be omitted (§ 1011. 2.), e. g. *דִּרְשָׁרְטֹב וְאַל־רַע* *seek good, but (seek) not evil,* Amos 5:14.

* In the following instance, however, it is found with the absolute past form: *בְּלֹא שָׁבַעַת רְיוֹם* *ye have not made an attack to-day?* intimating a hope that they had not, 1 Sam. 27:10.

† On account of the subjective nature of this particle, the speaker dwells on it emphatically, which gives rise to the apocopation of the following verb; but with the objective particle *אֲלָ* this is not the case (§ 1004. 1. note).

Prov. 8:10., אל בַּנְחָר do not (wait), *my daughters*, Ruth 1:18.; or the verb of existence may be understood, e. g. אל-טֶל וְאֶל-מִטְרָה עֲלֵיכֶם (let there be) *neither rain nor dew upon you*, 2 Sam. 1:21. This particle is even employed as a noun to signify *nothingness, naught*, e. g. וְיַחַם לֹאֵל מִלְחָרָה *and will make my speech naught*, i. e. of no account, Job 24:25.

אֲפָס, בְּלִזְבּוּר, בְּלִתּוּר, בְּלִי, בְּלִ.

§ 1066. The emphatic particle **בְּלִ*** is used in poetry either to make a direct negation, or to represent the non-performance of one action as depending on another.

1. This particle makes an emphatic negation with either of the two absolute tenses; and is equivalent to the English *not, surely not, not at all*: thus with the absolute future, which is most frequently the case, e. g. בְּלִרְחוּר *they shall surely not live*, Is. 26:14. 43:17. Hos. 7:2., בְּלִילִין *he abides not at all*, meaning, he utterly departs, perishes, Ps. 49:13. 140:11, 12. 141:4., צַדִּיק לֹא יָלַד בְּלִי-מִזְטָח *the righteous shall never be removed*, Prov. 10:30.; with the absolute past, e. g. אֲלֹהִים בְּלִ רְאַתְּךָם *gods whom they knew nothing of*, Deut. 32:17. Ps. 147:19. It is likewise found construed with an adjective, e. g. הַכְּרָתָבִים בְּמַשְׁפָט בְּלִבְתוֹב *(it is) by no means good to have respect to persons in judgment*, Prov. 24:23.

2. It is also employed in representing an action as performed in order that another may not take place, when it is equivalent to *that not*: it appears in this manner with the future tense, e. g. בְּלִי-קָמָת וְרֹשֶׁת אֲצָרֶן *that they may not rise and possess the land*, Is. 14:21., בְּלִי-שְׁתִּין *that they might not drink*, Ps. 78:44.; and occasionally with the preterite, e. g. בְּלִגְמֹלֶת קָעַמְיִר *that my steps may not slip*, Ps. 17:5.

§ 1067. When the negative particle **בְּלִ** is closely connected to a following noun for the purpose of denying the existence of that which

* This and its cognate particles are usually considered as derived from the root בָּלַבְּ to perish, come to naught, by dropping the final radical מָ, or by changing it into the vowel letter אַ or its hardened form מָ. We would suggest, however, that their origin may be found in a union of the preposition בְּ with the negative particle לֹא thus לֹא בְּלִ (equivalent to לֹא בְּלִ, which see, § 1064. 3.) = בְּלִ (§ 88:3.) = בְּלִ not with, without. Compare the compound Ethiopic negation እልም it is not, not (comp. of neg. እል not and ሚም is), never employed without the verb to be.

such noun denotes, it generally takes the termination **וְ-**.* In consequence of this addition to the end of the word, its first vowel is rejected; which gives rise to the form **בֶּלְיָה** signifying *without* (see § 1066. note).

1. a. This particle is construed with a noun, e. g. **מִלְאָרָה קַיָּא צֹנָה** *they are full of vomit and filthiness without a (clean) place*, Is. 28 : 8., **וְשָׂנָה אֲחֹת בְּלֵר מִקְוָת** *can the flag grow without water?* Job 8 : 11. With the compound expression thus formed a preceding noun may be put in construction, e. g. **בְּנֵי בְּלִרְשָׁם** *sons of namelessness*, i. e. persons of no name or note, common persons, Job 30 : 8.

b. Or with a passive participle, to intimate a lack of the attribute which it denotes, e. g. **בְּלֵי מְשֻׁרֵח בְּשָׁמֶן** *one without (being) anointed with oil*, i. e. not anointed, 2 Sam. 1 : 21., **עֲפָה בְּלֵי הַפְּרִכָּה** *a cake without (being) turned*, i. e. not turned, Hos. 7 : 8., **בְּלֵי נְשָׁמָע קְוָלָם** *without their voice (being) heard*, i. e. where their voice is not heard, Ps. 19 : 4.

c. Or with the subject contained in a verb, which is generally explained as an ellipsis of the relative (see § 810), e. g. **בְּלֵי הָגִיד לוֹ** *without (that) he had told him*, i. e. without his telling him, Gen. 31 : 20., **בְּלֵי דְּשָׁבָע** *without (that) one hinders*, i. e. with no one to prevent it, Is. 14 : 6. Job 41 : 18.

2. As **בְּלֵי** is thus always closely united to the following word, it may receive, like **לֹא** construed with nouns (§ 1064. 3.), a prepositional letter, to indicate more distinctly its relation to the preceding part of the preposition. Thus it appears,

a. With **בְּ**, thus **רֹצֶחֶת אֲשֶׁר יַרְצֵחַ אֶדְרֶשׁ בְּבְלִרְעָת**, e. g. *the slayer who kills his neighbour without knowledge*, i. e. unwittingly, unintentionally, Deut. 4 : 42. 19 : 4. Josh. 20 : 3., **מְלִין וּכְפָר בְּבְלִרְעָת** *he multiplies words without knowledge*, Job 35 : 16. 36 : 12.

b. With **לְ**, thus **פָּרָה פִּירָה לְבָלְרָחָק** *she has opened her mouth without measure*, Is. 5 : 14., **וַיַּחַשׁ לְבָלְרָאָכָל** *they wander without food*, Job 38 : 41.

c. With **מִן**, thus **מִבְּלֵי וְלֹכֶת יְהוָה** *from the Lord's lack of ability*, i. e. because he was not able, Deut. 9 : 28., **מִבְּלֵרָעָת** *my people go into captivity through want of knowledge*, Is. 5 : 13. Ezek. 34 : 5., **אִם אָרְאָת אָזְבָּר מִבְּלֵי לְבָרֶשׁ** *if I have seen any one perishing for want of clothing*, Job 31 : 19. This is rendered more emphatic by

* Compare the Persian construct ending in *i* (§ 828. note) and a number of instances in Hebrew where a noun in construction takes the same connecting vowel, e. g. **שְׁבָרְסָחָר** Deut. 33 : 16., **מְלֵפָרְאָרוֹק** Ps. 110 : 4. (see § 82. 4.), which perhaps may be considered as vestiges of an ancient construct state.

the addition of the negative אַיִן (is it) because there were no graves at all in Egypt? Ex. 14:11. 2 Kings 1:3, 6, 16.

3. This particle in the following instances is compounded with a noun into one word, thus בְּלֹעֵל (comp. of בָּלִי and עֲלֵל) *without usefulness*, i. e. worthlessness, wickedness, e. g. בְּנֵי־בְּלִיעֵל sons of wickedness, i. e. wicked men, Deut. 13:14. 1 Sam. 1:16.; also בְּלִימָה (comp. of בָּלִי and מָה) *without any thing, nothing*, e. g. הַלְּהֵא אֶרֶץ עַל־בְּלִימָה he hangs the earth upon nothing, Job 26:7.

§ 1068. The negative particle בְּלִי is further extended by the insertion of the feminine termination תָּ (§ 494. I. 2.) before the annexed יִ, and as this letter necessarily assumes the final vowel יִ, it gives rise to the form בְּלִתְרִ, which by § 104. 4. b. becomes בְּלִתְרִ. This particle, like בְּלִי, is always construed with the following word, to signify the absence or want of that which it denotes; though with this difference, that while the latter is found in independent propositions, the former is used only to express a negation depending in some manner on what precedes.

1. a. The particle בְּלִתְרִ signifying *without, except* is thus employed with a following noun, to exclude from the proposition that which such noun denotes, e. g. מִפְתַּח בְּלִתְרִ סָרָה chastisement without ceasing, Is. 14:6., who so sacrifices to any god except Jehovah alone shall be destroyed, Ex. 22:19., there is nothing except the manna, Num. 11:6.; with אָם added, e. g. אַיִן כָּל בְּלִתְרִ הַמֶּן this is no other than the sword of Gideon, Judg. 7:14. Amos 3:4. And also with personal pronouns in the form of suffixes, e. g. בְּלִתְרִ without me, Hos. 13:4., בְּלִתְרִךְ except thee, 1 Sam. 2:2.

b. In a few instances it is construed with verbs (see § 1067. 1. c.), e. g. עַד־בְּלִתְרִ הַשְׁאָר לֹא שָׁרוּד until he left them not a remnant, lit. until it was without that he left them a remnant, Num. 21:35., בְּלִתְרִ כְּרֻעַ תְּחַת אָסָר except (that) they shall bow down under the prisoners, Is. 10:4. (some render, “without me they shall bow down,” &c.).

2. The particle בְּלִתְרִ, like בְּלִי, occasionally receives a prefixed preposition, to show its relation to what precedes. It appears,

a. With לְ, thus אֲשֶׁר צִוָּתְךָ לְבְלִתְרִ אֲכַל־מִטְבֵּח which I commanded thee not to eat of it, i. e. of which I commanded thee not to eat, Gen. 3:11., so אֲשֶׁר־יָעָשָׂה בְּזִדּוֹן לְבְלִתְרִ שְׁמַע אֶל־הָכֹה the man who acts presumptuously, so as not to hearken to the priest, Deut. 17:12, 20. (see § 1029).

b. With **מִבְלָתִי** וְלֹא תִּהְזַה לְהַבְרֵא וְגַם, e. g., **מִבְלָתִי** מִן, thus *from the Lord's not being able to bring, &c.*, i. e. because he could not bring, Num. 14:16., **מִבְלָתִי שֶׁבְצַחַק** from thy (being) *without satiety*, i. e. because thou wast insatiable, Ezek. 16:28.

§ 1069. The particle בְּלֹעֲדֵר (comp. of בְּלֹא not and עֲדֵר till, to) is used to signify that the proposition does not extend to that which is denoted by the word or the suffix with which it is construed; hence it is equivalent to *except, without*.

1. a. It appears most frequently with a pronominal suffix, e. g. בְּלֹעֲדֵר רָכֶב אַשְׁר אָכַלְתָּךְ הַנְּעָרִים *without myself (i. e. myself being excepted) only what the young men have eaten*, Gen. 14:24., בְּלֹעֲדֵריךְ לֹא וְרָאָתָם אַרְתָּךְ *without thee no man shall raise his hand*, 41:44.

b. In the following instance it is construed with a verb, having reference to its object understood, e. g. בְּלֹעֲדֵר אֲחַזָּה אֲפָה הַוּנִיר *besides (what) I see (meaning, those things which I do not perceive, know) teach thou me*, Job 34:32.

2. This particle takes the prefixed preposition בְּמִן when resumes its original (.), thus בְּמִזְבֵּחַ מִבְלָעֲדֵר מִזְבֵּחַ, e. g., **מִבְלָעֲדֵר יְהֹוָה** *by your building for yourselves an altar of the Lord*, Josh. 22:19. 2 Sam. 22:32., **אָרוֹן אֱלֹהִים מִבְלָעֲדֵר** *there is no God besides me*, Is. 45:21.

§ 1070. The word אֲפָכָס is originally a noun meaning *cessation, annihilation, nothing*, e. g. וְכָל־שָׂרֵה וְהִרְיוֹן אֲפָכָס *and all her princes shall be naught*, Is. 34:12. 46:9. Amos 6:10.; and also in the augmented form אֲפָכָס, e. g. אָנִי וְאֲפָכָס עַד (there is) *myself and nothing more*, i. e. I am alone, Is. 47:8, 10. Zeph. 2:15. (or the final י may be considered as the pronoun of the first person singular, and the passage rendered, “there is *myself, and besides me what more?*” It is often used adverbially: thus,

1. It is placed before a noun or pronoun to attach the idea of exclusiveness to the objects they denote, meaning *nothing but, only*, e. g. אֲפָכָס אֲזִידָה־קָבָר אֲשֶׁר אָדָבָר *nothing but the word that I shall speak*, i. e. only the word, &c. Num. 22:35. 23:13. Is. 45:14.; also with a following כִּי, thus כִּי אֲפָכָס *only that, however*, e. g. אֲפָכָס כַּרְעֵז הָעָם כִּי אֲפָכָס *however, the people (are) strong*, Num. 13:28. Deut. 15:4. Judg. 4:9.

2. The meaning of this particle also is modified by means of the prefixed preposition בְּ, thus בְּאֲפָכָס without (= בְּלֹא § 1064. 3.), e. g. וַיַּכְלֵל בְּאֲפָכָס בְּאֲפָכָס *and they pass away without hope*, Job 7:6. Dan. 8:25., בְּאֲפָכָס עַצְים תְּכַבֵּה אַתְּ *without wood the fire goes out*, Prov. 26:20.

Particles of Limitation.

אֶלָּכָה, אֶלְכָה, אֶת, בַּקְ.

§ 1071. The particle **רַק** *only* is used to limit the scope of a proposition, by indicating some person or thing or some individual action to which alone it refers. It is placed,

1. Before a noun or pronoun to point out the subject or object concerning which the proposition is exclusively made, e. g. וְכַלְיִצְרֵר מִחְשָׁבֹות only *the thoughts of his heart* (is) **רַק** נְבָמָה בָּזָזָנוּ לְנִי *only wickedness continually*, Gen. 6 : 5.; **רַק** רַע כָּלְהִיוֹת *and every imagination of the thoughts of his heart* (is) **רַק** נְבָמָה בָּזָזָנוּ לְנִי *only the cattle we took as a prey for ourselves*, Deut. 2 : 35. 1 Kings 14 : 8., **רַק** בַּיּוֹם הַהִיא סְבָבוֹי *only on that day they went round the city seven times*, Josh. 6 : 15, 17. 2 Chron. 33 : 17.; **רַק** אָנִי לְבָדִי *and only I alone have escaped*, Job 1 : 15. 2 Chron. 6 : 9., **רַק** אַתֶּךָם יְדַעְתִּי וְנוּגָתָךְ *you only have I known, &c.* Amos 3 : 2.

2. Before an attributive consisting of an adjective or a passive participle, to add the idea of exclusiveness to the quality denoted, and thus render it more emphatic, e. g. כַּאֲשֶׁר עָשָׂינוּ עַפְנָךְ וּמְסֻטָּובָךְ *as we have done thee only good*, Gen. 26 : 29., **רַק** עַמְדָתְכֶם וְגַבּוֹן *a people no other than wise and prudent*, equivalent to, what a wise and prudent people! Deut. 4 : 6., וְהִרְחִיתָ רַק עַשְׂקָנָךְ וְרַצְיוֹן כָּלְהִימִים *and thou shalt be only oppressed and crushed always*, 28 : 33.

3. Before a verb, to point out the action or state of being it denotes as the only one to which the proposition refers, e. g. רַק אַעֲבָרָה בְּרַגְלֵי *I only wish to pass through on foot*, Deut. 2 : 28., רַק שְׁנָאָתִי וְלֹא אַהֲבָתִי *thou only hatest me, and dost not love me*, Judg. 14 : 16.; and also before an imperative, to give emphasis to the command, e. g. רַק חִזְקָנָךְ וְאַמְּצָנָךְ *only be strong and very courageous*, Josh. 1 : 7, 17, 18. 6 : 18.

4. When followed by a negative particle it has an emphatic force, equivalent to the English *surely*. e. g. רַק אֵין וְרֹאֶת אֶלְדָּהִם בְּמִקּוֹם הָהָה *surely there is no fear of God in this place*, Gen. 20 : 11. Ps. 32 : 6.

§ 1072. The particle **קַא** *only, alone*, is used to limit an assertion in nearly the same manner as **רַק**,* but with this distinction, that the

* In one instance these two particles are employed together to make the limitation more emphatic, e. g. בַּקְ אָנָּדָבְנָשָׁה דָּבָר וְהִנֵּה *has the Lord indeed spoken by Moses alone?* Num. 12 : 2.

former is more subjective in its meaning, that is, has reference more especially to the views and wishes of the author of the proposition.

1. This particle is placed before a noun or pronoun constituting the subject or the direct or indirect object of the proposition, for the purpose of pointing out such subject or object as the *only* one to which the assertion is to be applied, e. g. נַחַת אֶחָד בְּבָבָה וַיָּמָת אָנוֹ וְנִשְׁאָר אֶחָד נֵחַ וְאֶלָּא only Noah and those who (were) with him in the ark, Gen. 7 : 23., אֶת־זֶה תֹאכְלֶנּוּ only this shall ye eat, Lev. 11 : 21. Num. 1 : 49. 2 Sam. 3 : 13., אֶת־בָּזָאת נִזְעָת לְכֶם only in this will we consent to you, Gen. 34 : 15. Num. 26 : 55., נִפְשֵׁר in God alone (is) my soul confident, Ps. 62 : 2.

2. It is also used with different shades of meaning to give emphasis to the quality attributed to the subject of a proposition by an adjective, passive participle, or neuter verb, e. g. אֱלֹהִים טוֹב לְיִשְׁרָאֵל קָדָשׁ truly God (is) good to Israel, Ps. 73 : 1; שְׂמַח עֲזָבָנִי קָדָשׁ truly I am become rich, Hos. 12:9, 12. Job 19 : 13.; and thus too even when the emphatic infinitive is employed (§ 1017), e. g. אָקֶם טְרַמּת surely he is torn in pieces, Gen. 44 : 28. Judg. 20:39.

3. It is frequently placed before an imperative, to give emphasis to the command, e. g. הִרְאֵתָךְ only be thou a brave man, 1 Sam. 18:17., אַתְּ עֲשֵׂרְלִי מִשְׁסֶד עַזָּה קְטַפֵּה בְּרָאשָׁנָה only make me thereof a little cake first, 1 Kings 17:13.; and sometimes with the addition of the precative particle נָא, e. g. הִרְאֵתָךְ נָא הַצִּילֵנוּ נָא הַיּוֹם הַזֶּה נָא only deliver us, pray, this day, Judg. 10:15. Jer. 28:7.

4. Sometimes it applies to an entire following clause, which it places in antithesis with what precedes, and is thus equivalent to the adversative conjunction *but, nevertheless*, e. g. בְּהַדָּבֶר הִרְאָה לֹא בְּתְּאִמְרִי she (is) the daughter of my father, but not the daughter of my mother, Gen. 20:12., יְדַעֵּנִי כִּי טוֹב אַחֲרָה בְּעֵינִי . . . אַךְ שׁוֹרֵן פְּלִשְׁתִּים אָמַרְתִּי וּגְנֻכְּתִּי מִינְגָּד I know that thou (art) good in my sight ; nevertheless the princes of the Philistines have said, &c., 1 Sam. 29:9. 2 Kings 23:26., גַּרְבְּשַׂתִּי עַל־יְהוָה I am cast out of thy sight ; yet will I look again towards thy holy temple, Jon. 2:5. Is. 63:8.

§ 1073. The particle **בְּלֹא** (**בְּלֹא** with **א** prosth., § 80) is also used adversatively; but, unlike **כִּי** and **זֶה**, it usually applies to the entire following proposition, rather than to the individual word before which it stands.

1. In the earlier writings this particle points out a proposition as in antithesis with a preceding one, not to deny the truth of it, but to add to it something more; so that it often has an emphatic force,

equivalent to *indeed, truly* (comp. Lat. *verum, verò*), e. g. אָבֶל שְׁרֵה אַתָּה יֹלְدָה בָּן (Ishmael shall live) *but Sarah thy wife (is) about to bear a son*, equivalent to, indeed Sarah shall bear a son, Gen. 17: 19., אָבֶל אָשָׁה אָלְמָנָה אַנְיִם אֲחָנָה *truly we (are) guilty, indeed I (am) a widow*, 2 Sam. 14: 5. 2 Kings 4: 14.

2. In the later writings and likewise in Rabbinical Hebrew it is employed, like the English *but*, to oppose one proposition or clause of a proposition to another, e. g. לֹא רָאָה אֶת־הַמֹּרְאָה אָבֶל חִזְדָּה גְּרָלוֹת פְּלָגָה *they saw not the vision, but a great quaking fell upon them*, Dan. 10: 7, 21., כִּי צְלִינוּ לְעַשְׂתָּה אָבֶל הַעַם רַב so must we do (lit. so it is incumbent upon us to do), *but the people (are) numerous*, Ezra 10: 13., בַּזָּאת עָלָךְ קָצַת מִלְּפָנֵי יוֹמָה אָבֶל דְּבָרִים טוֹבִים נִמְצָא עַפְקָה *(is) wrath upon thee from the Lord; nevertheless there are good things found with thee*, 2 Chron. 19: 3. 33: 17.

§ 1074. The particle לֹם *but, however* (comp. of או = or and אוּלָם [Arab. لَمْ] = لֹא = not), is employed in a manner similar to אָבֶל, the negative לֹם *not giving the conjunction או or the disjunctive power of but*, e. g. אָוָלָם שְׁלִידָנָא יְדָךְ but now put forth thy hand, Job 2: 5., אָוָלָם אָבֶל אֶדְרָשׁ אַל־אָל *but I would seek after God, 5: 8. 13: 3.* And also with the conjunction ו prefixed, thus ו, e. g. וְאָוָלָם לִוְזָ שְׁמָן הַעֲרָר לְרָאשָׁנָה *but Luz (was) the name of the city at first*, Gen. 28: 19. 48: 19. Ex. 9: 16. וְאָוָלָם נְלַחַם אֶתְּנָם בְּפִרְשָׁוֹר *but let us fight with them in the plain*, 1 Kings 20: 23., וְאָוָלָם שְׁאַלְנִיא בְּהַמּוֹת *but ask now the beasts*, Job 12: 7. 33: 1.

Affirmative Particles.

אָמֵן, אָמָן.

§ 1075. The particles אָמֵן and אָמָן are used to emphatically attest the truth of the statements to which they are prefixed. The difference between them is similar to that between עָזָן and רַק: the former being employed to affirm the truth of an assertion as regards either the speaker's opinion or a preceding clause, while the latter usually makes the affirmation in an unqualified manner, without reference to any thing but the proposition in which it is found.

§ 1076. 1. a. The particle אָמֵן *surely* (fut. apoc. Hiph. of כִּי, lit. *I affirm*) asserts the truth of a statement in opposition to the previous opinion or state of knowledge of the speaker, which gives it the cha-

racter of an exclamation, e. g. אָכְן יְהוָה בַּמִּקְוֹתָה surely the Lord (is) in this place! Gen. 28: 16. (which he had not before imagined), so אָכְן חֲלִינֵי רְחָא אָכְן נָדַע הַבְּקָר surely the thing is known! Ex. 2: 4., אָכְן כָּאָרֶם רְוִידְדָרָא בְּאָנוֹשׁ surely he has borne our griefs! Is. 53: 4.

b. It also attests the truth of a following statement in opposition or antithesis to what precedes, in which case it has a force equivalent to *but truly* (comp. אָקְעָא a fragment of this particle, § 1072. 2. 4.), e. g. אָכְן מִשְׁפָטִי אָרְדִּיהְוָה but truly my judgment (is) with the Lord, Is. 49: 4., אָכְן כָּאָרֶם אָכְן הַשְׁכִּימָו וְנִ' but indeed they rose early, &c. Zeph. 3: 7., אָכְן רְוִידְדָרָא בְּאָנוֹשׁ but truly ye die like men, Ps. 82: 7., but surely there is a spirit in man, Job 32: 8.

2. It makes an assertion without an antithesis, e. g. אָכְן יְתַטֵּא אָרְדָּה they will surely turn away your heart after their gods, 1 Kings 11: 2., אָכְן בְּקָהָה אֲשָׁה מְרֻעָה וְנִ' surely as a woman is false to her husband, &c. Jer. 3: 20, 23. 8: 8.

§ 1077. 1. The particle אָמָנָם *truly, for a certainty* (§ 664. 1.), generally attests the truth of a following assertion, independently of, yet in accordance with a preceding statement, e. g. אָמָנָם יְהוָה הַחֲרִיבָה truly, Lord, the kings of Assyria have destroyed, &c. 2 Kings 19: 17. Is. 37: 18., אָמָנָם יְדַעְתִּי קְרִבָּן I know for a certainty that (it is) so, Job 9: 2. 19: 4, 5., אָמָנָם כִּי גָּאֵל אָנָכִי it is true that I (am) a near kinsman, Ruth 3: 12.; also in an ironical sense, e. g. אָמָנָם אָמָנָם truly ye (are) the people! Job 12: 2.

2. When asking a question, this particle takes the form אָמָנָם, e. g. חָאָמָנָם and shall I indeed bear a child? Gen. 18: 13., הָאָמָנָם am I not indeed able to do thee honour? Num. 22: 37., לֹא אָמָנָם will God indeed dwell on the earth? 1 Kings 8: 27. Ps. 58: 2. 2 Chron. 6: 18.

Optative Particles.

לוּלֵי, לוּ.

§ 1078. The particle לוּ oh that! would that! (Lat. *utinam!*) is used to intimate the speaker's desire for the occurrence of the event denoted by the following verb.

1. a. It is thus placed before an absolute future form, to express a wish that a certain event might take place, e. g. לוּ יְשַׁמְּעָאֵל יְחִיּוֹת oh that Ishmael might live! Gen. 17: 18., לוּ שָׁקָרְלִי עַזְשָׁוִי oh that my

grief were thoroughly weighed! Job 6:2.; or before an active participle, for the same purpose (see § 1034), e. g. **לֹא עָמַר שָׁמֵעַ לְיָד** *oh that my people would hearken to me!* Ps. 81:14.

b. Or before an absolute past, to express a wish that an event which has not occurred might have taken place (see § 992), e. g. **לֹרְמַתְנָה בְּאֶרְצָן** **בְּצִדְקָתָם** *would that we had died in the land of Egypt!* Num. 14:2. 20:3., **לֹא עָמַר שָׁמֵעַ לְיָד הַזְּלָלָה** *would that we had been content!* Josh. 7:7.

2. a. When a desire is thus expressed in connection with the consequence that would have resulted from its accomplishment, **לֹא** partakes of the nature of a conditional particle (see §§ 991. 2. a., 994.), e. g. **לֹא חִיָּתָם אֲתֶךָ לְיָד הַרְבֵּת אֲחָתָכֶם** *oh that ye had saved them alive!* I would not stay you, i. e. had ye but saved them, I would not, &c. Judg. 8:19., **לֹא הִקְשַׁבְתָּה לְמַצְוֹת וַיְהִי בְּנֵר שְׁלוֹמָה וּרוֹ'** *oh that thou hadst hearkened to my commandments! then had thy peace been as a river,* &c. Is. 48:18. Ps. 81:14, 15.

b. And sometimes it is even employed as a simple conditional, without the intimation of a wish on the subject,* e. g. **לֹא רָשַׁטְמָנוּ יוֹסֵף וְהַשְׁבָּב** *if Joseph hate us, he will certainly repay,* &c. Gen. 50:15., **לֹא חִפֵּץ יְהֹוָה לְאֶלְקָחָה מִיְּרָנָה עַלְהָ** *if the Lord had wished to kill us, he would not have accepted a burnt offering at our hands,* Judg. 13:23. Ezek. 14:15. It is thus found united with the conditional **אם** *and though* **לֹא לְבָתֵּשׁ שְׁנִים פָּעָמִים אֱלֹהִי**, e. g. *and though he live a thousand years twice over, yet he sees no good,* Eccl. 6:6. Esth. 7:4.

§ 1079. The particle **לֹא** or **לֹא לְלָיִלְיָה** or **if not** (comp. of **לֹא** if and **לֹא** or **לֹא = לֹא**) is used to render negative the protasis of a hypothetical proposition; it has thus a conditional force, and always relates to a verb in the absolute past tense expressed or understood (see § 991. 2. b.),† e. g. **לֹא לְלָיִלְיָה אָבִרִי הִרְחִיבָה לְיָד עֲמָקָתָיו רִיקָם שְׁלֹחָתָיו** *if the God of my father had not been with me, thou wouldest certainly now have sent me away empty-handed,* Gen. 31:42. Deut. 32:27. Ps. 94:17. 106:23., **לֹא לְלָיִלְיָה הַתְּמִתְהִיכָה כַּרְעָתָה שְׁבָנָה זֶה פָעָמִים** *if we had not lingered, we should now have returned these two times,* Gen. 43:10. 2 Sam. 2:27.

* This is the ordinary use of the corresponding Arabic **لَوْ**, e. g. **لَوْ كَانَ أَلْسِتَأْعُ مُصَوِّرِينَ مِثْلَ بَنِي آدَمَ لَمْ يَقْدِرُ أَلْإِنْسَانُ يَخْنُقُ سَبْعَا** *lions were painters like the sons of Adam, the man would not have been able to strangle the lion,* Loc. fab. 7, 22, 26, 30.

† So too the Arabic **لَوْ لَا** and **لَوْ لَمْ**.

CHAPTER XVIII.

CAUSAL AND CONSEQUENTIAL PARTICLES.

§ 1080. An important class of those propositional particles which serve to qualify a sentence or a clause of a sentence by designating its relation to a preceding one (see § 1061), consists of such as are used to point out the statement to which they are prefixed as the cause or the consequence of some other antecedent or subsequent statement.

Affirmative Particles of Causality.

בַּלְלָן, בִּכְבָּר, לִפְנֵן, וְנַכְנֵן.

§ 1081. The particle יֵצֵן *because* (fut. apoc. of שָׁנַה *to answer*, comp. אָקַן, § 1076. 1. a.) is placed at the head of a clause, immediately before a verb, participle, or infinitive, for the purpose of pointing out the statement contained in it as the producing cause of an event detailed in another preceding or following clause.

1. a. This particle usually introduces a clause which describes the cause of an event related in a subsequent one, e. g. יֵצֵן לֹא הָאמַנְתָּם בַּר 'אָקַן לֹא תִּבְרִיא אוֹ אֲזַהֲקָרֶל הָאָה וְנַכְנֵן '... because ye did not believe in me, therefore ye shall not bring this people, &c. Num. 20 : 12. 1 Kings 20 : 42. 2 Kings 22 : 19, 20. Prov. 1 : 24., יֵצֵן אָמָרִים לְכֶם וְנַכְנֵן '... because they say to you, &c. Ezek. 36 : 13., יֵצֵן הַרְמְכָרֶךְ וְנַכְנֵן '... because thou hast sold thyself, &c., lit. on account of thy selling thyself, 1 Kings 21 : 20. Is. 30 : 12. 37 : 29. Jer. 5 : 14. 7 : 13. Ezek. 35 : 5, 10.

b. Sometimes, however, the cause is placed last, e. g. כִּי זֹה לְבָהָר יֵבָא לִירְבָּעַם אַלְקָבָר יֵצֵן נִמְצָא בֹּו דָּבָר טֻוב וְנַכְנֵן '... for he alone of Jeroboam shall come to the grave, because there is found in him something good, &c. 1 Kings 14 : 13. Jer. 35 : 17. Hos. 8 : 1.; and for the sake of emphasis the particle is repeated, e. g. יֵצֵן וּבִרְעֵן בְּמִשְׁפָטֶיךָ מְאַסֵּךְ '... because, even because they despised my judgments, Lev. 26 : 43. Occasionally the cause of a previously stated event is signified by a noun, to which the particle then applies, e. g. יֵצֵן כָּלַתְּעִבּוּרִיךְ '... on account of all thy abominations, Ezek. 5 : 9. Hag. 1 : 9.

2. a. When in immediate relation to a verb, this particle is frequently accompanied by אַשְׁר, thus יְעַן אַשְׁר because that (§ 906. 2.), e. g. יְעַן אַשְׁר עָשָׂת אֶת־הַבְּرָה הַהִיא because thou hast done this thing, Gen. 22 : 16. 1 Sam. 30 : 22. 1 Kings 3 : 11., because that he has wholly followed the Lord, Deut. 1 : 36. ; or by כִּי, thus כִּי, e. g. יְעַן כִּי־בָּרְאָתֶם אֶת־יְהוָה because ye have despised the Lord, Num. 11 : 20. 1 Kings 13 : 21. Is. 3 : 16.

b. In the following instance the expression יְעַן אַשְׁר is used, like לְמַעַן, to point out what follows as the design of an action before stated, and is thus equivalent to in order that, e. g. פָּרוּ יְכֹפֵה יְעַן אַשְׁר לֹא he shall cover his face, that he may not see the ground with (his) eyes, Ezek. 12 : 12.

§ 1082. 1. The particle לְמַעַן on account of (from the same root) differs from the preceding יְעַן, inasmuch as it is commonly placed before a noun, to point it out as denoting that on account of or for the sake of which something is done or left undone, e. g. רַלְאַדְתָּאָתָם לְמַעַן חֲמִשִּׁים הַצְדִּיקִים wilt thou not spare the place for the sake of the fifty righteous? Gen. 18 : 24. (in the parallel clauses, v. 26, 29, the corresponding בְּעֵבֶור is employed), וְבָא מִאָרֶץ רְדוּקָה לְמַעַן שְׁמָךְ but he comes out of a far country for thy name's sake, 1 Kings 8 : 41. 11 : 12, 13, 32, 34. Is. 62 : 1. Ps. 5 : 9. The personal pronouns are attached to it in the form of suffixes, e. g. לְמַעַן־רְגָנָר for my own sake, 2 Kings 19 : 34. Is. 37 : 35., לְמַעַן־יְהוָה for thy sake, Job 18 : 4., לְמַעַן־בָּתָם for your sake, Deut. 3 : 26. Ezek. 36 : 22, 32.

2. It is also placed before a verb, to intimate that something is done in order that the event denoted by such verb may take place, e. g. שְׁאַלְכָה מֵאַזְרֵד בֵּין לְמַעַן תְּבִרְכָה נְפָשִׁי and I will eat of my son's venison, in order that my soul may bless thee, Gen. 27 : 25. Ex. 4 : 5. Deut. 4 : 1., קְמַעַן נְרָאָה in order that they may fear thee, 1 Kings 8 : 40., in order that we may see (it), Is. 5 : 19. Ezek. 6 : 6.

3. Furthermore, it is used occasionally both with nouns and verbs, to point out the result of an action without including the idea of design, e. g. הַלְאָא אָתָם לְמַעַן בְּשָׂת פְּנִיהם (do) they not (provoke) themselves to the confusion of their own faces? i. e. so that they bring confusion upon themselves, Jer. 7 : 19.., צָשָׂר לָהֶם עֲזָבִים לְמַעַן רִכְרָתָם they have made themselves idols, so that they shall be cut off, Hos. 8 : 4. Amos 2 : 7.

§ 1083. The particle בְּעֵבֶור on account of, because (comp. of the prep. בְּ in and עַבְרָה transition) is closely analogous in its signification and uses to the preceding לְמַעַן. Thus,

1. a. It is generally placed before a noun, to point out the object it denotes as that on account of or for the sake of which an event does or does not take place, e. g. לא אָסַף לְקַלֵּל עַד אֲזַדְדָּאָרָמוֹ בַּעֲבוּר הָאָרָם I will not again curse the ground any more on man's account, Gen. 8 : 21., שֶׁאָמַת לְכַבֵּחַ בַּעֲבוּר עַמּוֹ בַּעֲבוּר קָדוֹר עַבְדוֹתָה אַלְתַּשְׁבֵּט פָּנֶיךָ for thy servant David's sake turn not away the face of thine anointed, Ps. 132 : 10.; and in like manner before a pronoun or pronominal suffix, e. g. בַּעֲבוּר זֹאת הַעֲמִידָךְ בַּעֲבוּר on this account have I raised thee up, Ex. 9 : 16. 13 : 8.; on my account, 1 Sam. 23 : 10., בַּעֲבוּרְךָ on thy account, Gen. 3 : 17.. בַּעֲבוּרְם for their sakes, 18 : 26.

b. It is seldom used like בַּ (§ 1040. II. 2. b.) to indicate an object as the compensation for which an action is performed, e. g. עַל־מִכְרָם בַּפְסַת וְאַבְיוֹן בַּעֲבוּר נְעָלִים because they have sold (lit. on account of their selling) the righteous for silver, and the poor for a pair of shoes, Amos 2 : 6. 8 : 6.

2. This particle is also placed before a verb, to intimate, like בַּמְעֵן, that an action is performed in *order that* the one denoted by the verb in question may take place: it thus appears with the future absolute, e. g. וְאָכַלְתָּה בַּעֲבוּר תִּבְרָכָךְ נְפָשָׁךְ and let me eat, in order that my soul may bless thee, Gen. 27 : 4, 19. Ex. 9 : 14., בַּעֲבוּר יְשֻׁמְרוּ חֲקִירָוּ וְתוֹרָתָיו that they might observe his statutes, and keep his laws, Ps. 105 : 45.; or with the infinitive, e. g. בַּעֲבוּר הַרְאֹתָה אֶרְכָּבָר וְלִפְעָן סְפִיר שְׁמִי in order to show in thee my power, and to make my name renowned through the whole earth, Ex. 9 : 16., 2 Sam. 10 : 3. 18 : 18. Once the future takes שֶׁר after בַּעֲבוּר, Gen. 27 : 10.; and once the infinitive takes ל, 1 Chron. 19 : 3. In a few instances, when construed with an infinitive, receives the prefixed preposition ל, thus בַּעֲבוּר לְבַעֲבוּר כִּי for God is come in order to tempt you, Ex. 20 : 20. 2 Sam. 17 : 14.

§ 1084. The particle בְּגִלְלָל on account of, for the sake of (from גִּלְלָל to roll, revolve, with prep. בְּ; comp. the Lat. circa, Eng. about), resembles בַּעֲבוּר in its meaning and construction, except that it appears only with nouns or pronouns: thus with nouns, e. g. וַיְבָרֶךְ יְהֹוָה אֱלֹהִים וְאֱלֹהִתּוֹ and the Lord blessed the Egyptian's house for Joseph's sake, Gen. 39 : 5., בְּגִלְלָל חַטֹּאתָבָוָה הָאֲלָה on account of these abominations, Deut. 18 : 12. 1 Kings 14 : 16. Jer. 15 : 4.; with pronominal suffixes, e. g. בְּגִלְלָיכֶם for thy sake, Gen. 30 : 27., בְּגִלְלָיכֶם on your account, Deut. 1 : 37.

Negative Particles of Causality.

אוּלִי, פָּנִים.

§ 1085. The particle **ן** *that not, lest*, may be reckoned among the causal particles; since it is used chiefly with a verb, to intimate a design or wish that a certain event may not take place: so that it forms the opposite of **לְפָנֵינוּ** and **בַּעֲבוּר**. Thus,

1. a. This particle is placed before an absolute future tense, to indicate the non-performance of the action denoted by it as the design of another action expressed or understood, e. g. **כִּבְנָה לְנָךְ עִיר וּמִגְּדָל פָּרָנֶפְרֶץ וְגַם** *let us build ourselves a city and a tower, lest we be scattered, &c.*, i. e. in order that we may not be scattered, Gen. 11:4. 19:15. 45:11., **פָּנִים תֹּאמֶר מִצְאָנוּ חִכְמָה וְגַם** *(I speak) lest ye should say, We have found out wisdom, &c.* Job 32:13.

b. Or an action is proposed or commanded to be left undone in order that another should not take place, e. g. **לَا תִּאֱכַל מִפְנֵינוּ וְלֹא תִּתְגַּשֵּׂר בָּו** *ye shall not eat of it, and shall not touch it, lest ye die*, Gen. 3:3. 19:17. Lev. 10:7.

2. This particle is frequently employed in dehortations and prohibitions after the imperative **הַשְׁמָר** *take heed, be careful*, expressed or understood, e. g. **הַשְׁמָר קַח פָּרָטָה כְּרֻתָּה בְּרִית וְגַם** *take heed to thyself lest thou make a covenant, &c.*, i. e. take heed that thou do not make, &c. Ex. 34:12, 15. Deut. 4:23., **קָרְבָּנָה אֶתְכֶם הַזָּקִינָה** *(beware) lest Hezekiah persuade you*, Is. 36:18.; or with the imperative **הַשְׁבָּע** *swear, to abjure* the performance of an action, e. g. **לְיִהְשָׁבֵעַ לִי פָרָתָפְנֵינוּ בְּרִאָתֶם** *swear to me that ye will not fall upon me yourselves*, Judg. 15:12.

3. It is also often used after the verb **יִרְאָה** *to fear*, expressed or understood, to indicate the event whose occurrence is designed to be avoided in consequence of fear, e. g. **כִּי יִרְאָה לְאָמֹר אֲשֶׁר פָּרָתָה רָגְבָּנִי** *for he was afraid to say, "My wife," lest (said he) they should kill me*, Gen. 26:7. 31:31. **לֹא אִוְיכַל לְהַטְלֵת הַרְהָה פָּרָתָרְבָּנִי הַרְהָה** *I cannot escape to the mountain, lest some evil overtake me*, 19:19. 44:34.

§ 1086. 1. The particle **אוּלִי** *if not, unless* (comp. of **אוּ** = **אוּ** = **אוּ** = **אוּ**, and **לֹא** = **לֹא** = **לֹא** = **לֹא**, see § 1079), is placed before a verb to introduce a negative condition, e. g. **אוּלִי נִטְהָה מִפְנֵי כִּי עָתָה נִסְדָּאָתָה הַרְטָה** *if she had not turned from me, I would certainly now have killed thee*, Num. 22:33.

2. In general, however, it is employed simply to express a doubt as to the occurrence or non-occurrence of an event as desired, and is then equivalent to the English *perhaps*, e. g. *אִם־לֹא־הָנְצַחַת לְבָנֶת* perhaps the woman does not wish to go, lit. but if it be not so, and the woman does not wish to go, Gen. 24 : 5. Num. 23 : 27., *per-*
haps he is asleep, 1 Kings 18 : 27. 2 Kings 19 : 4. Is. 47 : 12., *אִם־לֹא־חֲטָאָה בָּנָי perhaps my sons have sinned*, Job 1 : 5.

3. When *אִם־לֹא* is used in connection with and in dependence on a preceding verb, it signifies a possibility that an action might take place as desired; thus differing from *כִּי*, which intimates a wish and a possibility that an event *might not* take place, e. g. *בְּאֵדָנוּ אֶל־שְׁפָחוֹת אִם־לֹא* *go in now to my maid, perhaps I may obtain children by her*, viz. as I desire, Gen. 16 : 2. Num. 23 : 27. 1 Sam. 6 : 5. 2 Kings 19 : 4. Jer. 21 : 2. Amos 5 : 15.

Particles of Consequence.

עַל־כִּי, *כִּי*.

§ 1087. The particle *כִּי* *so, thus* (for *כִּי* part. of *כְּרֻן* *to establish, affirm*, see § 93. 2. b.), is generally employed to point out the similarity or conformity of one object or action to another, whence it is also used to intimate a consequence.

1. The original import of this particle is to affirm the soundness or correctness of an action, e. g. *כִּי דִבְרָתִי* *thou hast spoken rightly, hast said well*, Ex. 10 : 29. Num. 27 : 7. 36 : 5., *we (are) not acting properly*, 2 Kings 7 : 9.

2. It more frequently accompanies a verb or participle, to indicate conformity in the action denoted to a previous statement, e. g. *לَا יִעֲשֶׂה* *it must not be done so in our country*, Gen. 29 : 26. Neh. 8 : 17. Esth. 7 : 5., *וַיַּדְעַ אַבְרָהָם* *and so Saul my father knows*, 1 Sam. 23 : 17., *and it was so*, Gen. 1 : 7. 9, 11.., *וַיַּרְא כִּי* *so will he break all my bones*, Is. 38 : 13. Jer. 14 : 10.; and thus when reference is made to number or quantity, it is equivalent to the English *sufficient, enough*, e. g. *וְלֹא מִצְאָי לָהֶם כִּי but they found not enough for them*, Judg. 21 : 14.

3. It is also placed before a noun to indicate similarity, answering to the pronominal adjective *such*, e. g. *כִּי־הָיוּ אֶרְפָּתָה וּנוּ* *there were no such locusts, &c.* Ex. 10 : 14. *לֹא־בָּא כִּי־עָזִיזָא אֶלְמִינִים* *there came no such almag-trees*, 1 Kings 10 : 12.

4. a. This particle is frequently placed before the name of an object, to make a comparison with a preceding one, to which is prefixed the particle כְּ, e. g. כְּחָץִים בַּיָּד־גָּבָר כִּן בְּנֵי הַגּוֹרִים as arrows in the hand of a warrior, so (are) the children of youth, Ps. 127 : 4., כְּשֶׂרֶד אֲכָנָן כִּן בְּמִרְגְּבָה כְּדָנוֹתָן לְכַלְלָל בְּזָד the giver of honour to a fool, Prov. 26 : 8.; this construction also indicates the conformity of one thing to another, e. g. כִּן בְּרִיבְכֶם כִּן הוּא as your words so shall it be, i. e. it shall be as you have said, Josh. 2 : 21.

b. Or it is placed in like manner before the latter of two verbs, to the former of which is prefixed the particle כִּמוֹ, e. g. כִּמוֹ דָּבָר תְּחִילָה, כִּמוֹ... as a pregnant woman is in pain, ... so are we before thee, Is. 26 : 17.; or כִּאֲשֶׁר שָׁמַעְנִי כִּן רָאוּנוּ, e. g. as we have heard, so have we seen, Ps. 48 : 9, 11., כִּאֲשֶׁר רִעְנָה אֶתְךָ כִּן יָרְבָה אֶתְךָ as they oppressed them, so they increased, meaning, they increased in proportion as they were oppressed, Ex. 1 : 12.; or with כְּ prefixed to an infinitive, e. g. כִּירְבָּם כִּין חֲסַרְאָלִי according to their increase they sinned against me, i. e. as they increased, &c. Hos. 4 : 7.

5. It is also employed to express the conformity of cause to effect or vice versa, e. g. כִּן יִתְּהַלֵּל שְׁנָה since he gives his beloved sleep, Ps. 127 : 2., כִּן תְּמֻהָה רָאָה כִּן תְּמֻהָה they saw, and accordingly wondered, 48 : 6. 63 : 3, 5.

§ 1088. The particle לְכָן therefore (lit. for that, comp. of prep. לְ and כְּ) is chiefly used to point out an event as the consequence of one stated before.

1. a. It sometimes introduces the apodosis of a proposition whose protasis commences with בַּיִן, e. g. לְכָן לֹא.... בַּיִן רְצִין because ye have not believed in me, therefore ye shall not bring this congregation, &c. Num. 20 : 12. Is. 8 : 6, 7. 29 : 13, 14.; but more frequently an event is simply introduced in the course of narration, to which a consequence is afterwards assigned by means of לְכָן, e. g. לְכָן אָמַר וּנְאָמַר... לְכָן שָׁמַעְתִּי אֶדְנָאָקָה בְּנֵי יִשְׂרָאֵל... therefore say, &c. Ex. 6 : 5, 6. Judg. 10 : 13. 1 Sam. 3 : 14. Jer. 6 : 15. Ezek. 5 : 7.

b. It is also used, like the English *thus*, to introduce a statement explanatory of a preceding one, that is, to point out the specific events which will result from a general course of conduct previously laid down, e. g. וְעַשְׂתָּיו כְּאֵת אֲשֶׁר לֹא־עָשָׂתָיו.... לְכָן אֶבְוֹתָה יַאֲכִלָּה בְּנֵים וּנְאָמַר I will do to thee what I have not done, thus the fathers shall eat the sons, &c. Ezek. 5 : 9, 10.; or it introduces the second and more explicit clause of a so-called synonymous parallelism, e. g. תְּהִזְהֵר נְשָׁתְּתָכֶם מִשְׁנָה

לֹכֶן בְּאָרֶצֶם מַשְׁנָה יוֹתֵשׁ וּתְ... instead of your being ashamed, (ye shall have) double, &c. : thus in their land they shall possess double, &c. Is. 61 : 7.

2. Sometimes this particle introduces a statement as an antithesis to what precedes, or in other words, as something not to be expected from the statement previously made, in which case it corresponds to the disjunctives *yet*, *notwithstanding*, e. g. פֶּלֶה וַיִּחְרַץ אֱלֹהִים יְהוָה כִּי אָמַר אֱלֹהִים יְהוָה צְבָאוֹת עֲשָׂה... the Lord God of hosts (is) about to make a determined destruction, &c. ; yet thus says the Lord God of hosts, &c. Is. 10 : 23, 24. 27 : 9. Hos. 2 : 16., וְאִם חִרְיוֹנָה יְהוָה יְאָמַר לֹכֶן בְּשָׁקָר יְשַׁבְּשָׁו and though they say, As the Lord lives ; yet they swear falsely, Jer. 5 : 2. Job 20 : 2.

§ 1089. The compound particle עַל־כֶּן therefore (lit. on account of that, for that, § 1048. III. 2.) differs from לֹכֶן, inasmuch as while the latter exhibits the relation between two events as that of direct cause and effect, the former indicates an event as resulting indeed from a preceding one, but not as its direct consequence.

1. Thus it is frequently placed before the statement of an event which is the result of one already narrated, signifying *on that account*, *therefore*, e. g. עַל־כֶּן יְצַוֵּב־אָבָיו וְאָדָמָתוֹ רָכַב בְּאַשְׁר־צִיד לְפָנֵי יְהוָה therefore (viz. on account of the fact, stated in the preceding verse, of woman's formation from man) shall a man leave his father and his mother, and cleave to his wife, Gen. 2 : 24., so עַל־כֶּן וַיֹּאמֶר נָמֹרֶד צָבָור צִיד לְפָנֵי יְהוָה therefore it is said, Like Nimrod, the mighty hunter before the Lord, Gen. 10 : 9. 16 : 14. 19 : 22. 20 : 6. &c. Sometimes, however, the fact from which the result ensues is introduced afterwards by עַל־כֶּן קָרָא שְׁמָה בְּבָל בְּרִשְׁתִּים בְּלִיל יְהוָה שְׁמַת בְּלִיל־אָרֶץ because, e. g. Gen. 11 : 9. 32 : 33. therefore its name is called Babel, because there the Lord confounded the language of the whole earth, Gen. 11 : 9. 32 : 33.

2. It is sometimes used to point out the cause of a preceding statement, being thus equivalent to *on this account*, *because*, e. g. עַל־כֶּן חִרְתָּה עֲשָׂה because (on account of this fact which follows) that the riches he has made have perished, Jer. 48 : 36., עַל־כֶּן אָזְכָּךְ מִאָרֶץ וְרַחַן וּתְ... because I remember thee from the land of Jordan, &c. Ps. 42 : 7.

3. It is occasionally used in a sense more nearly allied to the literal meaning of the two particles of which it is composed, signifying *upon that*, *in addition to that*, *moreover*, e. g. עַל־כֶּן וַיְהִי עֲשָׂה... wealth they have moreover (i. e. in addition to what has been said), the wealth they have made, &c. they shall carry away, Is. 15 : 7., עַל־כֶּן לֹא־קָמוּ רַגְצִים בְּמִשְׁפָט moreover the ungodly shall not stand in the judgment, Ps. 1 : 5.

Conditional Particles.

אם,

§ 1090. The principal use of the particle אם if is to introduce the protasis of a hypothetical proposition, as the condition on which the fulfilment of the event contained in the apodosis depends.

1. It is thus most frequently placed at the commencement of a conditional statement, on which another, generally a following one, depends, e. g. אֶבְדֹּוּכָל אֲרִישׁ לְמַנוֹת אֶת־עָפָר הָאָרֶץ כְּمַזְעֵךְ וְמַנְהָה if a man can number the dust of the earth, thy seed shall also be numbered, Gen. 13 : 16. 30 : 31. Job 22 : 23., וְהִירְתָּם if ye will indeed hearken to my voice, ye shall be to me a peculiar treasure, &c. Ex. 19 : 5. 21 : 4, 5, 8, 9, 10, 11. &c., בְּרוּ אֱמָן if thy heart be wise, my heart, even mine, shall rejoice, Prov. 23 : 15. Esth. 5 : 9. It also introduces a negative condition, e. g. אם לא תַּיְשֵׂר בְּפֶתַח חַטָּאת רַבֵּךְ if thou doest not well, sin lies at the door, Gen. 4 : 7. Ex. 4 : 8, 9.

2. As an event whose occurrence is conditioned on that of another succeeds it in the order of time, the particle אם used to indicate the condition acquires the force of the adverb of time when (comp. Germ. wenn, wann), e. g. וְהִרְאָה אֶסְדְּשָׁךְ הַחַדְשָׁה אֶת־אֲרִישׁ וְהִבְרִיט אֶל־נְחַדְשָׁה and it came to pass, when a serpent bit a man, and he [the man] looked at the serpent of brass, that he survived, Num. 21 : 9. Judg. 6 : 3., אֶת־כָּלָה בְּצִיר when the vintage was completed, Is. 24 : 13. 28 : 25. Amos 7 : 2. Job 8 : 4.

3. This particle is also employed to introduce a conditional clause dependent on a preceding verb, in which case it corresponds to the English whether, e. g. קָרַשׁ בְּבָעֵל זֹבֵב אֶסְדָּאָחִיר מְהֻלֵּי זוֹה inquire of Baal-zebub, whether I shall recover from this disease, 2 Kings 1 : 2., וְהִרְאָה אֶסְדְּרָךְ עַצְבָּבָר and see whether (there be) any idolatry in me, Ps. 139 : 24. Cant. 7 : 13., וְהִדְעָת אֶסְדָּלָתְךָ קְיוֹתָה הַגְּדוּלָה בְּמִלְחָמָה and who knows whether thou art come to the kingdom for (such) a time as this? Esth. 4 : 14. When a condition contains two or more members, אם is repeated before each, either with or without וְ, e. g. סָקֵל יִפְקַל אֶסְדָּבָהָמָה אֶסְדָּאָחִיר he shall certainly be stoned, whether beast or man, Ex. 19 : 13. Deut. 18 : 3. 2 Sam. 15 : 21., וְהִרְאָה אֶסְדָּמִי תַּעֲבֹדָהָו... וְאֶסְדָּאָלְהָי הַאֲמָרִי choose whom ye

will serve, whether the God whom your fathers served or the gods of the Amorites, Josh. 24:15. Ruth 3:10. Eccl. 5:11.

4. a. As the particle אָם expresses a doubt, it is frequently used, like the Latin *an? num?* to introduce an interrogation; when it is usually placed with or without ה at the beginning of the second clause of a proposition, the first of which commences with interrogative ה (§ 641), e. g. עֲלֵינוּ אָמַתְּשׁוֹל תִּמְשָׁל בָּנֶיךָ *shalt thou indeed reign over us? shall thou indeed have dominion over us?* Gen. 37:8. Judg. 11:25. 2 Sam. 19:36. Is. 27:7. Ezek. 15:3., הַלְּבָנָן מֵאָה שָׁנָה יִרְאֶל וְאָסְפָּרָה הַבָּרְאָשָׁעִים שָׁבָה תַּלְדֵּי *shall a child be born to him who is a hundred years old? and shall Sarah who is ninety years old bear?* Gen. 17:17. Is. 49:24. 50:2.; and occasionally without ה in the first clause, e. g. עֲשֵׂר מֵעֶלֶות אָמַתְּשִׁיב עַשֶּׂר מֵעֶלֶות *shall the shadow go forward ten degrees, or go back ten degrees?* 2 Kings 20:9.

b. Occasionally אָם is placed in the first clause of an interrogation, in which case the phrase *I ask* should be supplied, e. g. מִן אָמְרָאָה וּרְמָחָה וּגְנָ' *was there a shield or spear seen? &c., lit. I ask whether there was seen, &c.* Judg. 5:8., so אָסְכָּח אָבָנִים כַּחֲרֵי (is) *my strength the strength of stones?* Job 6:12, 28.

5. a. From the use of אָם in dependence on a preceding clause to make an interrogation, it comes to be employed after introductory formulæ of swearing or of emphatic declaration, to introduce a statement in the form of an interrogation but conveying the idea of a decided negative, e. g. וַיֹּאמֶר אָסְדִּירָאָה אֲרָשׁ בָּאָנָשִׁים הַאֲלָה 'אָתָּה . . . לְאַמְرָה *and he swore saying, Shall one of these men see the good land, &c., meaning, not one of them shall see it,* Deut. 1:34, 35. Is. 62:8. Ps. 132:2, 3, 4., so חִי פְּרֻשָּׁה אָסְפְּצָאָה מִזָּה *by the life of Pharaoh ye go not hence,* Gen. 42:15. 1 Sam. 14:45. Ezek. 14:16., וְנִכְרְתָה בְּרוּתָה עַמְקָה אֶם חָשָׁה עַמְקָה רְשָׁה וּגְנָ' *and let us make a covenant with thee, that thou will do us no harm, &c.* Gen. 26:28, 29.

b. When on the other hand the interrogation is rendered negative by means of the particle לא, it is used as an emphatic affirmation, e. g. חִרְאָנִי נָאָמֵר יְהָוָה אָסְלָא כַּאֲשֶׁר דִּבְרָתָם בָּאָזְנֵי כִּי אַעֲשָׂה לִכְמָם *as I live, says the Lord, shall I not do to you as ye have spoken in mine ears?* meaning, I will certainly do as ye have said, Num. 14:28., so אָסְלָא בְּתָהִים רַבִּים לְשָׁפֹה יְהָיו *many houses shall certainly become desolate,* Is. 5:9.*

* Very rarely לא is employed with אָם to make a strong negation, e. g. רַצְחָה וְאָמַתְּשִׁיב הַלְּבָנָן וְאָסְדִּירָה אָסְדִּיר לֹא אָגַבֵּר וְנוּגָ' *and this pillar be witness, that I will by no means pass over, &c.* Gen. 31:52.

6. As מִן when following an affirmative statement serves to introduce a negation, so on the contrary it points to an affirmation when placed after a negative clause; and when thus antithetically employed it is usually preceded by the particle כי, thus כִּי אַם, which corresponds in use to the disjunctive *but*,* e. g. כִּי אַם בְּבֹית אֱלֹהִים these is nothing but the house of God, Gen. 28 : 17., כִּי אַם בְּבֹית לָא יִקַּח כי these shall he not take, but he shall take a virgin of his own people to wife, Lev. 21 : 14. Ps. 1 : 2, 4., וַיֹּאמֶר לֹא כִּי אַם מֶלֶךְ וַיֹּאמֶר and they said, No; but there shall be a king over us, 1 Sam. 8 : 19. 1 Kings 18 : 18.; and hence introduces an affirmation after a formula of swearing, e. g. כִּי אַם יְהֹוָה יְהֹוָה יְהֹוָה as the Lord lives, the Lord shall smite him, 1 Sam. 26 : 10. Jer. 51 : 14.†

7. The particle מִן is sometimes prefixed to a statement to give it a hypothetical meaning, although not followed by an apodosis.

a. It thus frequently commences a request preferred in a modest and hesitating though earnest manner, in which case it corresponds to the Lat. *uinam*, Fr. *que*, Eng. *oh that*, e. g. אַם תְּשַׁאֲכֵת אֶת־חַטָּאתֵם oh that thou wouldest forgive their sin, Ex. 32 : 32., אַם בְּרָכֵךְ תְּבָרְכִּי oh that thou wouldest indeed bless me, 1 Chron. 4 : 10. The expression is occasionally strengthened by the introduction of one of the precative particles נִנְזָה or נִנְזָה, e. g. אַם תִּשְׁפַּחַנָּא בְּצַלְמָה דָּרְכִּי oh that thou wouldest now prosper my way, Gen. 24 : 42. 30 : 27., אַם אַתָּה לוֹ שָׁמְעֵנִי oh that thou wouldest but listen to me, 23 : 13.

b. This particle when referring to a following apodosis has a relative force, like the Eng. *if, when*, Germ. *wenn, wann*, Lat. *siquidam* (§ 1090. 2.); consequently when employed without an apodosis to refer to, it loses its relative meaning, and becomes simply demonstrative, corresponding nearly to the Eng. *then*, Germ. *denn*, e. g. אַם תִּשְׁמַע לוֹ then hearken to me, Ps. 81 : 9.; and often with a greater emphasis, answering to *truly, surely*, e. g. אַם־חַפֵּץ בֶּן־יְהֹוָה וּנוּ surely the Lord delights in us, &c. Num. 14 : 8., אַם גִּלְעָד אָוֹן truly Gilead (is) wicked, Hos. 12 : 12. Ps. 139 : 19.

* And is therefore equivalent to the Hebrew אַם לֹא except, but (Lat. *nisi*), Gen. 24 : 37, 38.

† Occasionally when these particles are employed together, each retains its proper signification, e. g. כִּי טוֹה יְמֹתָה בֶּן־יְהֹוָה כִּי אַם־שָׁפְטָנוּ בֶּן־יְהֹוָה כִּי טוֹה יְמֹתָה (I swear) as the Lord lives, that though it be in Jonathan my son, he shall surely die, 1 Sam. 14 : 39.

c. Sometimes when employed without a following apodosis it has reference to the time of the action, and thus corresponds to the English *then*, Germ. *dann*, e. g. אָסְדָתְרֹאָה אֲזִירָה וְעַבְרָתָם אֶזְרָאֵל *then fear ye the Lord, and serve him*, 1 Sam. 12 : 14., אָמְדָקְרָה שָׁאָל בִּתְרָא *then I await the grave (as) my dwelling*, Job 17 : 13, 16.; and also when preceded by כִּי, e. g. כִּי אָסְדָתְרֹאָה *but then remember me*, Gen. 40 : 14.

§ 1091. The particle כִּי *that*, like שֶׁ, has originally the force of a relative, and is consequently used both as a relative pronoun, i. e. with reference to a noun, and as a relative particle, i. e. with reference to the contents of an entire sentence or clause of a sentence. But there is this distinction to be observed between them, that שֶׁ is chiefly used as a relative pronoun, and כִּי as a particle of various acceptations though all of a relative nature.

1. It is sometimes though not often employed with reference to a preceding noun as an indeclinable relative pronoun, e. g. כִּי הָאָדָם הַמִּמְפַנְּה לְקַחְתָּךְ *the earth from which thou wast taken*, Gen. 3 : 19. (equivalent to אֲשֶׁר, which is used v. 23) 4 : 25., לְעַם נֹלֵד כִּי עֲשָׂה *(they shall declare) to a people yet to be born what he has done*, Ps. 22 : 32. 90 : 4.

2. It is more frequently used with reference to the contents of a preceding statement, in order to introduce what follows as its complement, in like manner with the relative particle (see § 906. 1.),* e. g. יְהִי אֱלֹהִים כִּי בַּיּוֹם אֲכַלְכָם מִפְנֵיכֶם וְנוּר' *God knows that on the day of your eating of it, your eyes will be opened*, &c. Gen. 3 : 5, 6, 7, 11. 42 : 33. Josh. 2 : 9., וַיִּשְׁמַע פְּרִקְרְבָּנִים רְبָם אֱלֹרִיךְ *and they heard that they (were) neighbours to them*, Josh. 9 : 16.

3. Hence too this particle is used to connect to a preceding clause an emphatic affirmation in the form of an oath; it being thus the direct opposite of אָם, which in such case makes a negation (§ 1090. 5. a.), e. g. חַי מִרְשָׁתָה כִּי מִרְגָּלִים אֲתָּם *by the life of Pharaoh (I assert) that ye are spies*, Gen. 42 : 16. 1 Sam. 14 : 39. 26 : 16. 29 : 6., פְּדִינְעַשְׂתָּה אֲלֹהִים וְלֹהֶה יוֹאִיכְפֶּת כְּרֻמוֹת קְטוֹתָה *God do so and more also, as thou shalt surely die*, 1 Sam. 14 : 44. 2 Sam. 3 : 9. 1 Kings 2 : 23. Ruth 1 : 17.

4. This particle also introduces, as the apodosis or complement of an emphatic proposition, an account of the particular events that ensue from the more general statement made in the protasis.

* In some languages, as for instance the Greek and Latin, the second clause is frequently considered as the direct object of the first, when the construction of the accusative with the infinitive is employed. The same is sometimes, though seldom, the case in English.

a. It is thus employed, with especial reference to the verb of the protasis, to introduce the apodosis, either as an illustration, e. g. בְּרִיתָךְ יְהֹוָה כָּלִים וַיְהֹוָה נְבִיאִים בְּרוּפָן וַיְהֹוָה אֱתָרוֹתֶיךָ עֲלֵיכֶם would that all the Lord's people (were) prophets, so that the Lord would put his spirit upon them, Num. 11: 29.; וַיִּשְׁנַאֲר אֶמְנוֹן שָׂגָגָה גָּדוֹלָה מְאֹד כִּי כָּדוֹלָה רַשְׁנָאָה אֲשֶׁר אֶחָבָה and Amnon hated her with a very great hatred, so that the hatred wherewith he hated her (was) greater than the love wherewith he had loved her, 2 Sam. 13: 15.; or as a consequence, e. g. פְּרִיחָתְּרָאוּ אַתֶּךָ לִי כִּי חָעָבָר אֶתֶּן־אֱלֹהִים כִּרְוִיחָה לְךָ לִמְקַשֵּׁת lest they make thee sin against me, so that thou serve their gods, (and) that it be a snare to thee, Ex. 23: 33., רַקְטוּ מִתְּהִרְבָּתְּרָם כִּי תַּשְׁלִיכְתֶּם that it be a snare to thee, Josh. 2: 5. Joel 1: 12.

b. And occasionally with reference to a preceding noun, e. g. בַּמָּה חַטָּאתְרִי כִּי דְלַקְתָּ אֶתְּנָרִי Gen. 31: 36., בַּכְלֵל־אֱלֹהִי הָאָרֶץ־... כִּי וַיַּצְאֵל וַיְהֹוָה אֱתָרוֹתֶלֶם מִידָּיו who (are they) among all the gods of the countries, &c., that the Lord should deliver Jerusalem out of my hand? 2 Kings 18: 35. 20: 8, 9.

5. This particle moreover is often used pleonastically to introduce a statement with especial emphasis, so that it becomes equivalent to the English *truly, indeed* (see אֵם, § 1090. 7. b.), e. g. כִּי אִרְשֵׁת דָּרְבָּנִי לְצַפְעֵי truly I slay a man to my wounding, Gen. 4: 23., so truly (lit. it is so that) I slay a man to my wounding, Gen. 4: 23., so כִּי נָתַן יְהֹוָה בְּרִירָנָה אֶת־כָּל־הָאָרֶץ כִּי צָתָה הָרְחִיב יְהֹוָה לְנוּ truly the Lord has delivered the whole land into our hands, Josh. 2: 24. Ruth 1: 10.; though in this sense it is usually followed by בְּזַהֲהָה now, e. g. כִּי truly now the Lord has made room for us, Gen. 26: 22. 29: 32. 31: 42. 43: 10., כִּי צָתָה הָרְנִינִיהָ truly now I would have killed thee, Num. 22: 29. 1 Sam. 14: 30. Job 6: 3.

6. It is frequently employed to indicate the relation between cause and effect, when it corresponds to the conjunction *for, because*. In this sense it is used,

a. To introduce an account of the cause of a preceding statement, e. g. וְאַרְאָה כְּרָצְרוֹת אֲנָכִי I was afraid, because I (was) naked, Gen. 3: 10, 20. 31: 35. 38: 15, 16. 42: 23, 38., thou shalt not abhor an Edomite, for he is thy brother, Deut 23: 8. Ruth 3: 9. Lam. 1: 6., מָותָנוּ כִּי אֱלֹהִים רְאִינוּ we shall surely die, for we have seen God, Judg. 18: 22. 1 Sam. 24: 18.; which is sometimes rendered more emphatic by the addition of עַל־כֵן, e. g. עַל־כֵן צָבְרָתָם עַל־עֲבָדָכֶם since ye are come to your servant, Gen. 18: 5. 19: 8. Num. 10: 31. Judg. 6: 22. Jer. 29: 28.

b. And less frequently to introduce a clause containing the reason of a following statement (for which purpose יְכֹן is usually employed, § 1081. 1. *a.*), e. g. כִּי עָשָׂתָךְ זֶה אַתָּה because thou hast done this, thou (art) cursed, Gen. 3 : 14, 17., כִּי שְׁנֵאָתָה אָנֹכִי וַיַּחֲנַן לִי נִמְאָדָה because the Lord perceived that I (was) hated, he gave me also this one, 29 : 33.

7. Hence it is used to introduce the statement of a fact as the cause on which a preceding negation depends; and thus acquires the force of the disjunctive conjunction *but*.*

a. The particle כִּי when thus employed has especial reference to a preceding noun or attributive, e. g. לֹא אָתָם שְׁלַחְתִּם אֶתְּנָהָר הַיָּה כִּי ye did not send me hither, but God, lit. ye did not send me hither, for it was God who sent me, Gen. 45 : 8. Ex. 16 : 8. Deut. 8 : 3., so לֹא לְכָם הַמְּלִיחָה כִּי לְאֱלֹהִים so the battle (is) not yours, but God's, 2 Chron. 20 : 15., אֵין נְבֹות תְּרִיבָה כִּי נְבֹות תְּרִיבָה so Nabothe is not alive, but dead, 1 Kings 21 : 15.

b. Or else to an entire preceding proposition expressed or understood, e. g. וַיֹּאמֶר לֹא כִּי צָהָקָת and he said, Nay, but thou didst laugh, Gen. 18 : 15. 42 : 12., כִּי מְלָךְ הָשָׁׁמִים עָלֵינוּ but do thou set a king over us, 1 Sam. 10 : 19., כִּי מָה עֲבָדָה הַכֹּלֶב but what! (is) thy servant a dog? 2 Kings 8 : 13., וַתֹּאמֶר לֹא אַעֲבֹר כִּי עַל כָּלְבָבָה וּבְהָה וּגְרָבָה and thou saidst, I will not transgress; yet upon every high hill, &c. Jer. 2 : 20.

8. This particle is also used to indicate the relation between two events with regard to time, like the Eng. *when*, Germ. *wann*; and hence it acquires the force of a simple conditional particle denoting the dependence of one event upon another as that of condition and consequence, like the Eng. *if*, Germ. *wenn*.

a. It is placed like the English *when* before a clause, to point to the event detailed in it as the cause of one contained in the following clause, e. g. כְּرָקֵם הַפְּלִשְׁתִּי וַיָּלֹךְ וַיִּקְרַב לְקָרְאתָ דָּוִד וַיְמַהֵּר כִּי קָרְבָּתְךָ תָּרַח when the Philistine arose, and came, and approached to meet David, David hastened, &c. 1 Sam. 17 : 48. Job 1 : 5. 5 : 21., כִּרְצַחַבְךָ בְּפִירִים when thou passest through the waters, I (will be) with thee, Is. 43 : 2.; or in the preceding clause, e. g. אֵין חַנְקָה מַאֲכָלָתְךָ כִּי תָבֹא then shalt thou be clear from my oath, when thou comest to my kindred, Gen. 24 : 41. Occasionally it denotes the length of time during which an action will continue; when it answers to the English

* It most commonly has this antithetical force when used in connection with אָם (see § 1090. 6.).

while, e. g. כִּי בָּעֵר וְשָׁרָאֵל וְאֶחָבָהוּ while Israel (was) a child, I loved him, Hos. 11 : 1., כִּי יַסְבֵּן צְלָמוֹ מִשְׁפֵּיל does a man benefit God while a prudent man benefits himself? Job 22 : 2.

b. Hence when an assertion is made that an event shall take place upon the occurrence of another event, or *when* a certain action is performed, the relative כִּי used to intimate the fact partakes of the nature of a conditional particle, and thus becomes nearly equivalent to אִם (§ 1090. 1.), although it differs from it in having respect chiefly to the time of the action, while אִם relates rather to the action or state itself,* e. g. כִּי תָקִהֵךְ עֲבָד עַבְרִי שְׁשָׁנִים יַעֲבֹד when thou buyest a Hebrew servant, he shall serve six years, meaning, if at any time thou buy, &c. Ex. 21 : 2, 7, 17, 20, 22, 26. (compare with these the verses 3, 4, 8, 9, 10, 18.) 22 : 5, 6, 9, 13., so מִירֵן אִישׁ אָרְאָשָׂה כִּי יַפְלֵא לְנִדְרֵךְ נִזְרֵר מִירֵן... וְשָׁכַר יַזְרֵר וְנַר when a man or woman shall consecrate himself by voweding the vow of a Nazarite, he shall separate himself, &c. Num. 6 : 2, 9. &c.

c. Less frequently, by a further gradation of meaning, it acquires the force of a simple conditional particle entirely equivalent to אִם if, e. g. כִּי חָאָמֵר בְּלִבְבָךְ רַבִּים הַגּוֹיִם הָאַלְהָ מִתְּפֻרְעָ... לֹא תְּרֻא מְהָם what (is) his name, if thou knowest? Prov. 30 : 4. Job 38 : 5.; and occasionally it becomes equivalent to *although*, e. g. כִּי חָאָנָה לְאַרְחַפְרָה וְאַנְיִ בִּיהּוֹת אַעֲלָזָה rejoice in the Lord, Hab. 3 : 17, 18.

9. Lastly, this particle is sometimes used, like the Eng. *how*, Lat. *quād*, to give emphasis to the attribute contained in a neuter verb, e. g. כִּי רָאָנָא כַּרְאָרָד עַיִנִי how bright my eyes are, 1 Sam. 14 : 29., כִּי צָר לְךָ how I am distressed! Job 22 : 12., or in an adjective, e. g. כִּי רְפָה זַקְתָּ סָלָם וְעַמְרָה how great (is) the cry of Sodom and Gomorrah (see § 800. 3. a.), and their sin how very grievous! Gen. 18 : 20., כִּי טֹב יְהֹוָה how good the Lord (is)! Gen. 34 : 9.

* Hence כִּי, like אָשֵׁר (see § 904. 1. note), can be thus employed only in an affirmative condition, which contains a statement of an event that must take place at some particular time, and never in a negative condition, in which case אִם must be used (comp. Num. 5 : 19, 20, 28.); a distinction not noticed by Gesenius (see Lex. under כִּי).

CHAPTER XIX.

CONJUNCTIVE PARTICLES.

§ 1092. THE conjunctive particles, or those which serve to connect two or more words or sentences in various coördinate and subordinate relations, may properly be divided into two classes, consisting of the simple relative conjunctions **וְ** and **וְנִזְמָן**, and the emphatic conjunctions **בְּ** and **בְּנִזְמָן**.

Relative Conjunctions.

וְ, **וְנִזְמָן**.

§ 1093. The most extensively used particle of this kind in Hebrew is the so-called **וְ** conjunctive, the principal letter of the verb of existence **הָיָה** = **הָיָה** (see § 690). This particle, which may be prefixed to any part of speech, not only joins sentences or members of sentences in coördinate relation, like the Indo-European *xai*, *et*, *and*; but is also used to connect such as bear to each other any of the subordinate relations, although to each of these relations a particle is expressly assigned for its representation. These several uses we will endeavour to develope from the primitive signification of the particle, in which however it but rarely occurs.

1. This particle occasionally though seldom appears with its original import signifying existence, and is then equivalent to the illustrative phrase *that is*. It is thus used,

a. To introduce an explanation of a preceding word or phrase, e. g. **וְנִשְׁמַת אֲחֵם בְּכָלְדָּרֶלְוּ וּבְגִלְעָנָץ** *and he put them in a shepherds' bag that he had, that is, in a scrip*, 1 Sam. 17 : 40., **בְּרָמָה וּבְעִירָה וְבְרוֹתָה וּבְרוֹתָה לְפָנֵי בְּיֹם תְּחִזְקָה וּבְרוֹתָה שְׂמִחָה** *on the day of his espousals, that is, on the day of his heart's gladness*, Cant. 3 : 11., **וְתִּרְכִּיךְ וְתִּרְכִּיךְ תְּקַנְתָּךְ נִזְמָן** *is (not) thy hope the uprightness of thy ways? i. e. hast thou no hope arising from the rectitude of thy conduct?* Job 4 : 6.

b. And also to point out a noun which does not signify the same as the preceding one, but serves to qualify its meaning in a manner usually denoted by the state of construction, e. g. וְהִרְאָתֶךָ יְלֹמַדְתָּם וְנָתַן and let them be for signs, that is, for (signs of) seasons, &c. Gen. 1:14., חֲלִיפֹתָךְ יְצַבֵּא וְהַרְגֵּךְ עֲצָבָךְ thy pain, that is, of thy pregnancy, 3:16., so חֲלִיפֹתָךְ יְצַבֵּא וְהַרְגֵּךְ עֲצָבָךְ the changes of war (are) against me, Job 10:17.

2. a. This particle has sometimes the force of a relative pronoun, being equivalent to *he* or *she*, *which*, *that*: in which case it is prefixed either to a verb, e. g. יְלֹדֶךָ וַיִּשְׁמַח בָּו whoso begets a son, he will rejoice in him, Prov. 23:24.; שְׂדֵךְ וַיְרַכֵּךְ by the God of thy father, who shall help thee; and (by) the Almighty, who shall bless thee, Gen. 49:25. Num. 23:19. Is. 49:7. Mal. 1:10., וְנַלְאָתָא אַתָּה כָּנַנְתָּךְ thy inheritance that was wearied thou didst strengthen, Ps. 68:10. Is. 10:23.; to a participle, e. g. כִּי לְיוֹהָה הַמֶּלֶךְ וּמוֹשֵׁל בְּגָנוֹתָיו, for the kingdom (is) the Lord's, who rules over the nations, Ps. 22:29. 55:20.; or to the negative particle אין, which is equivalent to a verb (§ 693. 2.), e. g. צַדִּיק וְאִירְאַעֲזֵר נֹלֵא the poor who has no helper, Ps. 72:12. Job 29:12.

b. It has also sometimes the force of a relative particle, like *as* and *that*, when it serves to introduce a statement depending on a preceding verb, e. g. וְחַדְשָׁתִי וְרִבְכָּנִי וְהִזְמָנָה בְּגַלְלָךְ I perceive that the Lord has blessed me for thy sake, Gen. 30:27., וְלֹאֶלְכָה וְרִכְבָּאָתִי and it would please God that he should destroy me, i. e. that God would be pleased to destroy me, Job 6:9., כִּי אִירְבָּנָה אָנוֹל וְרִאוֹתָה וְנָתַן for how am I able that I should see, &c., i. e. how could I bear to see? Esth. 8:6.; and frequently to point it out as the design of the action denoted by such preceding verb, e. g. דִּבֶּר אֱלֹהִים יִשְׂרָאֵל וְשָׁבָה וְגָרָה speak to the children of Israel, that they turn, &c., i. e. speak to them in order that they may turn, command them to turn, Ex. 14:2, 15. 25:2. &c. It is also occasionally used pleonastically after אָמַר, to introduce the speaker's own words,* e. g. וַיֹּאמֶר וְהַנְּכָרָא מִנִּי and he said, Behold they will not believe me, Ex. 4:1.

3. From the relative force of this particle as above described proceeds its by far most frequent use, viz. as a conjunctive conjunction to indicate a coördinate relation between words and sentences. It thus connects,

* The Greek ὅτι is not unfrequently employed in precisely the same manner, e. g. οὐδὲ εἰπούσην, ὅτι οὐ Σώκρατες, μή θαύμαζε τὰ λεγόμενα, *x.t.l.* Plat. Crit. 12.

a. Two or more nouns as subjects of the same proposition, e. g. **ירכלו** *then were finished the heavens, and the earth, and all the host of them*, Gen. 2:1. 3:8. 6:18. 7:7, 13., **וְאֵין רֹהֶצֶר** *while I and the lad will go yonder*, 22:5. Judg. 12:2., &c.; or as its direct or indirect objects, e. g. **בָּרָא אֱלֹהִים אֶת הַשְׁמִינִים וְאֶת הָאָרֶץ** *God created the heavens and the earth*, Gen. 1:1. 2:4. 3:18. 10:13, 14, 15, 16. &c., **עַץ חֲדֹשָׁת סָבָב רְעֵעַ** *the tree of the knowledge of good and evil*, 2:9. 3:5., **וַיַּקְרָא אֱלֹהִים שְׁמוֹת לְכָל־הַבָּהָמה וְלְעוֹף** *and Adam gave names to all the cattle, and to the fowls of the air*, and to all the beasts of the field, 2:20., &c.

b. Two or more attributives, whether qualificative or predicative, relating to the same noun, e. g. **וַיַּקְרַב קָרְבָּנָר רָךְ וּטָוב** *and he took a calf tender and good*, Gen. 18:7., **עַם חֲכָם וְגָבוֹן** *a wise and understanding people*, Deut. 4:6.; **הַוְדִידָהָר פָּעֵלָנוּ** *his work (is) honourable and glorious*, Ps. 111:3, 4.

c. Two or more verbs relating to the same subject, e. g. **סָרוּ וּרְבִּי** *be fruitful, and multiply, and fill the waters*, Gen. 1:22., **סִירְדִּיא אָלָבָרוֹת עַבְדָּכֶם וְלִינוֹ וְרֹהֶצֶר רְגִלְיכֶם וְהַשְׁפְּמִינִים וְהַלְכָתֶם לְדַרְכֶם** *pray turn aside to your servant's house, and pass the night, and wash your feet, and rise early, and proceed on your journey*, 19:2., &c.

d. Two or more sentences or clauses of a sentence, e. g. **בְּרָאשָׁיו** *in the beginning* **אֱלֹהִים אֶת הַשְׁמִינִים וְאֶת הָאָרֶץ וְהָאָרֶץ הַיְהָה תֹּהֶה וּמְהֹה וְחַשְׁךְ עַל** *God created the heavens and the earth: and the earth was empty and void; and darkness (wa-) upon the surface of the deep*, &c. Gen. 1:1, 2, 3, 4, 5, 6. &c., **וַיַּפְקֹדוּ עֵינֶיךָ וְרוּחֶיךָ בְּאֱלֹהִים** *your eyes shall be opened, and ye shall be like gods*, 3:5. Is. 11:6. 13:20-22. Ps. 69:16, 21., &c. &c.

4. Although this particle is frequently prefixed to each except the first of several words or sentences in coördinate relation, as above described; still this is not always the case, the conjunction being often added only to some of them or else to none at all, while their connection is left to be understood from the context. The choice between these several modes of construction depends greatly on the general style of the individual writer, as also on whether his aim in a given passage is emphatical explicitness or conciseness, in the former of which cases he repeats the particle before each term, and in the latter either wholly or in part omits it.

a. a. Hence, when for instance this conjunction is not prefixed to both the second and third of three words in coördinate relation, we find it as in English accompanying only the last, e. g. **שָׁם וּמְקֻמָּה**

Shem, Ham, and Japheth, Gen. 10:1. Josh. 1:14.; and occasionally the second, Ps. 62:3, 7. When there are four terms, either the last alone has the conjunction, e. g. *לא־תַעֲשֶׂה עַל בְּמִשְׁפָט בְּמִדָּה בְּמִשְׁקל ye shall do no unrighteousness in judgment, in measure of length, in weight, or in measure of capacity*, Lev. 19:35, 36.; or it is prefixed to every other term, viz. to the second and fourth, e. g. *אל־יְשֹׁה וְרֵרֶשִׁיְשׁ כָּתִים וְדָדִים Elisha and Tarshish, Kittim and Dodanim*, Gen. 10:4. 46:16. Ex. 24:9. Is. 9:13.; and if there be five, to the last also, e. g. *כִּנְרוֹ וְנִבְלָה תֻּפָּה וְחִלְיל וְרִין the harp and viol, the tabret and pipe, and wine*, Is. 5:11.

b. Or the conjunction is prefixed to none of the terms, which is most frequently the case in poetry (see § 718), e. g. *בֵּין רַגְלֵיהֶ בָּרָע נִפְלֵל שָׁכֵב at her feet he bowed, he fell, he lay down*, Judg. 5:27., *רְחַצֵּי הַצְּבָא wash you, put away your evil doings from before my eyes; cease to do evil, learn to do well, &c.* Is. 1:16, 17. 33:9. Ps. 66:2, 3.

b. This is also the case with several sentences in coördinate relation: the conjunction being often prefixed only to the last, e. g. *יוֹהֵר פְּעָדָבְרָ בְּאָרֶץ בְּרָאָתָ הָרִים וְרַעַשׁ כָּלְבָנָן פָּרָיו וְיִצְחָרָ מִלְּעָרָב קַעֲשֵׂב הָאָרֶץ let there be abundance of corn in the earth, upon the top of the mountains let the fruit thereof shake like Lebanon, and let (the inhabitants) of the city flourish like the grass of the earth*, Ps. 72:16. 73:7-9.; or else to none at all, e. g. *עַלְיךָ נִסְמְכָתָי מִבֵּן מִפְתַּח אַמְּדִיר אַתָּה גּוֹיִךְ בְּךָ חַרְלָתָר חַמִּיד on thee have I relied from the womb, thou (art) he that took me out of my mother's bowels, my praise (shall be) continually of thee*, Ps. 71:6. 74:13-17., see also Psalms 58 and 61. and Job 41:7-26.

5. Moreover, this particle is employed to connect two or more words or sentences not only conjunctively like *and*, but also disjunctively like *or*. It thus connects two or more subjects or objects, so as to apply to the same verb, e. g. *בְּלֹאָתָךְ לֹא־אִירְיוּ אִישׁ אַדִּידָךְ וְאַתָּה רָגְלָךְ without thee not a man shall raise his hand or his foot*, Gen. 41:44. Ex. 12:5. 20:4. 21:15. Lev. 20:9. Deut. 3:24. 14:26.,; or two or more verbs, so as to apply in like manner to the same subject, e. g. *וְהַעֲמִידָךְ וְמִכְרָךְ and (if) he make a slave of him or sell him*, Deut. 24:7. Prov. 29:9. It thus also connects sentences or clauses, e. g. *וּמִכְרָךְ וְנִמְצָא בָּרָךְ and (if) he sell him, or he be found in his possession*, Ex. 21:16.

6. The conjunction *וְ* not only indicates a coördinate relation like *and* or *or*, but is also used to connect sentences bearing to each other any subordinate relation which the writer may not think proper to

point out more precisely by means of the particle appropriated to its designation.* It is thus employed,

a. To connect to a preceding statement one denoting an occurrence which is subsequent to it in the order of time, in which case the particle is equivalent to *then*, e. g. וְקַמָּה נִרְיֵית לְתָה and (if) *he hold his peace towards her, then her vows shall stand*, Num. 30:8., כִּרְאָתֶם אֶת וְתַחֲרִיר בְּרִיתוֹת . . . וְאַתֶּם תִּסְתַּבְּחִים אֶת וְתַחֲרִיר בְּרִיתוֹת when ye see (lit. on your seeing) the ark of the covenant, then ye shall remove, &c. Josh. 3:3., עַתָּב וְיַדְעָתֶם וּנוּ 'in the evening, then ye shall know, &c. Ex. 16:6, 7.

b. To connect to a preceding statement one declaring its design or purpose, in which case the particle is equivalent to *that, so that, in order that*, e. g. נְבֻנָּה לְנָה עִיר וּמִגְּדָל וּרְאָשָׁו בְּשָׂמִים give us water, that we may drink, Ex. 17:2. Judg. 14:15. Cant. 7:1. Ruth 1:11., וְלֹא אֵצֵא he has hedged around me, so that I cannot get out, Lam. 3:7.; also preceded by a negative command, e. g. וְלֹא וְגַעֲלֵה קָרְבָּן רְמָחוֹ but they shall not touch the holy things, so that they die, meaning, they shall not touch them, lest they die, Num. 4:15.

c. And hence in hypothetical propositions to commence the apodosis, the event related in which is dependent on and therefore subsequent to that contained in the protasis, e. g. אֵם הַשְׂמָאל וְאֵימָה וְאַסְתְּרֵי מִין if to the left, then I will go to the right; and if to the right, then I will go to the left, Gen. 13:9. Ex. 19:5. Lev. 5:1. 1 Sam. 6:9., אַסְלָא וְגַעֲלֵה קָרְבָּן לְנָאָלָה וְגַעֲלֵה קָרְבָּן if he will not do the part of a kinsman to thee, then will I do to thee a kinsman's part, Ruth 3:13.

d. To connect to a preceding statement one describing the effect or consequence of the fact contained in it, when the particle corresponds to *therefore*, e. g. בְּחִסְדְּלֹבֶבֶךְ עֲשִׂירָה זָאת וְאַחֲשָׁךְ פָּמָדָאָנְכֶיךָ אַזְתָּחָה וּנוּ 'thou didst this in the integrity of thy heart; therefore I withheld thee, &c. Gen. 20:6., רַק בְּאַבְיוֹתֶךָ חַשְׁקָה יְהִנָּה . . . נִיבְחָר בְּזָרְעָם וּנוּ 'only the

* Of the two Arabic conjunctive particles وَ فَ, the former is mostly used to indicate the coördinate and the latter the various subordinate relations of sentences, e. g. طَالَ مَا أَيْقَظَكَ الْدَّهْرُ فَتَنَاعَسْتَ وَجَدَبَكَ الْوَعْظُ long has fate sought to arouse thee, but thou hast feigned sleep; and exhortation has invited thee, but thou hast lingered behind, &c. Hariri.

Lord delighted in your fathers; therefore he chose their seed, &c. Deut. 10 : 15. 1 Sam. 13 : 12. 15 : 26.

e. a. And on the other hand, to connect to a preceding statement another detailing the reason for it, when the particle is equivalent to *for, because*, e. g. עֲשֵׂה לְךָ תְּבַחַת עַצְרָנֶפֶר ... וְאִנּוּ הַנּוּר מְבֵיא אָדָם make thyself an ark of pine wood : . . . for behold I (am) about to bring a flood, &c. Gen. 6 : 14-17., וְיָקֹדוּ אֲדָלָלָמָט and they took Lot ; for he (was) dwelling in Sodom, 14 : 12., רָאָרָא אֶל־אֶבְרָהָם אֶל־יַעֲקֹב בְּאֶל שְׁעִיר וְשְׁמֵי יְהוָה לֹא נָדַעַת לָהֶם and I appeared to Abraham, to Isaac, and to Jacob as God Almighty ; for (by) my name Jehovah I was not known to them, Ex. 6 : 3.

β. And thus also to connect to the first clause of an interrogation a statement of the cause why the action to which the question relates should not take place, corresponding to *since*, e. g. פָּזְדַּתְּקָדְלִי וְאַנְכֵי and (if) they say to me, what wilt thou give me ; since I remain childless ? &c. Gen. 15 : 2. Judg. 16 : 15. 1 Sam. 16 : 1., וְעַמְּרֵי וְיְהוָה לֹא why call ye me Naomi, since the Lord has afflicted me ? Ruth 1 : 21.

f. To connect to a preceding declaration the protasis of a hypothetical sentence, whose conditional nature is left to be ascertained from the context, e. g. הִנֵּה אַנְכֵי בָּא אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי לְךָ and (if) they say to me, behold I (am) coming to the children of Israel, and (if) they say to me, &c. Ex. 3 : 13., אֶהָבָתִי אֶתְחַכֵּם אָמַר וְיְהוָה וְאָמַרְתָּם בְּמָה אֶהָבָתָנוּ וּנוּ' I have loved you, says the Lord ; and (if) ye should say, wherein hast thou loved us ? &c. Mal. 1 : 2, 7. 2 : 14, 17., אֶל־תַּלְכֵי לִלְקֹט בְּשָׂדָה אַחֲרָךְ וְצַמְתָּ וּנוּ' go not into another field to glean, and (if) thou art thirsty, &c. Ruth 2 : 8, 9.

g. To connect to a preceding clause one containing a comparison or illustration, corresponding to *as, so* ; and thus especially in poetry, where this simple connective is used for the sake of energetic conciseness, e. g. מִים קְרוּם עַל־גַּפְשׁ עִיטָה וְשָׁמְעוֹת טֻובָה מְרַחַק (as) cold water to a thirsty soul, so (is) good news from a far country, Prov. 25 : 25., אָדָם לְעַמְלִי יְבִיא רַשְׁבָּה וְגִבְרוֹתָה עִקָּב is man born to trouble, as sparks fly upwards ? Job 5 : 7., הַלְאָזִין מִלְּעָן תְּבַחַן וְהַקְּאֵל וּמְעַסְּדֵךְ does the ear try words as the palate tastes its food ? 12 : 11. 34 : 3.

h. And finally to connect sentences standing in antithetical relation to each other, when it corresponds to the adversative particles *but, still, yet*, e. g. מְפֵרִי עַזְרָה גָּן נְאָכֵל וְמְפֵרִי רַיִץ אָשָׁר בְּרוֹדָה גָּן רָנוּ' of the fruit of the garden we may eat ; but of the fruit of the tree which (is) in the midst of the garden, &c. Gen. 3 : 2, 3. 4 : 5. 2 Sam. 2 : 21., תָּבִן לְאַרְגָּזָן

בְּנֵים גָּדְלָה וְרַבֵּן לְבָנִים תְּמִתָּנוּ no straw shall be given you; yet ye shall furnish the tale of bricks, Ex. 5:18. Num. 1:47. Deut. 9:29., וְהַם פָּשָׁעָה בְּרִי . . . I have reared up children, but they have rebelled against me, Is. 1:2. 8:10. Prov. 30:25, 26, 27, 28. And also to introduce a sentence not in direct antithesis, but which forms a contrast with the general tendency of what precedes it, e. g. הַלְאָתָם לֹא מְצָא עֹזֶר כִּגְדוֹלָה but for Adam no suitable helpmate was found, Gen. 2:20., אֵם גָּמְלָה שְׁלֹמִי רָע וְאַחֲלָתָה צָרִירִי רִיקָּס if I have done evil to my friend,—nay, I have delivered him who is my enemy without cause, Ps. 7:5.

§ 1094. The conjunction אָוֶן or (formed of וְ conjunctive and אָ prosaic) also connects together two or more words or sentences; there is however this difference between וְ and אָוֶן, that while the former connects them so as to include both or all, the latter serves to introduce a new sentence or member of a sentence to the exclusion of the preceding one. Thus,

1. a. It connects two or more subjects or objects belonging to the same verb in such manner that the one to which it is prefixed replaces the one preceding it, e. g. אָוֶן חִמּוֹר וְכַפְלָשָׂתָה שׂוֹר if an ox or an ass fall therein, Ex. 21:33. Judg. 21:22. Jer. 23:33., רְכִי רְפֵחַ אִישׁ אָרֶד אָוֶן אַדְמָתוֹ בְּשָׁבֵט and if a man strike his man-servant or his maid-servant with a rod, Ex. 21:20, 26, 27, 28. 22:9. Deut. 13:2., פְּקֻדָּתָךְ גָּעָנִי בְּדָבָר אָוֶן בְּחִרְבָּה lest he attack us with a pestilence or with the sword, Ex. 5:3. Josh. 7:3. Cant. 2:9.; and in like manner it connects two or more predicates to the same subject, e. g. וְטַבְּחוּ אָוֶן מְכֹרֶז and (if) he kill it or sell it, Ex. 21:37. 22:9, 13.

b. It also connects two or more sentences or clauses in the same alternate manner, e. g. כִּרְיוֹנָתָה אִישׁ בָּר אָוֶן כִּרְיוֹנָה אִישׁ בָּר or if a man open a pit, or if a man dig a pit, Ex. 21:33., יִקְרָא וְאִגְרָה אַעֲנָה אָוֶן אַלְכָר וְהַשְׁיבָנִי then call thou, and I will answer; or I will speak, and do thou answer me, Job 13:22.

2. Occasionally it is repeated, in which case it is equivalent to whether—or, e. g. אָוֶן בָּרֶךְ אָוֶן בָּרֶךְ רֵגֶח whether he gore a son or a daughter, Ex. 21:31., אָוֶן רֵאָה אָוֶן יָדַע whether he see (it) or know (of it), Lev. 5:1.

3. a. This particle is sometimes used in a similar manner to וְ. Thus it connects a word or sentence to a preceding one, so as to make an assertion including both, although without denoting two simultaneous actions, e. g. רְבִיעִית הַחִין תַּעֲשֵׂה עַל־הַלְּבָנָה אָוֶן לְבָנָה וְנָטָף the fourth part of a hin shalt thou prepare with the burnt offering and with the

sacrifice, &c., meaning, ye shall prepare a quarter of a hin for a burnt offering, and a quarter of a hin for a sacrifice, Num. 15:6, 11., אָז אֵיתָה מִשְׁׁבַּת וְאֶלְּהִי and (you say), *Where (is) the God of Justice?* meaning, and at another time ye say, &c. Mal. 2:17.

b. It also connects like נִ if a hypothetical proposition to what precedes (see § 1093. 6. f.), e. g. אֲנֹדוֹרְךָ אֱלֹהִים חִטְאָתֶךָ and (if) his sin become known to him, Lev. 4:23. 26:41. אֲזֶעֶשְׂרִי בְּנֶפֶשֶׁךָ and (if) I had risked my life, 2 Sam. 18:13.

c. Finally it connects like נִ if a statement to a preceding one with which it forms an antithesis, when it is equivalent to the disjunctive *but* (see § 1093. 6. h.), e. g. אֲנוֹדָע but (if) it be known, Ex. 21:36. Lev. 13:16., אֲרֹחֵזְךָ בְּמַעַזְבָּךְ but (if) he take hold on my strength, Is. 27:5.

Emphatic Conjunctions.

כִּי, כִּי.

§ 1095. When the writer wishes to connect together two or more sentences or members of a sentence in a more emphatic manner than is done by the simple conjunction נִ, he makes use of one of the particles כִּי or כִּי also, the opposites of כִּי and כִּי only.

§ 1096. 1. The particle כִּי also is used for the most part to connect emphatically the name of an object or action, i. e. a noun, pronoun, or verb, to a preceding one expressed or understood, e. g. נְשַׁקְנֵהוּ וְיִתְּהַלֵּל הַלְּלֵילָה let us make him drink wine this night also, Gen. 19:34, 35. 30:15. Num. 16:10. 1 Sam. 10:26. 2 Kings 9:27., Deut. 1:37. Josh. 2:12., חָלָא גָּסְבָּנוּ דָּבָר has he not spoken by us also? Num. 12:2. Deut. 1:37. Josh. 2:12., תְּהִרְצַחְתָּ וְגָסְרָתָה הָתְהִרְצַחְתָּ hast thou killed and also taken possession? 1 Kings 21:19. Jer. 2:34.

2. This particle, like the Latin *etiam*, is frequently employed with a force corresponding to that of the English intensive *even*, before a separable personal pronoun used to render emphatic a pronominal suffix appended either to a noun (§ 865. 1.), e. g. יְלִקְנֵה הַכְּלָבִים אֲזֶה דָּם נָה the dogs shall lick thy blood, even thine, 1 Kings 21:19.; or to a verb (§ 865. 2.), e. g. בָּרְכֵנִי נָמֵן אֲנִי bless me, also me, Gen. 27:34. And also before a pronoun used to give emphasis to the subject of the verb indicated by the affirmative (§ 852. 1. b.), e. g. וְתִפְלִיטֵנִי אֲתֶכְם נָמֵן אֲנִי and I, even I will punish you, Lev. 26:24.

3. Occasionally it is repeated before two nouns or pronouns, to connect them in an emphatic manner, corresponding to the English *both—and*, e. g. וְהִיאָתֶם בְּשָׂרַפְתֶּם וְגַדְעַתְּךָ לֹא וְנוּ 'and both ye and the king shall be, &c. 1 Sam. 12: 14, 25.; and with a negative, to *neither—nor*, e. g. וְלֹא עֲנֵה יְהוָה גַם בְּחִלְמֹתֶךָ גַם by dreams and the Lord answered him neither by dreams, nor by the Urim, nor by the prophets, 1 Sam. 28: 6. It also commences a sentence having ְן at the beginning of the second clause, thus ְן—גַם—e. g. גַם בְּקָבֵל מִאתָה נִקְבָּל פְּנֵי אֱלֹהִים וְאֶתְּנָעַן as we receive good from God, so shall we not receive evil? Job 2: 10.

4. It is also placed before a term to point it out as more emphatic than a preceding one, and thus assists to form a climax; in which case it may be rendered by the English *even*: it appears thus with verbs, e. g. חָטָא יִשְׁרָאֵל וְגַם עָבַר אֶת־בְּרוּתִי... וְגַם לִקְחוּ מִזְרָחָתְּךָ... Israel has sinned, they have even transgressed my covenant,.... and they have even taken of the accursed thing, &c. Josh. 7: 11. Ps. 95: 9. Lam. 4: 15.; and also with nouns, e. g. שִׁיחָה גַם־גַּזְלָה מִרְמַר־שָׁלָג וְנוּ 'as) drought and even (as) heat consume snow-water, &c. Job 24: 19. In like manner it is placed at the head of a sentence or of a clause, to point it out as more emphatic than the preceding one, e. g. אָרֶץ רֻעָשָׂה גַם־שָׁמְרוּם נִטְפָּה וְנוּ 'as) the earth trembled, even the heavens dropped, the clouds even dropped water, Judg. 5: 4. 1 Sam. 28: 20. 2 Sam. 19: 31. Mal. 3: 15.

5. This particle is sometimes used to give additional emphasis to the construction of the infinitive with a finite verb (§ 1020. 2.), e. g. וְאַנְכִי אַעֲלֶךָ גַם־עַלְתָּה and I will surely bring thee up, Gen. 46: 4., גַם־קָבַב לֹא חַקְבָּנִי גַם־בָּרָךְ לֹא תָבָרְכָנִי neither curse them at all, nor bless them at all, Num. 23: 25.

6. When the verb of the second clause is placed in antithesis with that of the first, גַם becomes equivalent to *but, yet*, e. g. רַبְתָּ שְׁرָרוּנִי גַם־לֹא רַבְתָּ many a time have they afflicted me from my youth; yet they have not prevailed against me, Ps. 129: 2.

§ 1097. The conjunction גַּזְלָה has very nearly the same force as גַם,* it being also employed to connect emphatically the word or sentence before which it is placed to a preceding one.

1. This particle connects a sentence or clause of a sentence to a preceding one, and at the same time renders emphatic the word before

* In the following instance the two particles are employed together for the sake of additional emphasis, גַם־עַזְזָזֵל אֲזַזְזֵל yet notwithstanding this, Lev. 26: 44.

which it is placed, e. g. וְאַתָּה לְאַמְתָּח חִטְשָׁדְכֶن and also to thy maid-servant thou shalt do likewise, Deut. 15 : 17.

2. It is thus placed like סֵם before an emphatic personal pronoun forming a repetition of the subject contained in a verb (§ 852. 1. b.), e. g. אַתְּ הַיְהָ דֹעַ אַתְּ אָנוֹ I too will declare my opinion, Job 32 : 10. ; and very rarely before one which forms the repetition of a pronominal suffix (§ 865. 2. a.), e. g. הָזְנַעֲתָךְ הַיּוֹם אַתְּ אָתָּה I have taught thee this day, even thee, Prov. 22 : 19.

3. a. This particle connects two or more predicates belonging to one subject which are employed to form a climax, e. g. אַפְּצַחְיוֹת אַפְּצַחְיוֹת אַפְּצַחְיוֹת I will strengthen thee, yea I will help thee, yea I will uphold thee, Is. 41 : 10., יְהֹוָה אֱלֹהִים מְשֻׁבֵּל אֱלֹהִים Jehovah (is) one who brings low and who also raises up, 1 Sam. 2 : 7. ; and occasionally it connects a clause containing both a subject and a predicate to a preceding one, e. g. אָרֶץ רָעָה אַקְשָׁמִים נִטְמָה the earth shook, yea the heavens dropped, Ps. 68 : 9.

b. In like manner it connects an entire sentence to what precedes, e. g. אַתָּה עַל־רוֹתָם תִּפְלִיל then too ye overwhelm the fatherless, Job 6 : 27., כִּי אַסְדוֹתָה אַתָּה לְאַדְבָּרָה אַסְתָּר furthermore, Esther has invited none but myself, Esth. 5 : 12.

4. a. This particle is also used to introduce statements in various emphatic relations to what precedes them, when it is frequently accompanied by the relative כִּי. It thus commences an emphatic condition, e. g. אַתָּה כִּי־רוֹגֵעַ לֹא כִּי־חָאָמֵר even though thou sayest thou shalt not see him, Job 35 : 14.

b. It also emphatically introduces a climax to a preceding assertion, e. g. חַנְן בְּעָבְרוּ לֹא רָאִמְנָה שְׁכִינָה בְּתַהְמוֹת אַתָּה how much less (in) the inhabitants of houses of clay ! Job 4 : 18, 19. ; but more frequently with כִּי, e. g. כִּי אַתָּה אַעֲנֵנִי how much less shall I answer him ! Job 9 : 14. 15 : 16. 25 : 6.

c. It is used with the particle of asseveration אַמְנָם, to introduce an emphatic assertion, e. g. אַתָּה אָמַנָּה אֶל לְאָדוֹרְשִׁיךְ yea truly, God does no evil, Job 34 : 12. ; and with כִּי to introduce an emphatic question, e. g. אַתָּה כִּי־אָמַר אֱלֹהִים וְנִ' has God indeed said, &c. Gen. 3 : 1.

5. When repeated with a negative particle, it becomes like סֵם equivalent to neither—nor, e. g. אַתָּה בְּלִנְטָשׁוּ אַתָּה בְּלִזְרָעַ אַתָּה בְּלִתְחַרְשׁ they shall neither be planted, nor shall they be sown, nor shall their stock take root in the earth, Is. 40 : 24., אַתָּה מִשְׁמַרְתָּךְ אַתָּה בְּאָרֶץ גָּזָעַ there is neither any that tells, nor any that declares, nor any that hears your words, 41 : 26.

CHAPTER XX.

INTERROGATIVE PARTICLES.

§ 1098. An interrogation is a proposition which neither makes an assertion nor puts a condition, but which intimates a doubt respecting the occurrence of an event or the existence of a state of being, or respecting any of the modes thereof. As a question usually arises in consequence of a previous state of ignorance or of doubt, so also this doubt may exist either, 1. in reality, i. e. in the mind of the speaker or writer himself; or 2, factitiously, i. e. when made in lieu of an emphatic declaration for the purpose of argument, reproof, &c. to the party addressed. Again, a query may be propounded with regard either to the subject, object, or predicate of a sentence, or to its entire contents. In all cases the speaker indicates the interrogative nature of the proposition either objectively by means of a particle, or subjectively by changing the tone of his voice or the collocation of his words.*

§ 1099. In Hebrew an interrogation is usually indicated by a slight initial breathing, or in other words, by prefixing the weak aspirate הַ to the first word of the sentence (§ 641), which is usually one intended to be made emphatic.

1. a. This particle is used when the speaker himself is in doubt respecting a fact of which he wishes to be informed, e. g. הַחֲלֹכִי עָם *wilt thou go with this man?* Gen. 24:58. 1 Sam. 30:15. 2 Sam. 17:6. 1 Kings 22:6., הַשְׁלָלָם אָבִיכֶם *(is) your father well?* Gen. 43:27., הַחֲזֹקֵנוּ חַר *(is) he yet alive?* 1 Kings 20:32.

b. Or when the speaker propounds a question without entertaining any doubt on the subject in his own mind, which question, according to the answer which in the opinion of the speaker it should receive, supplies the place of an emphatic affirmation or negation (see § 1090. 5.). Thus,

a. An interrogation whose proper answer is in the affirmative has the force of an emphatic affirmation, e. g. הַמְּנֻהָפֵלָע הַהָ נֹצְרָא לְכֶם מִים

* In the ancient classical languages of Europe the former expedient is chiefly resorted to, and in the modern tongues the latter.

must we fetch you water out of this rock? meaning, so we must fetch water, &c. Num. 20:10., so **הָנְגַלְתָּה נִגְלַת אֶל־בָּרוֹךְ did I plainly appear to thy father's household?** 1 Sam. 2:27., **הַבָּן יִקְרֵד לְאֶפְרַיִם** (is) **Ephraim my dear son?** Jer. 31:20. Job 11:2.*

β. And when on the other hand the answer in the speaker's opinion should be in the negative, it is equivalent to an emphatic negation, e.g. הַשְׁמֵר אֶחָדָךְ (am) *I my brother's keeper?* meaning, assuredly I am not, Gen. 4:9. 43:7. Deut. 4:33. Judg. 11:25. 2 Sam. 23:17., בִּתְהַנֵּה *shalt thou build me a house?* 2 Sam. 7:5. (the parallel passage 1 Chron. 17:4. is put in the form of a direct negation, thus הַחֲפֹץ אֶחָדָךְ מוֹת רְשָׁע (לֹא אֶתְה תְבִנֵּה וְתָרֵ) *do I delight at all in the death of the wicked?* Ezek. 18:23. Joel 1:2. Job 4:17. 6:5. 8:3. 10:3.†

2. a. When the interrogation consists of two clauses, the second is generally introduced by the particle אָם (§ 1090. 4. a.), especially when it constitutes an antithesis to the first, e. g. אִין אָמַרְתָּ בְּדָבָרְךָ אֲלֹתָמָת הַנֶּשֶׁה shall we execute his proposition, or not? 2 Sam. 17:6., גַּלְעֵד לְפִלְחָמָה אִם־גַּחֲדָל shall we go to Ramoth-gilead to battle, or shall we forbear? 1 Kings 22:15.‡

b. And also when the same question is emphatically repeated in the second clause of a parallelism, e. g. **הָאָנוֹשׁ מְאֻלָּוֹתָ יִצְקָח אֲסֵפֶלְשָׂה** shall a mortal be more just than God? shall a man be more pure than his Maker? Job 4:17. 6:5, 6, 29. 8:3. 13:8. Though sometimes **אָם** is omitted, and the second clause is simply connected to the first by the conjunction **וְ** and, e. g. **הַלְּאָלָל קָדְבָּרוּ עֲזָלָה וְלֹא** will ye speak wickedly of God, and talk deceitfully of him?

- * Sometimes an interrogation of this sort is rendered still more emphatic by putting it in the negative form, which is done by prefixing **נִ** to a negative particle, e.g. **הַלְאָזֶה הָבֵר אֲשֶׁר דִּבְרָנוּ אֲלֵיכָךְ בְּמִצְרַיִם** *is not this the word that we told thee in Egypt?* Ex. 14: 12. Num. 23: 26. Deut. 31: 17. Judg. 9: 28., **דוֹעַת בְּנֵותְךָ יְבָכֶל־עַשְׂרֵה אֲשֶׁר וּבוּ** *is there no woman among the daughters of thy brethren or among all my people? &c.* Judg. 14: 3. 1 Kings 22: 7. Jer. 7: 17.

† To give greater emphasis, חָמֵת חַמִּינָה is occasionally prefixed to אָמַן, e.g. לְבָאָמֵן shall we indeed be consumed by dying? Num. 17:28.; once with a following אֶין, viz. רָאָם אֶין צֹוֹר בְּיִ is my help indeed not in myself? meaning, it most certainly is not, Job 6:13.

¶ Occasionally two distinct successive interrogations are each introduced by חִיָּה, e. g. בְּכָל־קַיִלָּה בַּרְדֵּךְ שָׁאָל וְנוּ will the men of Keilah deliver me into his hand? will Saul come down? &c. 1 Sam. 23:11.; as also an emphatic repetition of the same question, e. g. הָרְשָׁפֵת הָרְשָׁפֵת wilt thou judge? wilt thou judge? Ezek. 20:4.

Job 13:7. 15:7, 8. 38:32, 39. 40:26, 29, 31.; or by **אוֹ** or, e. g. **הַרְיֵשׁ לִמְתָר אָב אוֹ מִרְחֹלֶיךָ אֲגַלְּתֶךָ** *has the rain a father? or who has begotten the drops of dew?* Job 38:28, 31.; seldom with **הַ** repeated, e. g. **הַרְיֵצֶךָ אוֹ הַרְיֵשׁ אֲפִינְךָ** *will he be pleased with thee? or will he accept thy person?* Mal. 1:8.

3. When the question is put obliquely in dependence on a preceding verb, the particle **הַ** is equivalent to *whether*, e. g. **וְאָרָאָה הַכְּעַלְתָּה** *and I will see whether they have done according to the cry of it that has come to me*, Gen. 18:21. Deut. 13:4., accordingly when it consists of two clauses, **הַ** corresponds to *whether—or*, e. g. **וְאָמַתְשָׁה בְּנֵי הַאֲתָה זוּ בְּנֵי עַשְׂרֵה אֲבָלָא** *and let me feel thee, my son, whether thou (be) indeed my son Esau or not*, Gen. 27:21. Num. 13:18, 19, 20., as do also **הַ**—**אוֹ**, e. g. **מִי יוֹדֵעַ הַחֲכָם וְהַרְחָה אוֹ סָכַל** *who knows whether he will be a wise man or a fool?* Eccl. 2:19.*

4. Although the particles **הַ** and **אם** are usually employed in Hebrew to indicate an interrogation; still they are not absolutely necessary, and hence are not always introduced: for in this language as in others the same end may be obtained by means of the tone of voice in which the question is put, aided by the collocation of the words. Thus, these particles are omitted,

a. When the question arises from emotion or anxiety in the speaker, who then puts it in the briefest form without an additional syllable, e. g. **שְׁלֹום בָּוֹאָךְ אָנָּה כִּרְאָמֵר אַלְחִים וּנוּ** (is) *thy coming peaceful?* 1 Sam. 16:4., **שְׁלֹום לְבִיעֵר לְאַבְשָׁלֹום** *young man Absalom safe?* 2 Sam. 18:29., **חַיּוּם וּוֹמָת אִישׁ בִּירוּאָלֶף** *shall a man be put to death to-day in Israel?* 19:23., (is this) *Mephibosheth?* 9:6.

b. When an interrogation is made in antithesis with what precedes, in which case its nature is left to be understood from the context, e. g. **וְעַזְהָה וְהַזָּה אֲלֹהֵי יִשְׁוֹאָל. הַזְּרִיפָה... וְאַתָּה הַרְיֵשׁ...** *so now the Lord God of Israel has dispossessed, &c.; and shouldst thou possess it?* Judg. 11:23., **וְאַנְתָּי לֹא אֶחֱזֶה עַל־קִרְקֹרֶן... וְאַנְתָּה אֲלֹהֵי תִּסְתַּחַת עַל־קִרְקֹרֶן...** *and shall not I have pity on Nineveh?* Jon. 4:10, 11., **וְתַּבְלִיעֵר יְדֵיךְ עַצְבָּנִי... וְתַּבְלִיעֵר לֹא...** *thy hands have formed me; and wilt thou destroy me?* Job 10:8, 9. And thus when the question is a negative one, **הַרְבִּית הַגּוֹי לֹא הַבְּלִית הַשְּׁמָחוֹת הַלֹּא**, e. g. *thou*

* Very rarely **הַ** is repeated, e. g. **וְרַאֲרַתָּם שְׁזַזְקָה תְּווֹת חַרְפָּה...** *and see, whether they (be) strong or weak,* Num. 13:18.

hast multiplied the nation; hast thou not increased their joy? Is. 9:2., וְצִדְקָתִי לֹא אֲשֶׁר רָאָשִׂי and (if) *I am righteous, shall I not raise my head?* Job 10:15. 13:15. 14:16.

c. Again, when an interrogation commences with הַ, the ensuing clauses are sometimes unaccompanied by אָם or any other particle, e.g. הַאֲנָן עָזֵד חַכְמָה בְּתִימָן אָבֵדָה עַזָּה מְבֻוּם נִסְרָה תְּכַלְּחָם is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished? Jer. 49:7., הַגְּזָה גָּמָם אֲבָל בָּאָה וְשָׁגָגָה בְּלִרְמָם can the rush grow up without mire? can the flag grow without water? Job 8:11. 11:3. 39:1, 2, 3.

§ 1100. Besides the particle הַ, which renders an entire proposition interrogative, there are several adverbs which are employed to express doubt concerning the various accidents of a statement. Thus we have interrogative adverbs,

1. a. Of manner, viz. אֲרֵכָה how? (comp. of אֵרֵא where? what? and פָּה = thus).* This particle is used,

a. To question the manner in which an event is to take place, e.g. אֲרֵכָה נָעַץ אֶת־הַקָּרְבָּן and 2 Kings 6:15.

b. To make a question equivalent to an emphatic negation (see § 1099. 1. b. β.), e.g. אֲרֵכָה אֲשֶׁר לְבָדֵר טְרַחְכֶּם how can I alone bear the burden of you? &c. Deut. 1:12. 7:17. Ps. 73:11.

γ. By questioning the possibility of the occurrence of an event or of the existence of a state of being, to express wonder, admiration, lamentation, &c. e.g. אֲרֵכָה הַיְתָה לֹזֶנֶת קְרִיה נָאָמְנָה how is the faithful city become a harlot! Is. 1:21. Lam. 1:1. 2:1. 4:1, 2.

δ. Indefinitely after a verb, e.g. אֲרֵכָה נְהַרְתָּה הַזָּאת tell how this wickedness happened, Judg. 20:3.; also with respect to place, e.g. אֲרֵכָה לְרַ... אֲרֵכָה תְּרַשָּׁה אֲרֵכָה תְּרַבֵּץ בְּאֶחָרִים tell me where thou feedest, where thou makest (thy flock) lie down at noon, Cant. 1:7.

b. The final הַ however is frequently rejected, and the apocopated form אֲרֵךְ is used for the same purposes. Thus it appears as an adverb of manner, 2 Sam. 1:5. 1 Kings 12:6.; of negation, Gen. 44:34. Judg. 16:15. Hos. 11:8. Eccl. 4:11.; of admiration and lamentation, 2 Sam. 1:25, 27. Jer. 9:18. Obad. v. 6. Prov. 5:12.; and after a verb indefinitely, Ruth 3:18.

2. Of cause, viz. מִדְרַע wherefore? (comp. of interrog. pron. מַה and לִדְרַע, lit. what is known?) Gen. 26:27. 40:7. Ex. 2:18. 1 Sam.

* Occasionally the כ is doubled, thus אֲרֵכְכֶן Cant. 5:3. Esth. 8:6.

20 : 2. ; לְמַה id. (interrog. pron. מַה with prep. לְ, lit. *for what?*) Gen. 4 : 6. 47 : 19. Ex. 2 : 13. 2 Sam. 19 : 12.

3. Of time, viz. מַתָּר *when?* (perhaps comp. of מַחְטֵה and עַתָּה, lit. *at what time?* with הַ changed into מַ, and יְ dropped, see § 77. 3.), Gen. 30 : 30. Amos 8 : 5. Ps. 41 : 6.; לְמַתָּר *at what time?* Ex. 8 : 5. עַד־מַתָּר *how long?* (lit. *till when?*) Ex. 10 : 3, 7. Num. 14 : 27. 1 Sam. 16 : 1. Is. 6 : 11.

4. Of place, viz. אֵי constr. אֵי *where?* (§ 1062. 6. b.); אֵי id. (אֵי with הַ parag.), Gen. 4 : 9. 18 : 9. 2 Sam. 17 : 20. Job 21 : 28.; אִירְבֶּת id. (comp. of אֵי and בַּהֲ), Gen. 37 : 16. Is. 49 : 21; אִירְבֶּת id. (comp. of אֵי and בְּ), 2 Kings 6 : 18.; בַּמְּאֹרֶן *whence?* (§ 1062. 6. a.).

5. Of number, viz. כַּפְרִיה *how many?* (comp. of כַּי like, about, and מַה *what?*) Gen. 47 : 8. Ps. 119 : 84., also *how many times? how often?* Ps. 78 : 40. Job 21 : 17.

It may be mentioned once for all, that each of these interrogative particles when in relation with a preceding verb becomes indefinite.

CHAPTER XXI.

INTERJECTIONS.

§ 1101. As the class of articulate sounds termed interjections are for the most part the immediate and almost involuntary result of a state of excited feeling, arising from grief, joy, fear, triumph, &c., they receive in general but an imperfect formation, and bear either none or a very slight relation to the rest of the sentence in which they may occur. Hence there remains but little to be observed concerning them in addition to what has already been given in the Etymology. We shall divide them into *subjective*, or those which, being produced by a sudden ebullition of feeling, merely manifest the state of the speaker's mind; and *objective*, or those employed to excite in different respects the attention of the party addressed.

¶ §1102. The purely subjective interrogations, or those which only denote the feelings of the speaker, consist mostly of simple exclamations of which the chief element is a guttural sound. They may be divided into those expressive of grief and joy.

1. a. The principal interjection of grief or lamentation is אָוֹר *oh!* *woe!* (Gr. οὐαί, Lat. *oē*, Germ. *weh*), with הַ parag. אָוֹרְהָ, and occasionally without the o sound, thus אָרְ. These are all construed with הַ before a noun or pronoun, e. g. אָוֹרְלֶנֶגֶת *woe to us!* 1 Sam. 4:8. Hos. 7:13., אָוֹרְלִנְפְּשָׁתָם *woe to their souls!* Is. 3:9.; אָוֹרְאָרְהָלֶר *woe is me!* (vae mihi!) Ps. 120:5.; אָרְהָלֶר *woe to him!* Eccl. 4:10. 10:16.

b. We have also the stronger aspiration הָהָה *ah! woe!* likewise followed by לִ, e. g. הָהָלִיּוֹם *woe worth the day!* Ezek. 30:2.; so too הָהָה formed by prefixing the light breathing נִ, e. g. הָהָה לִיּוֹם אָהָה *oh woe worth the day!* Joel 1:15., also with a following noun in the vocative, e. g. אָהָה אֲדֹנֵי יְהוָה *alas, Lord Jehovah!* Judg. 6:22. Jer. 4:10. Ezek. 4:14. Another exclamation of corresponding force is הָהָ: this by the addition of a final יִ assumes the more common form הָהָיִ, e. g. הָהָיִ אֶחָדִי *ah, my brother!* 1 Kings 13:30. Jer. 22:18.; also used in denunciations, e. g. הָהָיִ תָּבִתָּא *ah, sinful nation!* Is. 1:4, 24. 5:8. Jer. 23:1., in which case it is occasionally followed by the preposition אֲלִי, Jer. 48:1., or עַל Jer. 50:27. To the above may be added אֲלָלִי, Jer. 48:1., also followed by לִ, e. g. אֲלָלִי לִי *woe is me!* Mic. 7:1.

c. The particle חַלְילָה *far be it!* *God forbid!* (lit. *abominable!* verbal adj. from חַלֵּל *to profane, defile*), is used as an exclamation of fear and abhorrence, being followed like the preceding by the preposition לִ, e. g. חַלְילָה לְךָ מִשְׁׁוֹתָה בְּקַרְבְּ הַזֹּה *far be it from thee to act after this manner!* lit. *be it abhorrent to thee to do so*, Gen. 18:25. Josh. 22:29. 1 Sam. 24:7. 26:11. Job 27:5., though sometimes it stands unconnected at the head of the sentence, e. g. חַלְילָה חַרְיוֹנָה אָסְדִּילְלָן מִשְׁׁעָרָתָה רָאשׁוֹ *God forbid! as the Lord lives, not one hair of his head shall fall to the ground*, 1 Sam. 14:45. 20:2.

2. a. The exclamations of joy are הָאָחָה *aha!* denoting self-gratulation, e. g. הָאָחָה חַמְזָר *aha! I am warm*, Is. 44:16., malicious triumph, e. g. יְמִינְךָ אָמַרְתָּ הָאָחָה because thou saidst, *Aha! against my sanctuary*, Ezek. 25:3. 26:2. Ps. 35:21, 25. 40:16., or exultation e. g. בְּרוּ שְׁפָרָא אָמַרְתָּ הָאָחָה as often as the trumpet (sounds), *he says, Aha!* Job 39:25.; and הַרְדֵּךְ (comp. Germ. *heiza!*) an exclamation of rejoicing in vintage-time, Is. 16:10. Jer. 25:30., also a battle-shout, Is. 16:9. Jer. 51:14.

b. The plural of the noun אָשֶׁר *blessing* is used as an exclamation in construction with a following noun expressed or understood, e. g. אָשֶׁר רַגְלֵי הָאָרֶץ וְנִצְחָן how happy is the man, &c., lit. O beatitudes illius viri ! Ps. 1 : 1. 32 : 1, 2., אָשֶׁר תִּבְחֹר happy is (the man whom) thou choosest ! 65 : 5.; also with pronominal suffixes, e. g. קָרְבָּךְ אָשֶׁר happy art thou ! Deut. 33 : 29. Is. 32 : 19. Prov. 14 : 21.

§ 1103. Some subjective interjections bear also a relation to the party addressed, whose attention they are intended to excite. Such are the precative particles נָא, בָּרָא, and אֲהָלָי.

1. The particle נָא now, pray (Germ. nun), which originally has respect to time, is employed with a future or imperative both to express the speaker's desire for the performance of the action denoted, and to bespeak the favourable attention of the person or persons addressed. It immediately follows the word to which it refers, and is thus used,

a. a. With the future paragogic of the first person, to signify an earnest desire on the part of the speaker to perform the action either alone or with others (§ 1000. I. 1.), e. g. אָסְרָהָדָנָא וְאָרָהָה אֲזָהָדָמָרָהָה I will turn aside now, and see this great sight, Ex. 3 : 3. Cant. 3 : 2. Ruth 2 : 2., נָעַבְדָּנָא בְּאֶרְצָךְ let us now pass through thy country, Num. 20 : 17.

β. With the simple future, and most frequently in the third person, to express a desire and at the same time solicit the concurrence of the party addressed (§ 996. 1. a.), e. g. יְקַוְּדָנָא מַעֲמָדָמִים let now a little water be fetched, Gen. 18 : 4. 2 Kings 2 : 9. Is. 47 : 13. Jer. 17 : 15., or to make a dehortation with a preceding אלְ, e. g. אַלְנִיא תְּהִרְמִיבָה בְּרִנִּי וּבְרִנִּךְ pray, let there be no strife betwixt me and thee, Gen. 13 : 8. 18 : 30, 32. 1 Sam. 25 : 25.; occasionally also in the second person, to make with לְ an earnest deprecation, e. g. אַלְלָא חָעָלָן pray, do not pass by, Gen. 18 : 3. Num. 10 : 31. 12 : 11.; and rarely in the first, e. g. אַלְעַזְקָנָא עַזְקָנָא let me now give thee advice, 1 Kings 1 : 12. Jer. 5 : 24. Job 32 : 21.

b. With the imperative, when by expressing the speaker's strong desire for the performance of the action, it converts the command into a friendly and earnest request (§ 1009), e. g. בְּאֶרְצָא אַלְשִׁפְחוֹתָה go in now to my maid, Gen. 16 : 2. 1 Sam. 15 : 25., סִירִידָנָא אַלְבִּירָתָה עַבְדָּכֶם וְנִי turn in, pray, to your servant's house, &c. Gen. 19 : 2. Num. 16 : 26.; though occasionally it serves to render the command more emphatic and peremptory, e. g. שְׁמַעְתָּנָא חַמְזָרִים hear now, ye rebels ? Num. 20 : 10. Judg. 13 : 4.

c. It is also found attached to different particles, e. g. אָמַדְנָא if now, Gen. 18 : 3. 24 : 42. 30 : 27., וַיַּהֲדֵןָ behold now, Gen. 18 : 27, 31., אָיְדֵנָ where now? Ps. 115 : 2., אֹוֹרִיְנָ woe now! Lam. 5 : 16., נִירְדֵּנָא in the presence now of all his people, Ps. 116 : 14, 18.

d. When placed at the commencement of a sentence, this particle takes before it the open vowel אֶ, thus אֶאָה oh now! (comp. אָהָתָה, § 1102. 1. b.), e. g. אָאָה חֲטָאת הַעַם הַזֶּה Oh now, this people have sinned, Ex. 32 : 31., אָאָה יְהֻנָּה מִלְּטָה נִפְשֵׁרְיָה Oh now, Lord, deliver my soul, Ps. 116 : 4, 16.; which is sometimes rendered yet more emphatic by a repetition of אֶ, e. g. קְרַבְנָא שָׁא נָא פְּשֻׁעָא חֲדָרָא Oh now forgive, pray, the trespass of thy brethren, Gen. 50 : 17., אָחָת אָשָׁר אָיְדֵנָא יְהֻנָּה זְכָרְנָא Oh now, Lord, remember, pray, how I have walked before thee, 2 Kings 20 : 3. Is. 38 : 3. Ps. 118 : 25.

2. The particle *pray!* (for בְּרִי, see § 77. 3.), followed by אָדָני my lord or אָלָנִי Lord, is placed at the beginning of a sentence, to invoke the favourable attention of the hearer to a request, e. g. בְּרִי אָדָני יְרַבֵּרְךָ בְּרִי רְנוּנָא pray, my lord, let thy servant speak a word, &c. Gen. 44 : 18. Num. 12 : 11., בְּרִי אָדָני שְׁלֹדוֹתָא בְּרִי תְּשִׁלְחוֹתָא pray, Lord, send by the hand of (whom) thou wilt send, Ex. 4 : 13. Josh. 7 : 8. Judg. 6 : 15., בְּרִי אָדָני יְרַדְנָא בְּתִחְלָה לְשִׁפְרָא אַכְלָה O my lord, we did indeed come down the first time to buy food, Gen. 43 : 20. 1 Kings 3 : 17., בְּרִי אָדָני לֹא אִרְשְׁדָבָרִים אָנְכָי O Lord, I (am) not an eloquent man, Ex. 4 : 10.

3. The particle *Achali!* or אָחָלִי Oh that! would that! (lit. I beseech, first pers. fut. Hiph. of אָחַל, comp. אָקְנָה § 1076. 1. a.), also intimates

a strong desire on the part of the speaker, e. g. אָחָלִי אָדָני לְפָנֶיךָ רְבָבְרָא אָשָׁר בְּשִׁמְרֹרֶךָ אָשָׁר would that my lord (were) in presence of the prophet who (is) in Samaria! 2 Kings 5 : 3., אָחָלִי רְכִבְנָא דְּרַבְנָא לְשִׁמְרָה קְרִיבָא Oh that my ways were directed to keep thy statutes! Ps. 119 : 5.

¶ § 1104. The objective interjectional particles are those employed not to express feeling on the part of the speaker, but to direct the hearer's attention to the statements which they introduce.

1. a. For this purpose is used the simple aspirate ה with the open vowel ē, thus הִא lo! behold! e. g. הִא אַלְכָם זָרָעַ lo! (here is) seed for you, Gen. 47 : 23., הִא לְרַבְךָ בְּרָאָשָׁנָה נִתְחַרְתִּי behold, I will recompense thy conduct upon (thy) head, Ezek. 16 : 43.

b. And more frequently one composed of the aspirate ה and the liquid נ, thus הַנִּי lo! behold! which is prefixed to any form of the verb, for the purpose of attracting the hearer's attention to the statement and of attesting its truth. It thus occurs with the absolute past tense of an active or neuter verb, e. g. הַנִּי גָּרְשָׁתִי אָתָּה behold, thou hast driven

me forth, Gen. 4:14. 19:34. 47:23., or of the verb of existence expressed or understood, e. g. **הִנֵּן האָלָם הַיְהּ קָאָדָד מִמְּנָנוּ behold, the man is become as one of us**, Gen. 3:22., **הִנֵּן עַם אָדָד behold, (they are) one people**, 11:6.; also with the absolute future form, e. g. **הִנֵּן עַם כָּלְבָרְאָרָקִים behold, the people shall rise up like a lioness**, Num. 23:24. Jer. 3:1. Job 13:15. 31:35. 2 Chron. 7:13.; and even with a participle (see § 1034. 3. a.). This particle is rendered more emphatic by the addition of a final **ה**, thus **הִנֵּה**, which has all the uses of the simple form, besides receiving the pronominal suffixes (see § 682. 1.).

2. a. The interjection **הִנֵּה** (imp. of **יָחַב** with parag., § 693) is often used as an incitement to action in company with the speaker, like the English *come!* (Fr. *allons!*) e. g. **הִנֵּה נִבְנֶה לְנוּ עִיר come, let us build ourselves a city**, Gen. 11:4, 7. 38:16., **הִנֵּה נִתְהַכְּמֹה לְךָ come, let us act wisely towards them**, Ex. 1:10.

b. The imperative **לִכְה come!** (imp. of **לִקְה** with parag.) is used for the like purpose in addressing a single person, e. g. **לִכְה נִכְרְתָּה בְּרִיתְךָ וְאַנְתָּךְ come, let us make a covenant, I and thou**, Gen. 31:44. Num. 22:6. Judg. 19:11.; in addressing several, the plural form **לִכְיִ** is employed, e. g. **לִכְיִ וְנִכְרְתָּה come, let us kill him**, Gen. 37:20. 1 Sam. 9:9. 2 Kings 7:9. Hos. 6:1. Prov. 7:18. Neh. 6:7.

CHAPTER XXII.

COLLOCATION.

§ 1105. THE preceding part of the Syntax describes the use made of words and their inflections as regards their mutual agreement with and dependence on one another. There remains yet another element to be considered among the means employed by language to express the operations of the human mind, and this consists in the manner of arranging words into sentences, and sentences into a continued discourse. This subject, however, we shall treat with brevity, having already had occasion to discuss separately in the course of the foregoing chapters many of the most important points which it involves.

§ 1106. The position of words in a sentence is regulated upon two principles; and on the equiponderance of these or the predominance of one of them over another depends the peculiar character of different languages as also the style of different writers in the same language. These two principles are the *logical* and the *rhetorical*. The first causes words to take their places in a sentence according to their intrinsic importance; thus following the natural order of the mind, which first takes cognizance of the principal idea before passing to the consideration of its various attributes and relations. Hence in a simple proposition in which the logical order is observed, the subject, or name of the person or thing spoken of, is placed before the predicate, or that which is declared concerning it (see § 695); and when the latter consists of an action, it has frequently an object for its complement, which is accordingly placed after it: so that the natural order of words in a proposition is *subject, verb, object*, as in the phrase, “God created the heavens.” But as the speaker’s mind is not always in a state of tranquil deliberation, and often dwells particularly on one or more of the ideas expressed in a proposition other than the subject, it frequently happens that the second or rhetorical principle prevails, the endeavour to render the language an exact transcript of the feelings giving rise to a collocation of words which differs more or less from the simple logical arrangement.

§ 1107. Of these two principles the logical one is chiefly adhered to in slightly inflected languages, in which the mutual relations of words are but imperfectly indicated by their forms, whence perspicuity requires that such terms as are closely related should be placed together ; while those languages which are inflected to a considerable extent allow a greater latitude of construction, as in them the relations of words to each other are pointed out with sufficient exactness by means of their terminations. Thus for instance, we find that in the Greek, Latin, and German languages, which come under this description, while the subject usually stands at or near the commencement of the proposition, the verb is placed at its close, the subordinate terms and even entire parenthetical clauses being inserted between them. By this means the sentence is bound together into a compact whole inclosed between its two principal terms, and the attention of the auditor is kept alive by the suspension of the sense till its conclusion. The Hebrew however, as we have seen, exhibits in its entire etymological structure the character of a moderately inflected language ; and hence of necessity it follows for the most part the logical order in the collocation of its words and sentences. Thus,

1. a. In a Hebrew proposition consisting of a subject and predicate, the writer's attention seems in general to rest chiefly on the declaration made by him concerning the subject : so that he places the predicate, which he hence regards as of most importance, at the head of the sentence (for examples see §§ 771, 772) ; and thus especially when he connects the statement to what precedes by means of the conjunction *וְ*, in which case the proposition usually commences with a verbal form, which is succeeded by the subject in the form of a noun or pronoun, e. g. *וַיֹּאמֶר אֱלֹהִים* and *God said*, Gen. 1 : 3. &c. &c. (see §§ 969, 980).

b. When the predicate consists of a verb which has for its complement a direct or indirect object, this latter follows the subject, so that the order is verb, subject, object, e. g. *בָּרָא אֱלֹהִים אֵת הַשְׁמִירִים* *God created the heavens*, Gen. 1 : 1., *וַיֹּאמֶר אֱלֹהִים וְתֵצֵא* *and the serpent said to the woman*, &c. 3 : 4, 9.* In like manner a verb is followed by any other complement belonging to it, whether consisting

* When, however, the object is designated by a pronominal suffix, this, being a subordinate part of speech, is commonly placed between the verb and the noun denoting the subject, e. g. *וַיְסַר כְּרָם חֲנִינָה אֲלֹהִים וְגַם* Gen. 1 : 17., *וַיְהִי* Lev. 13 : 58. Deut. 24 : 15.

of an infinitive, a finite verb, or an entire statement introduced by the relative particle כִּי or אֲשֶׁר (for examples, see §§ 906, 902).

c. Each of the principal members of a proposition may be qualified and extended in various ways, in which case the qualification always follows the qualified term : as is seen in the examples of nouns with qualificative adjectives (§ 770), and of two nouns in construction or apposition (§§ 793, 814, *et seqq.*) ; so too when a term is qualified by a relative clause connected to it by אֲשֶׁר, e. g. לֹא־יָזְכֵל בַּעַלְתָּה הָרָאשׁוֹן אֲשֶׁר־שָׁלַחַת לְשִׁיבָה לְקַחְתָּה her former husband who put her away cannot take her again, Deut. 24 : 4, 11. Is. 2 : 20.

2. The arrangement of clauses and sentences in Hebrew is also regulated by the logical principle, that is, they are placed after each other in the natural order of narration, and connected together by a conjunctive particle, which usually stands at the beginning of the proposition, the relative clauses immediately following those on which they depend (for examples, see the several conjunctive particles).

§ 1108. Although this logical order is for the most followed in Hebrew, it is still greatly modified by means of the rhetorical principle, or in other words by the writer's endeavour to give a faithful representation of his feelings and to add variety and harmony to his style as well by the collocation as the choice of his words, while at the same time he observes to keep strictly within those limits which the nature of the language prescribes for the avoidance of ambiguity. Hence for Hebrew rhetorical construction we have the general rule, that *those words which the writer desires to render emphatic are placed at the beginning of the proposition.*

1. a. Thus, when a proposition consists of but two terms, a subject and a predicate, should the writer not desire to give emphasis to the predicate, or should he on the other hand wish to render the subject emphatic, he places the latter at the head of the sentence with an accompanying נִ, which connects it to the preceding statement, e. g. וְהָאָרֶץ חַיָּה תֹּהֵה וּבָהּ and the earth was empty and void, Gen. 1 : 2. 2 : 6. 3 : 1. 4 : 1., כִּי יְהֹוָה דִּבֶּר for Jehovah speaks, Is. 1 : 2, 3. Sometimes too to give variety to his style, he commences the first clause of a sentence with the predicate, and the second with the subject, e. g. רִישְׁצֵי הַמִּرְאָצָר שָׂרֵץ חַיָּה וְעוֹזָה יַעֲופָה עַל־הָאָרֶץ let the waters swarm with creeping things that have life, and let fowl fly above the earth, Gen. 1 : 20. Deut. 24 : 16. ; which is frequently the case in poetic parallelisms, e. g. יְהִיאֶבּוּ מֶלֶכְיָאָרֶץ וּרוֹזִים נָסְדְּרִיָּהָדָר the kings of the earth set themselves up, and the rulers consult together, Ps. 2 : 2. 18 : 9.

b. Or if it consist of a verb including its subject within itself and its complement in the shape of a direct or indirect object, although the latter commonly follows the verb (§ 1107. 1. a.), yet when the writer wishes to lay upon it a particular stress, he places it first, e. g. בְּשִׁיר אָזַד־קָלְךָ שְׁמַעֲנֵי I heard thy voice, Gen. 3 : 10, 14, 15, 18. 9 : 4., בְּשִׁיר תַּחֲנוֹן thou shalt stand outside, Deut. 24:11. This construction is also used for the purpose of variety in the second clause of a parallelism, e. g. בְּשִׁיר אָזַד־כָּלְאִירְבִּרְתָּ לְחֵרֶב רְשֻׁעִים שְׁבָרְתָּ thou hast smitten all mine enemies on the cheek bone, the teeth of the ungodly thou hast broken, Ps. 3 : 8., וְצַדְקָתָם בְּשִׁבְטָת בְּרִיל כָּלְלָת thou shalt break them with a rod of iron; as a potter's vessel shall thou dash them in pieces, 2 : 9. 18 : 21, 25.

2. If a proposition consist of three terms, as subject, copula, and predicate, or, as is more frequently the case, subject, verb, and object direct or indirect, the collocation of the words may be varied in all the six possible ways, so as best to answer the writer's purpose. Thus, for example,

a. A subject, verb, and direct object, composing a clause, may be arranged in either of the following ways, which we shall exhibit in the order of the frequency with which they occur: viz. 1. verb, subject, object (§ 1107. 1. b.), e. g. בָּרָא אֱלֹהִים אֵת הַשְׁמִימִים God created the heavens, Gen. 1 : 1. &c.; 2. subject, verb, object (§ 1108. 1. a.), e. g. וַיַּדַּע אֶזְרָחָה וְהָאָדָם וַיַּדַּע אֶזְרָחָה and Adam knew Eve, Gen. 4 : 1, 4.; 3. subject, object, verb, e. g. וְקַשְׁתָּוֹת נָעָרִים תִּרְתַּשְׁנָה and (their) bows shall slaughter the young men, Is. 13 : 18. Mic. 3 : 12. Prov. 1 : 5.; 4. object, subject, verb, e. g. וְחַרְבוֹת מְהִירִים גָּרִים וְאַכְלָיו and the waste places of the fat ones shall strangers eat, Is. 5 : 17. 42 : 4. Prov. 1 : 7., in which case the object is often emphatically repeated in the form of a pronominal suffix attached to the verb, e. g. פָּשְׁעָרֵינוּ אַתָּה תִּכְרֹם (as for) our transgressions, thou shalt cover them, Ps. 65 : 4. 68 : 10.; 5. object, verb, subject, e. g. אָזְדָּה־מֶלֶךְ יְהוָה צָבָאות רָאוּ שִׁיבָּעָה the King, the Lord of hosts, mine eyes have seen, Is. 6 : 5. Hos. 8 : 2. Ps. 49 : 8. Job 4 : 4.; 6. verb, object, subject, e. g. רָעָה רְשֻׁעָתְךָ מְמֹתָה רְשֻׁעָתְךָ evil shall slay the wicked, Ps. 34 : 22.

b. The same is the case with a clause consisting of a subject, verb, and indirect object: viz. 1. verb, subject, object, e. g. וַיַּקְרֵא יִצְחָק בְּנֵי־עֲמָקָם and Isaac called Jacob, Gen. 28 : 1, 7, 16. &c.; 2. subject, verb, object, e. g. וְאֵרֶב יָעַלְהָ בְּנֵי־אָרֶץ and a mist arose from the earth, Gen. 2 : 6.; 3. subject, object, verb, e. g. עָרָנוּ בְּנֵי־תְּצִירָה his eyes look upon the nations, Ps. 66 : 7.; 4. object, subject, verb, e. g. עָדִירָה כָּלָה

בְּשָׁר יְבוֹאֶיךָ to thee shall all flesh come, Ps. 65:3.; 5. object, verb, subject, e. g. בְּחוֹצֹת יְתַהֲלֵל הַרְכָּב the chariots shall rage in the streets, Nah. 2:5. Ps. 66:3.; 6. verb, object, subject, which occurs for the most part only when the indirect object is denoted by a pronominal suffix appended to a preposition (see § 1107. 1. b. note), e. g. יְשִׂיחַתְּ בֵּרְיָשְׁבָּר שְׁעָרְיָשְׁבָּר the sitters in the gate speak against me, Ps. 69:13.

3. Similar varieties of arrangement are found in propositions consisting of four terms, viz. a subject, verb, and direct and indirect objects, or a verb containing its subject within itself with two objects direct and indirect: thus, 1. verb, subject expressed or implied, direct and indirect objects, e. g. נִיקַּל וְהַנּוּ אֱלֹהִים תְּרַדְּמָה עַל הָאָרֶם and the Lord God caused a deep sleep to fall upon the man, Gen. 2:21. &c.; 2. verb, subject expressed or implied, indirect and direct objects, e. g. וַיְקַרְא אֱלֹהִים לְאָזְרָיוּם and God called the light day, Gen. 1:5, 8. 2:2, 7, 9. 4:4., especially when the indirect object is represented by a pronominal suffix, e. g. וַיַּעֲשׂוּ לְהָם תְּגִנָּה and they made themselves aprons, Gen. 3:7.; 3. indirect object, verb including subject, direct object, which occurs when the writer wishes to vary his style by adopting an order different from the preceding one, e. g. וְלֹאַשְׁךְ קָרָא לְיְלָה and the darkness he called night, Gen. 1:5. 3:16, 19.; 4. objects direct and indirect and verb with subject implied, e. g. מִשְׁפָּט לְגָוִים וּצְדִיאָה he shall produce judgment to the Gentiles, Is. 42:1.; 5. direct object, verb, indirect object, e. g. שְׁלָח לְהָם צִדְקָה he sent them food, Ps. 78:25, 66.; 6. indirect object, direct object, verb, e. g. I have spent my strength for naught, Is. 49:4.

§ 1109. The same variety of arrangement which is permitted to the Hebrew writer within the narrow compass of a simple proposition, is found also in the several clauses and adjuncts of a compound sentence. As however the departure from the strictly logical mode of construction is never so great as to obscure the sense, and hence render necessary the application of precise rules for the solution of such inversions, we consider it needless to enter into any further details on the subject, it being sufficient to have pointed out in the course of this chapter the prevalent characteristics of the Hebrew language in this respect.

CHAPTER XXII.

FIGURES OF SPEECH.

§1110. THE only figures of Syntax which in Hebrew seem to demand a particular exposition are the two opposite ones of ellipsis and pleonasm, that is, the omission and redundancy of words and clauses.

Ellipsis.

§1111. Ellipsis is that figure of speech by which a writer omits a member of a sentence or even an entire clause, and leaves it to be supplied from the context. As this usually results from the desire to attain a pointed brevity in the mode of expression, it is found to take place mostly in poetry. The principal varieties are the following.

1. A direct citation in the words of the speaker is sometimes made without being introduced as is usually the case by the verb אמר. This most frequently occurs in giving the words of a third person or persons, e. g. בְּלֹא אָרֶדְלֵי יַעֲקֹב לְכָה וַיֹּאמֶר Balak brought me from Aram (saying), Come, curse me Jacob, Num. 23:7. Job 8:18. Eccl. 4:8., קְנַתְּקָה אֶת־מִסְרָחִימָו (they say) let us break their bands, Ps. 2:3. 52:9. 59:8. 64:7.; and occasionally of a second person, e. g. בַּעַת שְׁנוֹת וְנָתָן (thou sayest) a little (more) sleep, &c. Prov. 6:10.; and even of the first, e. g. מִזְמָרָה אָנוֹשׁ... שְׁמִירָה when I consider thy heavens, &c. (I say), what is man? Ps. 8:4, 5.

2. a. Sometimes the verb of a proposition is omitted when it may readily be supplied from the context, e. g. וַיֹּוֹתֶל שְׁבֻעָת יְמִים לְמַזֵּעַ and he waited seven days, according to the set time that Samuel (had appointed), 1 Sam. 13:8. Is. 5:9., קֹל שְׁאוֹן בָּעֵיר the sound of a noise (is heard) from the city, Is. 66:6., וְאַתָּה יְהוָה עָזָמְתָּי but thou, Lord, how long (wilt thou be angry)? Ps. 6:4., בַּעַל אַשְׁתָּה זָנָה עַד־כְּפָרְלָם by means of a whorish woman (one is reduced) to a cake of bread, Prov. 6:26.

b. α. On the other hand a noun which forms the usual complement of a verb is frequently omitted after such verb, as it also may readily

be supplied from the context: thus, after יְלַכֵּד to beget is understood בְּנִים children, Gen. 6:4. 10:21. 16:1. 17:17. 30:1. Eccl. 6:3.; after יְמַבֵּחַ to direct is understood בְּלֵב the heart, Judg. 12:6. 1 Sam. 23:22. 1 Chron. 28:2. (comp. 2 Chron. 12:14. 30:19.), as also after שָׁם to place, set, Job 34:23. (comp. Is. 41:22.); after עֲשַׂרְתִּי to order, arrange, is omitted בְּבָטָחָה battle, Judg. 20:30., also מְלִים words, Ps. 5:4. Job 37:19. (comp. 32:14.); after הַפְּרִיל to cast is omitted גּוֹרָל lots, 1 Sam. 14:42. (comp. Ps. 22:19.); after בָּרַךְ to strike, establish, is omitted בְּרִית a covenant, 1 Sam. 20:16. 22:8. 2 Chron. 7:18.; after תְּאַלְּחַן to extend is omitted יָד the hand, 2 Sam. 6:6. Ps. 18:17. Obad. v. 13., and often after אֶלְעָנָה to raise (the hand), hence to swear, Is. 3:7.; after חִנְנָה to gird is omitted חֶרְבָּה sword, 2 Sam. 21:16., also שְׁמַן sack-cloth, Joel 1:13; after חַחַם to restrain is omitted חָזָק anger, Is. 48:9., as also after שְׁמַר to keep, preserve, Jer. 3:5. (comp. Amos 1:11.), and שְׁמַר to keep, Ps. 103:9.; after קָרַס to break is omitted לְחַם bread, Jer. 16:7. (comp. Is. 58:7.); after חַמְסָה to harden, stiffen, is omitted חַמְסָה the neck, Job 9:4. (comp. Deut. 10:16.); after חַדְלָה to renew is omitted חַדְלָה strength, Job 29:20. The omission of the object occurs also when it has been previously mentioned, e. g. וַיַּבְאֵ אֶל־אָדָם and he brought (them) to the man, Gen. 2:19. 18:31. 21:14.

b. In like manner an infinitive forming the complement of a verb is sometimes omitted: thus, after לְקַחַח make haste is omitted לְקַחַח to take, Gen. 18:6.; after לְהַזְרִיד he commanded is omitted לְהַזְרִיד to take down, Josh. 10:27.; after לֹא אִכְלֶל I am not able is omitted לֹא אִכְלֶל to bear, Is. 1:13.; after יַסְרֵךְ he shall repeat is omitted לַשְׁלִיכֵת to send forth, Is. 11:11.

c. For the ellipsis of the subjects of certain verbs, see § 767.

3. It is still more frequently the case that a member of one clause of a sentence is omitted in another where it equally applies. Thus,

a. Very often a verb expressed in the first clause of a poetic parallelism is left to be understood in the second, e. g. כִּבְרִי לְאַנְחֵר לֹא־אָדָם my glory will I not give to another, and my praise (will I not give) to graven images, Is. 42:8. 60:18. Ps. 50:9., רַאֲרוּ אֶרֶץ.... I looked on the earth, and (I looked) at the heavens, &c. Jer. 4:23.; less frequently one omitted in the first is contained in the second, e. g. בְּלִדְךָ הַהֲמֹר הַמְּלֹר בְּלִדְךָ הַהֲמֹר הַכְּרֹזִי בְּלִדְךָ אֶלְעָנָה with the jaw-bone of an ass (I have slain) heaps upon heaps; with the jaw-bone of an ass have I slain a thousand men, Judg. 15:16.

b. Sometimes a noun contained in the former part of a proposition is afterwards omitted before a qualifying noun, e. g. חַלְל לְשׁוֹת לְשָׁרָח

lit. there ceased to be with Sarah a custom according to (the custom) of women, Gen. 18 : 11. Ps. 18 : 34. 55 : 7., קָרְבַּמְשָׁה מֵאִישׁ מְרַאֲתָה וְתֹאֲרָה מְבֵן אָדָם his visage was so marred more than (the visage) of any man, and his form more than (the form) of the sons of men, Is. 52 : 14. Cant. 1 : 15. ; and sometimes though rarely a qualifying noun omitted in the first clause of a parallelism is contained in the second, e. g. רְהֹהֶה מִבְּכָן קָרְבַּי מְפֻעַל אַפִּי הַזְּכִיר שָׁמְרִי from the womb (of my mother), from the bowels of my mother he has mentioned my name, Is. 49 : 1. Ps. 22 : 10, 11.

c. Occasionally a predicate contained in the first clause is omitted in the second, e. g. שְׁמֹעַ מְצֻבָּה טוֹב לִזְהַלֵּב אֲלֵיִם better than sacrifice; to give heed (is better) than the fat of rams, 1 Sam. 15:22.

d. Again, negative particles expressed in the first clause are frequently omitted in the second, e. g. לא נְדַלֵּא בְּחֹרִים רָמָמִים וּבְתִילָּות I neither rear young men, (nor) do I bring up maidens, Is. 23 : 4. Ps. 9 : 19. Prov. 30 : 3. Job 3 : 10., אל תַּרְפֶּה תַּרְפֶּה גְּבֻהָה וְזָא עֲזָק מִלְיכָם talk no more so very proudly, and (do not) let arrogance proceed from your mouth, 1 Sam. 2 : 3. Ps. 38 : 2.

§ 1112. We have already seen that in Hebrew many verbs which in the Indo-European languages are construed with a preposition take after them a noun as their direct complement (§ 841). But in addition to this, the Hebrew writers even when viewing the object of a verb as indirect often omit in one clause the preposition which they employ in another. This for example is the case with בְּ, e. g. בְּרָאָה פֶּקַד they stagger in vision, they totter (in) judgment, Is. 28 : 7. Job 12 : 12. 15 : 3.; with לְ, e. g. לֹאמֵר לִוְרָאֵל מִבְּנָה וְרֹאֵל תַּסְמֵךְ saying to Jerusalem, Thou shalt be built; and (to) the temple, Thy foundation shall be laid, Is. 44 : 28. 28 : 6. Jer. 9 : 2. Job 34 : 10.; with מִן, e. g. אֱבָדָה וּמִיעּרָךְ וְאֵת שְׁדֵי רַבְּכָךְ by the God of thy father who shall help thee, and (by) the Almighty, who shall bless thee, Gen. 49 : 25. Is. 30 : 1. Job 33 : 17.; with עַל, e. g. יְרֻעָעָם כְּלִילָמוֹ בְּגַגְבָּעָה they cried after them as (after) a thief, Job 30 : 5.; with כִּמְנָעָן שְׁמֵד אֲדָרִיךְ אֲפִי וְתַהֲלָחָר אֲחַטְפָּלָךְ for my name's sake will I defer my anger, and (for the sake of) my praise will I refrain from thee, Is. 48 : 9. 49 : 7.; with תְּרוּחָה בְּשַׂתְכֶם מְשֻׁנָּה וְכַפְתָּה יְרֻנוּ חַלְקָם instead of your shame, (ye shall have) double; and (instead of) confusion, they shall rejoice in their portion, Is. 61 : 7.

§ 1113. A subordinate kind of ellipsis is that termed Zeugma, which consists in applying to two or more nouns a single verb which cannot

in strictness relate to all of them, so that another and generally an analogous verb is to be supplied, e. g. **לֹפֶה גָּמִית לְעֵינֶיךָ גַּם־אֲנָחָנוּ גַּם־אֶרְמָתָנוּ** *wherefore shall we die before thine eyes, both we and our land?* meaning, wherefore shall we die and our land be destroyed? Gen. 47 : 19., so **רָשְׁעֵי כְּפָרִים נִתְעַזֵּר שָׂאָנָה אֲרִיה** *the roaring of the lion and the teeth of the young lions shall be broken*, Job 4 : 10.

§ 1114. As we have already observed, not only are single terms frequently left to be supplied by the reader when the context renders it easy to do so, but even whole clauses are occasionally omitted in like manner. Thus, for example, a statement is sometimes omitted which is understood from what follows, e. g. **וַיֹּאמֶר יְהוָה אֱלֹהִים פָּקֹד רְשָׁעָה וְלֹכֶחֶם** *and the Lord God said, Lest he put forth his hand, and take also of the tree of life, and live for ever (let us send him out of the garden); and the Lord God sent him out of the garden of Eden*, Gen. 3 : 22, 23. 4 : 8., so **צֹהָה יוֹהָשָׁע וַיֹּאמֶר אֱלֹהִים מִדְבָּצָע וְנו'** *Joshua commanded, and they took his body down from the tree, &c.* Josh. 8 : 29.; the apodosis of a hypothetical clause is likewise omitted when it may readily be supplied, e. g. **וְעַתָּה אָסְדָּחָתָא הַטָּאתָם וְאַתָּה וְנו'** *and now if thou wilt forgive their sin (do so); but if not, &c.* Ex. 32 : 32. Judg. 6 : 36.

Pleonasm.

§ 1115. Pleonasm, the opposite of ellipsis, is a figure which results from the writer's desire to give force to his statement by being exceedingly perspicuous. It is of very common occurrence in Hebrew as well as in the other Shemitish languages, and consists in the repetition of words and even of whole statements.

1. The most common kind of pleonasm is the repetition of a subject or object by means of a personal pronoun (see §§ 851–854, 864–869), and the repetition of a noun for the sake of giving intensity to its meaning (see § 824). Sometimes too for emphasis' sake a subject belonging to two or more verbs is repeated after each, e. g. **וַיִּקְצַּפֵּי עָלָיו שָׁרֵי פְּלִשְׁתִּים וַיֹּאמֶר לוֹ שָׁרֵי פְּלִשְׁתִּים וְנו'** *and the princes of the Philistines were wroth with him, and the princes of the Philistines said to him, &c.* 1 Sam. 29 : 4.; an object is repeated for the like purpose, e. g. **עֲרָנָת בְּדִבְנָךְ אָוּ בְּתִדְבִּתָּךְ לֹא חֲנֵלָה עֲרוֹנָךְ** *the nakedness of thy son's daughter or of thy daughter's daughter, their nakedness (I say) thou shalt not uncover*, Lev. 18 : 10.

2. The idea expressed by a verb is not unfrequently enforced by the addition of one or more synonymous ones, e. g. וַיָּגֹעַ וַיָּמֹת אֶבְרָהָם and Abraham breathed his last and died, Gen. 25 : 8. Num. 20 : 26., בֵּין רַגְלֵיהָ כָּרָע נִפְלַּשְׁבָּב at her feet he bowed, he fell, he lay down, Judg. 5 : 27., וְעַמְּרִי לְהַשְׁמִיד לְהַרְגוּ וְלְאָבֹד we are sold, I and my people, to be destroyed, to be slain (see § 1026. 1. b. β.), and to perish, Esth. 7 : 4.

3. The repetition of sentences or clauses of sentences usually more or less varied is of extremely common occurrence in Hebrew, especially in poetry and in rhetorical language (for examples, see § 1127).

§ 1116. Besides these figures of syntax, the Hebrew has also in common with other languages the rhetorical figures of metaphor, metonymy, synecdoche, hyperbole, allegory, &c. ; but as they give rise to no peculiarities of construction in the language, we shall pass them in silence with the exception of a few words on paranomasia.

Paronomasia.

§ 1117. The figure called paranomasia, which is of such frequent occurrence in Oriental writings, is in Hebrew restricted for the most part to poetry, where it is employed to give an harmonious and rhythmical turn to the sentence, by the introduction of words of a similar sound whether of different or of synonymous meanings, either in immediate connection or in corresponding parts of the sentence.

1. a. Thus, two or more nouns of similar sound but different meaning are employed to produce a paranomasia in close connection, e. g. צוֹרְבָּה הַכְּרָחִי וְהַפְּלָחוֹר the executioners and the runners, 2 Sam. 8 : 18., שְׁזַבְּתָן קָצְבָּת forsaken and oppressed in spirit, Is. 54 : 6., וְעַזְבִּתָּה רְוחָץ an effusion of wrath, 54 : 8. ; and sometimes in parallel positions, e. g. וְלִרְקֹד בְּמִשְׁפָּט וְהִנֵּה צְפָקָה he looked for judgment, but behold (there was) bloodshed; for righteousness, but behold (there was) wailing, Is. 5 : 7., לְתֹחַ לְהָם פָּאַר תְּחִתָּה אַפְּרָר to give them beauty for ashes, 61 : 3.

b. Nouns of the same or nearly the same form but of different meanings are also employed in close connection, e. g. בְּלִיחָד הַחֲמֹר הַחֲמֹר with the jaw-bone of an ass (I have slain) heaps upon heaps, Judg. 15 : 16., כְּלִילִי כְּלִילִי רְעִים the implements of the crafty (are) evil, Is. 32 : 7., בְּחִלְקָרְנָחָל חִלְקָה among the smooth places of the valley (is) thy portion, 57 : 6., כִּשְׁדָן מְשֻׁנֵּר רְבוֹא it shall come from the Almighty

like a tempest, Joel 1:15.; and likewise in parallel positions, e. g. וַיְהִי־לָוּ שָׁלְשִׁים בָּנִים רֹכְבִים עַל־שְׁלֶשִׁים עֲזִירִים וְשְׁלֶשִׁים עַירִים לְחַם and he had thirty sons, who rode on thirty asses' colts, and they had thirty cities, Judg. 10:4., בְּקֹל הַטִּירִים תָּחַת חַפֵּר like the crackling of thorns under a pot, Eccl. 7:6.

2. Two or more nouns of similar sound and meaning are not unfrequently used in connection for the sake of emphasis, e. g. תֹּוֹדָה וּבָהָר emptiness and vacuity, meaning, utterly empty, desolate, Gen. 1:2., so נָעַ וְנָדָעַ a fugitive and a vagabond, 4:12., עַפְرָה וְאַשָּׁר dust and ashes, 18:27. Job 30:19.; פְּרֹאָה וְפְּחָה fear, the pit, and the snare, Is. 24:17., בְּלִקְהָ וּמְבוֹקָה empty, and void, and desolate, Nah. 2:11.

§ 1118. This play upon words is likewise found in verbs, either with one another or with nouns. Thus,

1. A paranomasia is formed by two verbs of similar sound but entirely different meaning, e. g. אִם לֹא תָאמַרְנוּ כִּי לֹא תָאַמְנָה if ye do not believe, then shall ye not be established, Is. 7:9., וַיַּרְאֶרְאָרְבִּים וַיַּרְאֶרְאָרְבִּים many shall see and shall fear, Ps. 40:4.; or by two verbs similar both in sound and meaning, e. g. חָבֹק חָבֹק הָאָרֶץ וְהַבּוֹזֵה the land shall be utterly emptied and utterly despoiled, Is. 24:3, 4., וְתַגְעַשׂ וְתִרְעַשׂ הָאָרֶץ וְתִרְעַשׂ then the earth shook and trembled, Ps. 18:8.

2. A paranomasia is also formed by means of a verb and noun of similar sound but of dissimilar import, e. g. וַיַּרְאֶתְהָרִי לְבָבָל זָרִים וַיַּרְאֶתְהָרִי I will send to Babylon strangers, who shall disperse her, Jer. 51:2., נָכַן צָבָא חַקֵּץ חַקֵּץ אַלְיָהָן an end is come, the end is come, it watches for thee, Ezek. 7:6.; and also by such as being formed from the same root are alike both in sound and meaning (see § 837. 1.), e. g. צָנַעַת יִצְנַעַת צָנַעַת he will certainly give thee a violent tossing, Is. 22:18. 24:16., וַיָּקַד יִקַּד בַּיּוֹקָד 24:16., אַשְׁר נְהִיחָה he shall kindle a burning like the burning of a fire, 10:16., he shall lament with a doleful lamentation (see § 789. 2.), Mic. 2:4.

§ 1119. Proper nouns are also found making a paranomasia both with nouns and verbs of a similar sound: thus with nouns, e. g. וַיַּרְא אֶרְדָּחָקִין... שָׁוֵם בְּפֶלֶעָ קָנְפָה and he looked at the Kenites, . . . putting thy nest in a rock, Num. 24:21., בְּתַר אַכְזִיב לְאַכְזִיב וְנוּיָה the houses of Achzib (shall become) a lie, &c. Mic. 1:14, 15.; with verbs, e. g. יָמַת God shall make room for Japheth, Gen. 9:27., וְיִהְיֶה אֱלֹהִים לִימָתָה Judah, thee shall thy brethren praise, 49:8, 16, 19. &c., בְּלַת אַלְתַּנְדָּדוּ... בְּבָרָת לְעַפְרָה עַפְרָה tell it not at Gath: at Beth-l'aphrah roll thyself in the dust, Mic. 1:10, 11., עַהֲ צָוָה Gaza (shall be) forsaken, Zeph. 2:4.

BOOK FOURTH.

PROSODY.

CHAPTER I.

CHARACTERISTICS OF HEBREW POETRY.

§ 1120. THE peculiar characteristics which distinguish Hebrew poetry from prose, have formed an interesting subject of inquiry among the learned of various ages and nations, whose investigations have been crowned with very different degrees of success. Thus Josephus hesitates not to affirm, that in Hebrew poetry are to be found both hexameter and tetrameter verses.* Philo also in several passages of his writings maintains that Moses was acquainted with metre. These opinions, although delivered to the world almost without any attempt to prove their correctness, obtained from their antiquity sufficient authority to induce later adventurers in this path of research, among whom were Gomarus,† Hare,‡ Greve,§ and others of nearly equal celebrity, to seek for the characteristic attributes of the poetry of the ancient Hebrews in external decorations of metre and rhythm analogous to those in which are clothed the productions of the Grecian and Roman muse; for these they were led to regard as requisites of such paramount importance, that no composition from which they were excluded could properly be considered as entitled to the name of poetry. But as all their laborious attempts to discover or invent a code of metrical laws adapted to the writings of the Hebrew poets and prophets utterly failed of success, they came to the conclusion that the true

* Antiquities, b. 2. c. 16. § 4., b. 7. c. 12. § 3.

† Davidis Lyra.

‡ Prolegomena in Psalms.

§ Tractatus de Metris Hebreorum.

pronunciation of the language must have been lost, and with it all possibility of ever arriving at a knowledge of the ancient prosodial system.

§ 1121. That the preconceived notions with which they set out on their examination were false, and that, from erroneously regarding mere accessories as essentials, they still continued to seek in the Hebrew that which never had an existence there, has been most satisfactorily proved by the subsequent labours of Lowth,* and of his followers De Wette,† Herder,‡ and others. The conclusion at which these scholars have arrived, and which the author's own examination of the subject leads him to regard as in the main correct, is that the most important features which distinguish Hebrew poetry from prose consist in the nature of its subjects, its mode of treating them, and the more ornate character of its style, which again give rise to peculiarities in the structure of sentences and in the choice of words.

§ 1122. The ground of the difference observable between the poetry of other nations and that of the Hebrews, lies in the fact that the prosodies of the former prescribe certain strict and undeviating limits, within which the poet is compelled to move in the expression of his feelings; such as the length of the verses, the arrangement of the syllables composing them according to quantity, the place of the cesura, &c., to which moderns have added the regular recurrence of like endings, or rhymes. The sacred Hebrew muse, on the contrary, maintaining her primitive simplicity, lays down no arbitrary laws of versification with which to fetter the genius of the poet; she requires of her votary neither more nor less than that he should find himself in that state of excited and exalted feeling which is necessary to the production of all genuine poetry, and possess the power of delineating his emotions with truth and vigour. In order therefore to describe with accuracy the true characteristics of the poetry of the Hebrews, and to clearly define those external attributes by which it is accompanied, we must first examine into the causes which concur to produce all poetry, and at the same time render it so widely different from prose.

§ 1123. Prose is the result of the regular and quiet operation of the intellectual faculties when free from the influence of strong emotion.

* Lectures on Hebrew Poetry, Lect. XIX.

† Einleitung in die Psalmen; trans. by Prof. Torrey in the Biblical Repository, Vol. III. No. 11. Art. I.

‡ Geist der hebräischen Poesie; trans. by Prof. J. Marsh.

As it thus forms the vehicle for the communication of steadily progressive trains of thought, carried on either at the time of composition or at some period previous to the incorporation of the ideas into words, the tranquillity of the mind is necessarily reflected in the nature of the language itself. But it is not so with poetry, which is the outpouring of a mind raised by excitement above the ordinary tone of feeling. Every faculty of the soul is then brought into unwonted exercise : and hence the language of poetry becomes animated, figurative, and often abrupt ; forming a lively representation of the activity of the internal emotions, which, like the ocean-waves, are in a constant state of alternate elevation and depression, and give rise at each fresh impulse to a new expression of feeling.

§ 1124. The chief distinction then between prose and poetry is this : that while the structure of the former exhibits a regular current of thoughts, poured forth in uninterrupted succession ; the latter consists for the most part of short sentences, the products of sudden and momentary impressions and impulses. These sentences bear a mutual relation to each other, both in form and in signification : for rarely does it happen that the strength of an emotion is expended at a single impulse ; the tide of feeling does not at once totally subside in such manner as to leave the mind accessible to new impressions, but rushes back with greater or less force, its second expression forming as it were the echo of the first.

§ 1125. Hence the language of the poetry of nature, in addition to the general conciseness of its style, is further distinguished from that of prose by a repetition of each idea as it successively arises ; and this proceeds from the difficulty experienced by the excited mind in passing onwards from one subject to another in regular succession. These secondary ideas, however, differ materially in the relations which they bear to their primitives : frequently they are little more than the echo of the sentiment which has been expressed ; sometimes they even exceed it in force and brilliancy, while at others they appear but as faint imitations or mere outlines to be filled out from the first ; and again a sudden revulsion of feeling may cause them to assume a directly opposite form, although preserving the same general tendency. All these circumstances of course produce corresponding varieties in the language of poetry, which, though maintaining a certain uniform brevity in the length of its sentences, adapts itself completely to the nice delineation of every shade of emotion that passes through the mind.

§ 1126. These primitive and fundamental characteristics of poetry in general, viz. a constant brevity of expression, and a reinforcing of the sentiments by means of repetition, comparison, and contrast, have ever remained the principal and almost the sole distinguishing features of the poetry of the ancient Hebrews. Accordingly, the attention of modern investigators of the subject has been directed chiefly to ascertaining and classifying the different modes in which this mutual correspondence of sentences and clauses of sentences, termed *parallelism*, is exhibited in every species of poetical composition. They have accordingly divided it into,

I. *Synonymous*, in which the second clause is entirely or almost a repetition of the first.

II. *Antithetic*, in which the second clause is the converse of the first.

III. *Synthetic*, in which the idea contained in the first clause is further developed in the succeeding ones.

§ 1127. Although these designations are by far too few in number as well as too general in their import to convey an adequate idea of the almost infinite variety of construction to be met with in Hebrew poetry; still they are sufficiently exact for our present purpose, which is merely to give the student a clear and succinct account of the principal forms in which the parallelism appears.

I. *Synonymous Parallelism*, or that in which an idea is repeated; of this the following are the principal varieties.

1. a. The repetition is made in nearly the same words; as in Is. 15 : 1., where the subject alone is changed:

כִּי בְּלִיל שָׁמֶד שַׁר מוֹאָב נִקְמָה
כִּי בְּלִיל שָׁמֶד קַיְרָמָמוֹאָב נִקְמָה

Because in the night the capital of Moab is desolated and destroyed;
Because in the night the city of Moab is desolated and destroyed.

In Prov. 6 : 2. the verb alone is changed:

נוֹקַשְׁתָ בְּאָמֵרְתִּיךְ
נוֹלַכְתָ בְּאָמֵרְתִּיךְ

Thou art snared by the words of thy mouth;
Thou art caught by the words of thy mouth.

Sometimes an idea is only partially expressed in the first clause; in the second this is repeated, and the sentence brought to a close, as in Ps. 94 : 1. :

אֶל-נְקָמֹת יְהוָה
אֶל נְקָמֹת הַוּפֵץ

God of vengeance, Jehovah;
God of vengeance, shine forth!

In Ps. 93 : 3. the entire sentence is then repeated in a varied form :

נִשְׁאָר נְהָרוֹת יְהוָה
נִשְׁאָר נְהָרוֹת קְזִבָּם
יִשְׁאָר נְהָרוֹת דְּכִים

The floods have lifted up, O Lord ;
The floods have lifted up their voice :
The floods lift up their waves.

Sometimes a subject, verb, &c. contained in the first clause is to be supplied in the second (for examples, see § 1111. 3.).

b. The idea is repeated in other words ; in which case a climax is generally to be observed. This climax may exist in the verbs only, as in Ps. 22 : 28. :

וַיָּלְכוּ וַיִּשְׁבּוּ אֶל-יְהוָה כָּל-אֱסֹר-אֶרֶץ
וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל-מִשְׁפָחוֹת נָעוּם

All the ends of the earth shall remember and return to the Lord ;
All the families of nations shall bow down before thee.

Or it may exist both in the verbs and nouns of the two clauses, as in Ps. 22 : 23. :

אָסְפָרָה שְׁמָה לְאֶחָד
בָּרוֹךְ קָהָל אַהֲלָלָן

I will declare thy name to my brethren ;
In the midst of the congregation will I praise thee.

Frequently for the sake of emphasis the verb of the first clause is placed at its commencement, and the corresponding one of the second at its termination, as in Is. 35 : 3. (see § 1108. 1. b.) :

חֹזֶק יָדִים רְמוֹת
וּבָרְכִים כְּשֻׁלּוֹת אַפְּצָצָר

Strengthen the weak hands,
And the tottering knees make firm.

c. In the second clause the idea is frequently carried out further than in the first, as in Ps. 22 : 5. :

בְּךָ בְּסָדוֹד אָבֹתֵינוּ
בְּסָדוֹד וְגַעֲלָטָמוֹ

In thee our fathers trusted ;
They trusted, and thou savedst them.

d. Sometimes the first clause is expressed positively, and the second negatively, as in Prov. 6 : 20. :

**בָּרוּ בְּנֵי מִצְוַת אֲבֹרֶךְ
וְאַל-תִּתְשׁוּ תָּוֹרַת אִמְתַּן**

Keep, my son, the commandment of thy father ;
And forsake not the law of thy mother.

Or the first is negative, and the second positive, as in Ps. 40 : 12. :

**אַתָּה יְהֻדָּה לֹא תִּכְלֶא רְחִמָּה מְפַנֵּי
תִּסְךְּ וְאַמְתַּחְתָּ חִמְרֵד יָצְרָעֵל**

Thou, O Lord, withhold not thy mercy from me ;
Let thy kindness and thy truth continually preserve me.

2. Sometimes the same idea is expressed in three successive clauses, as in Ps. 40 : 15, 16. :

**יַבְשֵׂא וַיַּחֲפֹרְךָ יְהֻדָּה מִבְקָשֵׁי נַפְשֵׁי לְסִפְתָּה
יַשְׂטֵנוּ אַחֲרֶךָ וַיַּכְלִמוּ חַמְבֵּץ רַעֲנָן
יַשְׁפֹּמוּ עַל-עַקְבֵּךְ בְּשָׁתָם הָאָמָרִים לִי הָאָחָה הָאָהָה**

Let those be ashamed and confounded together who seek my life to destroy it ;
Let those be driven back and made ashamed who wish me ill ;
Let those be desolate for their shame who say to me, Aha, aha !

3. a. Sometimes we meet with double parallelisms, or cases in which each clause of a verse corresponds to each clause of the verse preceding, as in Ps. 33 : 13, 14. :

**מִשְׁמִים רַבִּים יְהֻדָּה
רָאָה אֶזְכֵּלְלָבִנִּי הָאָדָם
מִפְבָּזְדָּשְׁבָּתוֹ הַשְׁגִּירָה
אֶל-כְּלִיְשָׁבֵר הָאָרֶץ**

From heaven the Lord looks down,
He sees all the sons of men ;
From his dwelling-place he looks
Upon all the inhabitants of the earth.

b. In some instances of double parallelism the first clause of each sentence forms the protasis, and the second the apodosis, as in Is. 1:15. :

**וּבְפָרְשָׁבִים כְּפִירִים אֱלֹלִים עַיְלִים מִכְּבִים
גַּם כַּרְתְּרַבְּיָה אַפְלָה אַיְנָי שְׁמַע**

When ye stretch forth your hands,
I will hide my eyes from you ;
And though ye multiply prayer,
I will not hearken.

c. Sometimes the second parallelism contains the cause of the one preceding, as in Is. 61:10.:

שָׂשֶׁן אֲשֶׁר בִּירֹהָה
תְּגֵל נְפָשִׁי בַּאלֹהִי
כִּי הַלְבָשִׁי בְּנִירְאָשָׁע
מַעַילְךָ רַקְחָה יַעֲטָנוּ

I rejoice exceedingly in Jehovah,
My soul is joyful in my God;
For he has clothed me with the garments of salvation,
With the robe of righteousness he has covered me.

Or the first contains a comparison, and the second the thing compared, as in Is. 61:11.:

כִּי בָּאָרֶץ הַזְּדִיא אַצְמָה
וּבְגַןְתָּה זְרוּעָה תְּצִמְחֵה
כִּי אֱלֹהִי יְהוָה יַצְמַח צְדָקָה
וְתִהְלָה נָגֵד כָּלָהָנוּם

For as the earth brings forth its shoots,
And as the garden causes its seed to spring up;
So does the Lord Jehovah cause righteousness to spring up,
And praise before all the nations.

d. The second clause of each sentence occasionally forms a contrast with the first, as in Is. 9:1.:

הַלְמָם תְּהַלְכִים בְּחֻשְׁךְ רָאוּ אָורְךְ
יַשְׁבִּי בָּאָרֶץ צְלָמָת אָורְגָּה עַלְيָהֶם
The people who walk in darkness
Shall see a great light;
Those who dwell in the land of the shadow of death,
Light shall shine upon them.

II. Antithetic Parallelism, in which the idea contained in the second clause is the converse of that in the first, as in Ps. 20:9., Prov. 10:1.:

הַמְּפֹהָה קָרְעָו וְנָלְכָי
נְאָנָחָנָנוּ קָמָנוּ וְפָחָשָׁרָד
They shall kneel and fall;
But we shall arise and stand.

We also find two verses in antithesis, in each of which the second clause is the consequence of the first, as in Is. 1:19, 20.:

אָסְרָתָאָבָי רַשְׁפָּמָעָם
טוֹב הָאָרֶץ תְּאַכְּלָי
וְאָבָתָמָאָנוּ וְמִרְחָתָם
חַרְבָּתָאָכְלָה

If ye consent and obey,
The good things of the earth shall ye enjoy ;
But if ye refuse and rebel,
By the sword shall ye be consumed.

In a single verse we meet with a double synonym and a double antithesis, as in Is. 1 : 3. :

לְךָ שׂוֹר קָנֵה
וְחַמּוֹר אֲבָוֹס בָּעֵלָיו
יִשְׂרָאֵל לֹא יְדֻעַּ
עַמִּי לֹא הָרְבֹּונָן

The ox knows his owner,
And the ass the crib of his master ;
Israel does not know,
My people do not consider.

III. *Synthetic Parallelism*, in which an idea is kept in view by the writer, while he proceeds to develope and enforce his meaning by accessory ideas and modifications. Thus in Is. 1 : 5-9. the description of Israel's misery is continued through several verses each heightening the effect of the preceding :

כָּל־רֹאשׁ לְחֶלֶי וְכָל־לְבָבָךְ
מִפְּקַרְבָּל וְעַד־רֹאשׁ אַיְלָבָן מִתְּמָן וְתָ

The whole head is sick, and the whole heart faint.
From the sole of the foot even to the head, there is no soundness in it ;
(But) wounds, and stripes, and recent sores :
They have neither been pressed out, nor bound up, nor softened with oil.
Your country is desolate, your cities burned with fire ;
Your land is enjoyed by strangers in your presence, &c.

Sometimes the whole idea is stated in general terms, and afterwards dwelt upon in detail, as in the powerful passage Job 3 : 8-9., of which the opening proposition is,

יָאָבֵד יוֹם אֲנִילְ בָּי
וְחַלְילָה אָמֵר הָרָה נְבָר

Oh that the day might have perished on which I was to be born ;
And the night (in which) it was said, A male child is conceived.

This idea is dwelt upon and amplified in the subsequent verses with great force and beauty of expression. But it is unnecessary to multiply instances of this form of composition, as the Hebrew writers, and especially the prophets, furnish examples in abundance. It is sufficient to have pointed it out to the student's attention.

§ 1128. We not unfrequently meet with rhymes in Hebrew poetry : thus the two subdivisions of the first clause of a verse rhyme together in Is. 10 : 6. 53 : 6., and those of the last in Is. 1 : 9. 44 : 3. 49 : 10. Ps. 45 : 8.; the two principal clauses of the verse rhyme in Prov. 6 : 1, 2. Job 6 : 9. Is. 1 : 29., and in such case the number of words in each is sometimes the same, as in Ps. 72 : 10.; and even three rhymes are to be found in a single verse, as in Is. 1 : 25., וְאַשְׁרִבָּה יְדֵי צְלִינָה וְאֶצְרֹת כְּפָר סְגִירָה וְאֶסְרָה כְּלִבְנִילָה. All such resemblances, however, appear to have occurred without design, with perhaps the exception of the answer of Samson, in Judg. 14:18., לֹיכָא חֲרַשְׁתָם בְּעַנְלָתִי מְצָחָתָם חֲרַתִי.

§ 1129. Taking therefore into consideration all the facts of the case, we feel warranted in coming to the conclusion, that although the close correspondence in meaning which exists between verses and clauses of verses, together with a certain feeling of euphony, have given rise to a similarity in their structure and occasionally in their sound, the Hebrew poet never submitted to dictation with regard either to the number of words or syllables in his verses, or to their endings.

§ 1130. The poetry of ancient Greece and Rome, as well as that of the modern nations of both Europe and Asia, probably bore in their origin a character analogous to that of the Hebrews ; but, not content with the internal harmony and fitness of the sense, they sought to establish as an essential attribute of poetry, the external harmony of sound ; and in so doing, went so far as to require not only a certain number of syllables in each line, but also a regular and often complicated alternation in the quantity of these syllables, to which was afterwards added the additional ornament of rhyme. Thus we see that metre and rhyme, although their systematic use is of a comparatively modern date, are to be regarded not as a novel invention altogether without analogy in the practice of the nations of remote antiquity, but only as a more highly developed form of that which is to be found in the Hebrew Scriptures themselves, the oldest intelligible writings in existence. The fine ear of the Greeks appears to have led them first of all to investigate the principles of versification, and to reduce them to certain fixed rules ; from this nation the art was borrowed by others, and variously modified to suit the genius of their respective languages. But the Hebrew, as long as it remained a living tongue, preserved in its poetical compositions that originality and simplicity of character which so eminently distinguish its etymological and syntactical structure.

CHAPTER II.

CONSECUTION OF ACCENTS.

§ 1131. In that portion of the work which treats of Orthoëpy and Orthography (Chap. V.), we gave a summary view of the powers of the accents, and of their relative strength as disjunctives and conjunctives with regard to their office as signs of interpunction. At the same time we expressed our opinion as to their original design, namely, that they were not intended exclusively either to regulate the pauses of discourse or to determine the mode of cantillation; but that while the former purpose was their principal one, the latter resulted from it as a natural development (§ 47, *note*). We are now about to discuss their various uses and their consecution; but before entering into details, we will state more fully our views touching their introduction into the orthography of the language.

§ 1132. After the Masorites, or those whoever they were who established the existing orthographical system, had provided each word with the signs of its correct form and pronunciation as considered in itself, and had divided the Hebrew Bible into the portions called verses, there still remained two objects to be accomplished: these were, 1. to furnish the means of distinguishing the several thoughts intended to be conveyed by the combination of words in a verse, i. e. of ascertaining what words belong together in a clause, and are consequently more or less separated from the rest, which constitutes their *logical relation*; and, 2. to direct the voice in reading or reproducing the words as a living language, showing where to pause and where to hasten onwards, where to depress and where to elevate the tone, agreeably to their *rhythical relation*. These different uses of the accents explain the reason of their number as well as of the variety and intricacy of their powers and consecution; at the same time causing us to admire the completeness and symmetry of an orthographical system which determines the exact relation of each part of the sentence to the rest from beginning to end.

§ 1133. Language, the production of the soul through the agency of the organs of speech, is not a mere succession of articulate sounds or words expressed objectively by the voice, but is dependent in the very

act of its enunciation on the subjective influence of the soul, which controls and modifies the voice in various ways, imparting life and harmony to rational speech. Hence it can never become spiritless and monotonous, but always exhibits in its modulations a variety which while it assists the understanding is pleasing to the ear. This variety is found to exist in two principal particulars, viz. in quantity and in quality: the variety in *quantity* consists in sometimes pausing on a word, and sometimes passing with rapidity from one to another; that in *quality* is caused by an alternate depression and elevation of the tone. These two elements of vocal modulation form, as we have said, the animating principle of discourse and of rhetorical delivery, which by an increase in degree become heightened into declamation and recitative.

§ 1134. The modulation of the voice is governed as to quantity chiefly by the logical, and as to quality by the rhythmical relation; although the latter, be it remembered, is always to be considered as subordinate to and a necessary developement of the former. Thus, when the speaker has completed the enunciation of a thought, he naturally makes a pause, partly to indicate the fact to his auditor, and partly to take breath for what he has further to say; while in uttering words which convey an intelligible idea only through their connection with others which follow them, the speaker shows the dependent nature of these intermediate words by pronouncing them with rapidity in order to arrive at the conclusion of the phrase. But while the alternate stopping and hastening onwards of the voice is thus mainly produced by the logical relation of the words composing a sentence, there naturally arises a rhythmical relation in the sounds, which affects their quality: thus, when the speaker pauses on completing a thought, he involuntarily elevates his voice, and lays a stress on the final word, before allowing it to sink into a pause; while in that part of the sentence where the close logical connection of the words causes them to be pronounced rapidly together, the voice, which has no opportunity of raising itself, remains comparatively low.

§ 1135. But besides its quality, the rhythmical relation also affects the modulation of the voice with regard to quantity, thus interfering in some measure with the effect of the logical relation. In this way it determines the length of the pauses, so that they may not be too long or too short to please the ear; and also regulates the velocity of the voice between the pauses, preventing it from advancing either too rapidly or too slowly. Moreover, when the logical relation of the words would

require a succession of pauses, it hinders the voice from satisfying this demand at the expense of euphony, by varying their strength and duration, so that while the principal one receives the emphatic stress, the rest remain comparatively weak; and on the other hand, when a number of words logically connected should be pronounced in rapid succession, which would produce a monotonous effect, the rhythmical relation precludes such a result, by giving to some of them a minor pause and consequently a slighter elevation of the voice.

§ 1136. This wave-like movement of the voice, this alternate increase and decrease of rapidity and force, is perceptible not only in each clause or combination of words, but also in every word or combination of syllables; so that, as a pause and consequent elevation of the voice is made on the final word of a clause, while the rest are pronounced rapidly together and in a lower tone, in like manner one syllable of a word consisting of several is dwelt on and elevated above the rest, although in a minor degree. Thus we see the same principles penetrating the whole of discourse, and regulating the relative velocity and strength of tone of its minutest parts.

§ 1137. But this modulation of the voice, which serves to render discourse intelligible and harmonious, would necessarily be lost in written language, did not the system of orthography include signs for its representation. In our modern languages the logical relation only of the periods and principal clauses is indicated by written signs, while the connection of the members of a clause with each other as well as the rhythmical relation, on which depends the elevation and depression of the voice on certain words and syllables, is left to be ascertained from their logical relation.* In Hebrew the case is different: here the accentual system, produced and regulated by the conjoint influence of the logical and rhythmical principles, designates not only the principal pauses of a sentence, but also those of its minutest subdivisions, at the same time indicating the exact degree of stress to be laid on each word and even pointing out the syllable which is to receive it; and this gives to Hebrew orthography a minute accuracy and completeness of which no other language can boast.

* It should however be remarked, that it is only in some of these languages, as for instance the German, where the root takes the accent, that the tone-syllable of a word is determined by its logical relation to the rest; while in those of the south of Europe for example, the rhythmical principle alone or for the most part regulates the accent.

§ 1138. As at the end of each verse the thought is regarded as completed, and the voice accordingly after rising emphatically sinks into a pause, the last word always receives the principal pause-accent, Cilluk (), and in a long period including several clauses, the last word of each is accompanied by a disjunctive accent, which indicates its logical relation to the rest, and separates it from those which follow. Again, as these clauses have different logical relations to each other, some being more or less complete in themselves than others, and consequently more or less separated from the following, so too their accompanying disjunctives are of corresponding degrees of strength, and separate the verse according to the logical relation of its several parts into major and minor divisions.

§ 1139. This dividing of the verse however into clauses of various degrees of logical relation to each other, and the consequent use of the several disjunctive accents, are not determined by the logical relation alone, so that a given relation will always be denoted by the same accent wherever it may occur. On the contrary, the rhythmical principle even here exerts its influence, causing each clause to be accented according to its relative degree of completeness; so that a clause which in one verse is considered as separated from the following one in the strongest manner, is in another held to be much less so, because viewed in connection with others which are still more complete in themselves. Hence, as the employment of the several disjunctive accents is regulated by the *comparative* completeness of the clauses to which they are applied, it follows that their separating power, like the temporal value of the notes and rests in music, is entirely *relative*.

§ 1140. To the combined operation of the logical and rhythmical principles may also be ascribed the fact that some clauses of a verse are divided absolutely, i. e. only according to their logical relations, and others relatively, i. e. in dependence on the former. Thus, as we have seen, each verse is absolutely divided from the following one, and its final word receives the greatest disjunctive accent. If the verse be short, containing only a simple statement, its clauses are divided relatively, i. e. they receive their disjunctive accents with relation to the last. If however the verse comprise two distinct statements, the concluding word of the first one receives the second disjunctive accent Athnahh (); and the preceding clauses are made relative to this, and receive their minor disjunctives accordingly. Again, if the verse comprise three independent clauses, the first receives C'gholta (^), and the preceding clauses are accented relatively to it. Into more than three

independent clauses no verse can be divided, in consequence of the interference of the rhythmical principle; but each independent clause may include a number of dependent ones, which receive their accents with relation to the great disjunctive at its close.

§ 1141. The providing of the members of a clause with their respective accents is regulated on the same principles as those which determine the choice of the accents that separate the clauses themselves. As the members of a clause are all in logical connection with each other, they should each receive a conjunctive accent to indicate the same; but here also the rhythmical relation interferes, and determines what accents are to be placed on each according to their number and relative connection. Thus, when the last word of a clause, which has a disjunctive accent, is preceded by only a single word in connective relation to it, this latter always takes a conjunctive accent; unless the disjunctive on the last word be one of the two principal ones, Cilluk (,) or Athnahh (,), whose great separating power requires to be counterbalanced by a slight previous pause (compare the rule that a pause-accent should be preceded by a vowel, § 671), when it takes a minor disjunctive. When a clause consists of several words, the first ones, in consequence of their logical connection with one another and with the last, should each receive a conjunctive accent; but as pronouncing them all in close succession would be contrary to the variety required by the rhythmical principle, one of them receives a disjunctive accent, in the following manner: if the second word be more closely connected with the following than with the preceding one, it takes a conjunctive, and the first a disjunctive accent; but if on the contrary the second be most closely connected with the first, it takes a minor disjunctive, and the first a conjunctive.

§ 1142. From the foregoing remarks may be deduced the following general rules for the internal organization of a clause as exhibited in the choice and position of its accents.

1. A clause terminated by one of the principal disjunctives Cilluk (,) or Athnahh (,), requires to contain within itself a minor separation, to counterbalance the rhythmical force of such disjunctive; whence the rule, that *Cilluk never and Athnahh seldom is immediately preceded by more than one conjunctive accent, and when the clause consists of only two words, the first must take a minor disjunctive, however close their connection may be.* The separating power of the two first kings C'gholta (^) and Zakeph Katon (') is likewise so strong that they draw a preceding clause accompanied by a minor disjunctive into their

own as its subdivision. Thus the two emperors Cilluk and Athnahh are preceded by the subordinate Tiphha (), and the two kings C'gholta and Zakeph Katon by Zarka () and Pashta (') respectively.

2. The other disjunctives, which possess an inferior separating power, draw into their respective clauses only such words as are in close logical connection with that on which they are placed; and consequently they have none but conjunctives for their attendants. Hence, when a clause terminated by one of them consists of three words, the two first receive conjunctive accents; since a disjunctive affixed to either of them would cause it to form not a subordinate but a separate clause. These remarks, be it observed, extend only to clauses of three words; for in a clause of four words, where each of the three first would require by its logical connection a conjunctive accent, the rhythmical principle, which opposes the pronunciation of so many words in quick and uniform succession, causes the first of them, which is the furthest removed from and consequently the least affected by the disjunctive at the end, to take a minor disjunctive, or to add to its conjunctive a P'cik ().* Whence arises the rule, that *three words in immediate succession cannot all be accompanied by conjunctive accents, however close their connection may be.*†

§ 1143. It has already been observed, that what are called the metrical books differ somewhat from the other portions of the Bible with regard to their accents (§ 52). We shall therefore divide the accents into two classes under the names of *prosaic* and *poetic*, and treat of them separately.

* Thus the logical and rhythmical principles mutually operate upon each other, which gives rise to certain varieties in the position and selection of the accents that will hereafter be described in detail. Hence too it happens that a single accent may serve three distinct purposes, viz. 1. to indicate the logical relation of its clause to the following one; 2. to show the logical and rhythmical relations of the word it accompanies to the rest of the clause, as is the case with the prepositives and postpositives (§ 51); and 3. to point out the rhythmical relation of the syllable on which it is placed to the rest of the word.

† With the exception of Kadhma (') and T'lisha K'tanna ('), which, although conjunctives, possess a slight separating power, and hence may be placed before two other conjunctives, or before the officers Pazer (') and T'lisha Gh'dhola ('), which on account of their weakness do not draw the conjunctives so closely together.

Prosaic Accents.

§ 1144. 1. We will first give a list of these accents in the order of their relative strength, beginning with the strongest. The disjunctives are of four classes, viz. 1. *Emperors*, Cilluk (,) and Athnahh (); 2. *Kings*, C'gholta (), Zakeph Katon (') [or else Zakeph Gadhol (') or Kadhma with Zakeph Katon ('')], and Tiphhha (); 3. *Princes*, R'bhi'h ('), Zarka (') [or else Shalsheleth (')], Pashta (') [or else Y'thibh (,)], and T'bhir (,); 4. *Officers*, Geresh (') [or else Ger-shayim (,) or Kadhma with Geresh ('')], T'lisha Gh'dhola ('), Pazer (), and P'cik (:).

2. Their servants the conjunctives, although differing very slightly in force, may be arranged in the following order : 1. Munahh (,), 2. Mar'cha (,), 3. Mahpach (,), 4. Darga (,), 5. Kadhma ('), 6. T'lisha K'tanna (,).

§ 1145. The details concerning their use and consecution will embrace two principal topics, viz.

1. The manner in which members of clauses are provided with their respective accents with relation to the disjunctives at their close.

2. The manner of dividing the verse into clauses, or in other words the choice and consecution of the disjunctives with relation to the three principal ones, Cilluk, Athnahh, and C'gholta, which are placed absolutely.

1. *Interpunction of Clauses.*

§ 1146. I. Of the two emperors, Cilluk (,) and Athnahh (), the first is always placed on the last word of a verse, and is followed by Çoph Paçuk (:), the Cilluk being used both to point out the tone-syllable of the word it accompanies, and to show its relation to the preceding, while the Çoph Paçuk marks the end of the verse. Athnahh, the next in degree of strength, is placed on the last word of the principal division of the verse.

1. Each of these accents may be placed on a word forming a clause by itself, which takes place as follows. A word* with Cilluk forms a

* It will be remembered that in accentuation two or more words connected by Makkeph are considered as one (§ 70).

clause by itself when the word immediately preceding it has Athnahh, e. g. יְהִידָר אֹזֶר וַיַּאֲמַר Gen. 1:3, 7, 9, 11, 15:5, 8, 11, 14, 17. A word with Athnahh forms a clause by itself when it begins the verse, e. g. וַיַּאֲמַר וּנוּ' Gen. 15:8. 18:3. 19:7. 24:34. 30:28. But when this is not the case, these accents have the power of drawing into the same clause such preceding words as are in logical relation to the words they accompany, as follows.

2. When a word with Cilluk or Athnahh is preceded by only one other word which by its logical connection can be admitted into the same clause, such preceding word takes their attendant king Tiphahha (§ 1042. 1.), to form a counterbalancing stress (§ 1141):* thus (,), e. g. וְלִפְנֵים וְשָׁנִים Gen. 1:14, 17. 2:5, 11. 5:2, 9, 12, 15.; or (,), e. g. וְתַחַת וְתַבְשֵׂר Gen. 1:9, 15, 21, 26.

3. When a clause terminated by Cilluk or Athnahh consists of three words, if the second be more closely related to the last than to the first, it takes before Cilluk its servant Mar'cha (,), and before Athnahh its servant Munahh (), and the first word receives Tiphahha: thus (,), e. g. מִרְחָה עַל־פְנֵי הַמִּינִים Gen. 1:2, 20, 22, 26.; or (,), e. g. וְתַחַת עַל־פְנֵי תְהוֹם Gen. 1:2, 5, 7, 17, 20. But if the second word be more closely related to the first than to the last, the first takes Mar'cha, and the second Tiphahha:† thus (,), e. g. לְמִינִים לְמִינִים Gen. 1:6, 12, 18, 21.; or (,), e. g. אֲשֶׁר זָרַע־בָּבוּן עַל־הָאָרֶץ Gen. 1:11, 12, 16, 25, 28, 30.

4. When a clause terminated by Cilluk or Athnahh comprises four words, the two first form a subdivision, the second taking Tiphahha preceded by Mar'cha on the first; and the third taking Mar'cha before Cilluk, and Munahh before Athnahh: thus (, ,), e. g. וְאֶת וְתַחַת וְלִפְנֵים Num. 28:26. Ezek. 10:13., which is called מִתְרַאַת. וַיַּאֲמַר אֱלֹהִים וְאֶת הָאָרֶץ Gen. 1:1, 4, 5, 8, 18, 27.; or (, ,), e. g. יְהִידָר אֹזֶר וַיַּאֲמַר Gen. 1:3, 6, 10, 14, 18, 27, 29.‡

* It is remarked by the Masora on the word מִתְרַאַת Lev. 21:4, that Tiphahha is placed five times instead of the relative Methegh (§ 65. 1. a.) on the same word with Cilluk, as in Num. 15:21. 1 Chron. 2:53.; and eleven times with Athnahh, e. g. מִתְרַאַת Num. 28:26. Ezek. 10:13., which is called מִתְרַאַת.

† The Masora on the word מִתְרַאַת Lev. 23:22. reckons eight instances in which Mar'cha instead of Methegh is placed on the same word with Tiphahha.

‡ It will thus be perceived that the only distinction made between Cilluk and Athnahh in their respective clauses, is that the former is attended by Tiphahha, and the latter by Munahh. It must also however be noted, that while the clause of Cilluk cannot consist of more than four words, Athnahh is sometimes immediately preceded by two Munahhs when its clause contains five words, thus (, ,), as in Ex. 3:4.

II. The two first kings, C'gholta (') and Zakeph Katon ('), have also like the two emperors the power to draw a minor clause into their own as its subdivision, so that each has a minor disjunctive for its attendant. Their clauses are constructed as follows.

1. a. C'gholta generally ends the first clause of a verse, whose degree of logical separation from the succeeding one is next in strength to that of the one terminated by Athnagh. Its disjunctive power is also so great, that it requires to be counterbalanced by that of its attendant prince Zarka (''); so that its clause should always contain at least one word besides the last which admits a disjunctive accent. Sometimes however this is not the case, as when a word whose logical relation to what follows requires C'gholta begins the verse, and then it takes instead Shalsheleth (') strengthened by P'cik (.), e.g. יְהוָה בָּעֵד Gen. 19:16. 24:12. 39:8. Lev. 8:23. Is. 13:8. Amos 1:2.

b. When a clause with C'gholta consists of two words only, the first takes its attendant prince Zarka: * thus (' ''), e.g. גַּלְעֵד שְׁמֹעֲלֵי Gen. 17:20. 19:4. Ex. 14:11.

c. When it consists of three words, the second if more closely connected to the last than to the first takes Munahh the servant of C'gholta, and the first takes Zarka: thus (' ' .), e.g. כֶּלֶב לְרָבָּן Gen. 24:15, 47. 29:8. 30:41. But if it be more closely connected to the first than to the last, it takes Zarka, and the first has Munahh: thus (' . '), e.g. מִצְמָאָת הַזָּמָן Ex. 36:29. 38:16. 39:5. 40:21. Lev. 2:2.; though occasionally the first takes Mar'cha (see III. 2. a. note).

d. When the clause consists of four words, the second, if more closely connected with the first than with the third, takes Zarka to form a subdivision, and is preceded by Munahh or Mar'cha on the first, the third also taking Munahh: thus (' . ' .), e.g. בְּנֵי יִשְׂרָאֵל וְהַמְּנֻחָה Gen. 6:4. Ex. 31:15. 37:19. 39:3. But if the second word be most closely connected to the first, it takes Munahh or Mar'cha, and the first Zarka: thus (' . . '), e.g. אַבְרָהָם אַבְרָהָם אַבְרָהָם Gen. 22:9. Ex. 16:29. 39:20.; or (' . . '), as in Gen. 3:14.; and sometimes the second Munahh is strengthened by P'cik, as in Gen. 26:28. For the extension of the clause of Zarka, see III. 2.

2. The second king Zakeph Katon (') is placed at the end of a clause which is next in degree of completeness to that accompanied by C'gholta; and which may either be included in any one of the

* C'gholta and Zarka, being both postpositives, are repeated in some manuscripts and printed copies, when the tone of the word is on the penult (§ 51).

three principal clauses, or may take the place of Athnahh or C'gholta, should the verse contain no division great enough to require either of those accents.

a. This accent likewise requires to be preceded by another in the same clause, to form a counterbalancing stress; though being weaker than C'gholta, a disjunctive is not necessary for the purpose. When therefore it stands on a word not connected with another closely enough to form part of the same clause, the following expedients are resorted to :

a. When the word with Zakeph Katon is a polysyllable which by § 65 should take Methegh, it receives the servant Munahh instead, provided it will not occur on the first letter of the word, and thus interfere with the preceding accent (see § 60),* e. g. לְמַשְׁפֵּתִים Gen. 8 : 19. 18 : 5. Deut. 1 : 14.; except of course when it is connected with the preceding word by Makkeph, in which case the two words are regarded as one, e. g. מְדֹתָה אֲרֻמָּה Gen. 5 : 29.

b. If the word would not take Methegh, but has a vowel on its second letter and another between it and the accent, the second letter takes Kadhma (which cannot stand on the first), e. g. וְאֶבְרָהָם Gen. 18 : 16, 18. Num. 1 : 8, 11. 2 : 33. 4 : 28.; the same is the case with two words united by Makkeph, e. g. וְאֶבְרָהָם לְכַלְּמָנָה Num. 4 : 27. 10 : 19, 22, 23, 24.

γ. Again, if the word can neither take Methegh nor has a vowel between the second letter and its accent, a P'cik is added to Zakeph Katon, which converts it into Zakeph Gadhol (ן), e. g. לְחַדְּלִיל Gen. 1 : 14. 3 : 10, 11. 4 : 1, 2. Ex. 2 : 18. Num. 1 : 6, 7, 8, 10. Deut. 1 : 26, 36. 3 : 19.†

b. When the clause of Zakeph Katon consists of two words in connective relation to each other, the first takes its servant Munahh, whenever Zakeph Katon is not preceded by two vowels in the same word, e. g. וְאֶבְרָהָם שְׁבָעָה Gen. 5 : 7, 11, 13, 14, 15, 16.; but when it is thus preceded, the first word takes Pashta, e. g. וְאֶבְרָהָם אֲבָרָהָם Gen. 22 : 8. (comp. וְיַעֲמֹד אֲבָרָהָם Gen. 15 : 3.) 23 : 3. 27 : 29. When the two words are not in close connection, the first always takes Pashta, e. g. וְאֶדְהָה בְּהַמִּתְּהָרָה לְמִתְּהָרָה Gen. 1 : 25, 26. 2 : 10, 24.; unless an accent should be required on its first letter, when it takes the prepositive

* In which case Methegh is retained, e. g. וְלִתְבְּרִיאָל Gen. 1 : 18. 2 : 23. 3 : 5, 17. 18 : 17.

† Rarely is Zakeph Katon used alone, c. g. וְיַצְאֵנִי Josh. 1 : 16. Is. 1 : 30.

Y'thibh, e. g. **עָזֶם מִצְמָר** Gen. 2:23. 42:9. Ex. 18:9. 19:6. 22:8. And here also the word with Zakeph Katon, when a polysyllable which should take Methegh, receives Munahh instead (see II. 2. a. a.), e. g. **מַדְתָּאָדָמָה** Gen. 2:7. 3:1, 23. Ex. 15:7.

c. a. When the clause consists of three words, the second, if more closely connected with the last than with the first, takes Munahh, and the first Pashta, if an accent be not required on its first letter, thus (), e. g. **הַשְׁבֵּט בְּיִצְחָק** Gen. 2:2. 5:14, 16, 17.; but if an accent be required on the first letter, it takes Y'thibh, e. g. **עַשְׂבָּב מִצְרִיאָה** Gen. 1:11. 2:5. 3:1, 11, 15, 22.

β. If however the second word be more closely connected with the first than with the last, it takes Pashta, and the first its servant Mahpach (), that is, when between it and the Pashta there is at least one vowel or Patahilh furtive, thus (), e. g. **וְתַשְׁעִים שְׁנָה** Gen. 5:17, 20, 23, 26, 27. Ex. 14:28. 16:15.; but when there is not, the first takes Mar'cha, thus (),* e. g. **מִתְּהֻתָּה מִירָם מִפְּנָה** Ex. 15:23. 16:22.

d. When the clause consists of four words, if the third be more closely connected with the last than with the second, and the second more closely with the first than with the third, it becomes subdivided into two equal parts; in which case the second word takes Pashta, preceded by Mahpach on the first, and the third takes Munahh: thus (), e. g. **מִתְּהֻתָּה הַשְׁמִינִים אַלְמְנָזָם אַחֲרָה** Gen. 1:9, 14, 15, 16, 28, 31. But if the second word be more closely connected with the third than with the first, it also takes Munahh, and Pashta is placed on the first: thus (), e. g. **וְהַכְּרֹב אַשְׁר יְקַשֵּׁה מִלְּבָד** Deut. 1:17, 23. For the further extension of the clause of Pashta, see III. 3. c.

3. The third of the kings in power is Tiphha (), which always precedes Cilluk or Athnahh when their clause contains as many as two words (see I. 2, 3, 4.).

III. The disjunctive accents of the third class, called princes, may be arranged according to their relative strength as follows: R'bhi^ah (), Zarka (), Pashta (), and T'bhir (). This class is distinguished from the two preceding ones by not being of sufficient strength to include within their own clause a word accompanied by another disjunctive, whence they are attended only by their servants among the conjunctives.

* The reason of this is that Mahpach has a slight separating power, and therefore cannot immediately precede Pashta, which is not the case with Mar'cha (see § 1144. 2.).

1. R'bhi^ah (), although weaker than any of the kings, has the greatest separating power among the princes, and accompanies a clause which is next in degree of completeness to that denoted by Zakeph Katon. Thus,

a. It accompanies a word which stands at the beginning of the verse, e. g. וַיְהִי־שָׁת Gen. 5 : 7, 30. 7 : 16.; or in its middle without being in connective relation to a preceding one, e. g. בַּיּוֹם Gen. 5 : 1. 7 : 4. 8 : 13, 21. 18 : 19.

b. When a word with R'bhi^ah is in connective relation to a preceding one, the latter takes its servant Munahh, e. g. נִקְרֵא אָדָם Gen. 5 : 3, 4, 10. Ex. 13 : 17. 15 : 23, 25. 16 : 8.

c. When connected with two preceding words, the second takes Munahh, as does also the first, though generally with an accompanying P'cik, thus (), e. g. מִבְּלָעָה הַשְׁהוֹרָה Gen. 7 : 2. 26 : 32. 30 : 32. Ex. 12 : 29. 16 : 22. Deut. 1 : 28, 41.; sometimes however the first takes the minor disjunctive Darga (), e. g. שְׁלֵשׁ מְאוֹת אַפְּנָה Gen. 6 : 15. 29 : 2. Ex. 2 : 9. 12 : 48.

d. When in connection with three preceding words, if the second be more closely connected with the first than with the third, it takes Munahh with P'cik, preceded by Mar'cha on the first, and followed by Munahh on the third: thus (), e. g. אֲסִירָה תְּרִאָה בְּלִיעָה אַמְתָּחָה 1 Sam. 1 : 11. If the second word be most closely connected with the third, the first takes Munahh with P'cik: thus (), e. g. אֲשֶׁר כָּל־הַגּוֹיִם אֲשֶׁר הַצְׂנֹתִיךְ יְשַׁבֵּם Jer. 30 : 11. Lastly, if the first and second words be equally connected with what follows, they each take Munahh with P'cik, since by the rhythmical relation three conjunctives cannot succeed each other: thus (), e. g. וַיַּדְבֵּר אֱלֹהִים בְּקָרְבָּן Gen. 19 : 14. Lev. 10 : 9. Jer. 29 : 32.

2. *a.* When Zarka (), the attendant prince of C'gholta, accompanies a word in connective relation to a preceding one, this latter takes its servant Munahh,* e. g. בְּאַלְמָנָה Ex. 19 : 9. 23 : 14, 23. Deut. 1 : 22. 2 : 12.; and if the connection be but slight, it is followed by P'cik, e. g. אַסְכָּנָה אַפְּנָה Gen. 43 : 11. Ex. 17 : 6.

b. When a word with Zarka is in connection with two preceding words, the first takes Kadhma, and the second Munahh or Mar'cha with P'cik: thus (), e. g. נִיחַדְרֵי יִצְחָק תְּרֵדוּ Gen. 27 : 33. 41 : 45.

* The Masora on רָאָת בְּגִירִיְלִיאָת Ex. 30 : 1. 6 : 6. 2 Sam. 7 : 7. reckons eleven instances in which Mar'cha precedes Zarka.

43 : 16. ; or ('), e. g. וַיְבָא יַעֲקֹב מִרְדָּחָה Gen. 30 : 16, 20. Deut. 3 : 20.*

3. Pashta ('), the attendant prince of Zakeph Katon, is used only when the rhythmical accent occurs on the final syllable of a word, whence it is always placed on the last letter; consequently when the tone is on the penult, another ('), called Kadhma, is placed on that syllable to denote it (§ 51).

a. This is the case whenever the word with Pashta is not connected with a preceding one, provided it would not cause the Kadhma to stand on the first letter (see II. 2. a. β.), e. g. כָּלְקָדְמָה Gen. 13 : 3. 17 : 26. 18 : 28, 29. 23 : 3, 12. ; or when the preceding word is united to it by Makkeph, e. g. כָּל־אֲנָזֵה Gen. 14 : 3, 18. When neither of these is the case, the prepositive Y'thibh is used instead of Pashta (see II. 2. b.).

b. When a word with Pashta is preceded by another in connective relation to it, the latter takes Mahpach (.), if between this accent and the following one there be a vowel or Pattahh furtive (comp. II. 2. c. β.), e. g. עֲשֵׂרֶת לְנָה Gen. 20 : 9. Ex. 14 : 28. 15 : 8, 16, 26. ; but if not, the first word takes Mar'cha, e. g. הַרְוחָה תְּהִלָּה Gen. 1 : 2. Deut. 1 : 2, 35.†

c. When it stands in connection with two preceding words, the second takes Mahpach, and the first, if the accent should be on its first letter, takes Munahh, thus (.), e. g. אֶם אֶחָד־הַכְּבָר הַעֲלָה Ex. 18 : 23. 22 : 22. 23 : 22. Deut. 1 : 28. ; but if not, the first takes Kadhma, e. g. שְׁנִי הַמְּפֻלָּאכִים טְהֹרָה Gen. 19 : 1, 2, 31. 20 : 1. Josh. 13 : 3. And so also when the second has Mar'cha, e. g. כָּר טְוֹב לְנָה Ex. 14 : 12. Deut. 19 : 9.‡

4. a. The fourth prince is T'bhir (,), which always ends a separate clause. It is thus placed on a word which has no connection with the preceding, e. g. חֲנָה Gen. 30 : 3, 4. 31 : 17, 18. 34 : 21. Num. 1 : 99. Deut. 1 : 5.

b. When a word with T'bhir is in connective relation to a preceding word, this latter takes its servant Darga (,), if between the two

* The Masora on לְנָה נְאַזְנָצָר Lev. 10 : 12. mentions two other instances in which Kadhma and Mar'cha occur on one word before Zarka, viz. Judg. 21 : 21. Neh. 12 : 44.

† In this case, it will be perceived, Kadhma may stand even on the first letter.

‡ The Masora reckons seven instances where a preceding polysyllable takes both accents, e. g. וְאַתְּ רָכָב בְּנֵי־יִשְׂרָאֵל Lev. 25 : 46. Neh. 20 : 1., וְאַתְּ בְּלָבֵד Deut. 8 : 16.

accents there be more than one vowel, e. g. וַיְבָרֶךְ אֹתָם Gen. 1 : 22. Lev. 24 : 3, 14, 25 : 52. ; but when there is only one vowel or none at all between them, it takes Mar'cha (see II. 2. c. β.),* e. g. בְּרָאָתָה וְרָמָת Gen. 1 : 24, 26. 40 : 22.

c. When in connection with two preceding words, the second takes Darga or Mar'cha, and the first takes Munahh, if the accent should be placed on the first letter: thus (, ,), e. g. אֱלֹהָה חֹלְדוֹת הַשְׁמִירִים Gen. 2 : 4. 19 : 35. Deut. 2 : 6. ; or (, ,), e. g. שְׁמֵן זִיתָה Lev. 24 : 2. But if this be not the case, the first takes Kadhma: thus (, ,), e. g. Gen. 25 : 8. 42 : 14, 22. Num. 6 : 14. ; or (,), e. g. אֲשֶׁר נָרְךָ לִי Gen. 31 : 13.†

IV. The fourth class of prosaic disjunctives are the officers Geresh ('), T'lisha Gh'dhola ('), and Pazer (').

1. Geresh ('), although the weakest of its class, is generally used before one of the kings, and forms its clause in the following manner:

a. Geresh can stand on a single word not connected with another and without another accent on the same word to form a counterbalancing stress, but only when its place is on the penult, e. g. וְאַבְיָה Gen. 14 : 7. 26 : 7, 11. 50 : 10. But when it occurs on the ultimate of a polysyllable that would require a Methegh, a Kadhma is inserted in place of this latter (provided it does not stand on the first letter), when (') is termed Azla (§ 50, note), e. g. וְאַיָּלָה Ex. 16 : 15. 21 : 22, 35. Deut. 61 : 1. ; if however the word with the accent on the ultimate be a monosyllable or a polysyllable that could not take Methegh at all or only on its first letter, Geresh is strengthened by reduplication, thus ('), called Ger-shayim, or double Geresh (comp. II. 2. a. γ.), e. g. וְיִשְׁלַח Gen. 25 : 6, 9. 26 : 7, 10. Lev. 25 : 2. Deut. 1 : 11.

b. When the word with Geresh is in connection with a preceding one, the latter takes Kadhma, if the accent would not come on its first letter, e. g. וְיִאֲמַרְךָ הָאָנָשִׁים Gen. 19 : 12, 14, 16, 17. 25 : 23. 26 : 9. When this would be the case, it takes Munahh, and Geresh is doubled, if on

* The Masora on the passage וְכִרְגָּזִים שָׂוָר־אִישׁ Ex. 21 : 35. reckons thirteen instances in which Darga precedes T'bhir contrary to the rule given above, as in Lev. 7 : 33. 2 Sam. 20 : 6. Hos. 10 : 14. ; and fourteen where Mar'cha Ch'phula (.) is employed instead of T'bhir, as in Gen. 27 : 25. Lev. 10 : 1. 2 Chron. 20 : 30.

† Hence when any one of the princes is in connection with two preceding words, the second takes its servant among the conjunctives, and the first takes Kadhma if its accent should not be placed on the first letter, and Munahh if it should.

the ultimate syllable, e. g. אֱלֹהֶה Gen. 25:15. Ex. 16:23. 23:4.; but if it be on the penult, it remains single, e. g. תְּהִתָּה הַגְּדָלָה Is. 60:17. Eccl. 5:7.

c. When it is in connection with two preceding words, the second has Kadhma, and the first, if less separated from the second than the last is from its following one, takes T'lisha K'tanna, thus (' '), e. g. וַיַּעֲשֵׂה אֲבָלִים מִצְרַיִם Gen. 13:1. 14:13. 18:19. 19:15. Deut. 1:28.; but if this be not the case, the first takes T'lisha Gh'dhola, e. g. וְאַמְדָנָתָה לְאַרְעָבָר אַלְיָה Gen. 31:52. 34:25.

2. When a word with T'lisha Gh'dhola (') or T'lisha K'tanna (') is in connective relation to a preceding word or words, each of these latter takes their servant Munahh, even when there are more than two, contrary to the rule § 1142. 2.; for as these are among the weakest of the disjunctives, a preceding accent with even a slight disjunctive power would form a separate clause, e. g. סֻרָּוָא Gen. 19:2. 30:33, 35., אֲשֶׁר עָשָׂה לְשִׁנְרְשָׁוֵר צְבָאֹותָה יְהֹוָה Deut. 1:19., 1 Kings 2:5.

3. a. Pazer (') is frequently employed before T'lisha K'tanna or Kadhma, and indicates a greater degree of separation than either of them,* e. g. לְרַלְיָה אַלְלָהָר אַבְרָהָם Gen. 31:42. Lev. 27:28. Num. 4:46. 7:1. עַל־לְכָן לְאַיִלָּאַכְלָנוּ בְּנֵרְשָׁוֵר Gen. 32:33. But when several words are equally related to the final word of the clause, they all take Pazer, e. g. אֲבָנָר אַלְלָדָד אַקְרָםָה וְאַלְכָה וְנוּ' 2 Sam. 3:21. 20:3., 1 Chron. 15:18, 24.

b. When a word with Pazer is in connection with one or more preceding words, each of these latter takes Munahh (see 2. above), e. g. אֲרָשָׁ כְּרִיהִיה טָמָא, וְנָם אַתָּה וְדָעַת Num. 9:10.

4. P'cik (.) is the weakest of all the disjunctive accents, and is employed only after one of the conjunctives, in cases where the connective relation of a word to the following one, although not sufficiently close to admit a conjunctive, is still too much so for the reception of a simple disjunctive.

* The Masora reckons sixteen instances in which Karne Phara (") is employed with its servants Yerahh ben Yomo (.) and Munahh instead of Pazer, e. g. קְרִבָּה אַלְפָרִים בְּאַחֲרֵי־פָּאָרָה אַלְפָרִים בְּאַחֲרֵה Num. 35:5. 2 Sam. 4:2. Jer. 13:13.; which again is sometimes preceded by Pazer, as in Josh. 19:51.

2. Division of the Verse.

§ 1147. The use of the major disjunctive accents for the division of the verse into clauses, which remains to be exhibited (see § 1145. 2.), is not regulated exclusively by the logical degree of separation existing between these clauses, but by the *relative completeness* of each clause in itself as compared with the rest, with the exception of the pause at the end of the verse (see § 1139).

§ 1148. As each verse, whatever its logical relation to the following may be, is regarded as complete within itself, its last word always receives the great disjunctive Cilluk (§ 1146. I.). The termination of the verse being thus determined, the other principal disjunctives are disposed according to the number and relative completeness of the clauses which it may contain. Thus,

1. When a verse consists of a simple proposition, and is hence considered as forming but a single clause, it can receive none but the relative disjunctives, e. g. וְהַרְבָּב בְּכֵד בְּאָרֶץ Gen. 43 : 1., וְיִחְרְבֶּךָ יְמִין שְׁלִישִׁוֹ Gen. 1 : 13. 2 : 1. Lev. 7 : 22, 28., וְיִתְּבָּרְכֶּךָ יוּם בְּעִנְיָן יְהֹוָה Gen. 6 : 8.

2. But when a verse is considered to contain two logically distinct clauses, the first of them is terminated by the second independent disjunctive Athnakh, either with or without its respective attendants and servants, e. g. בְּרָא אֱלֹהִים אֶת הָשָׁמִים וְאֶת הָאָרֶץ * Gen. 1 : 1, 3. 2 : 12. 3 : 2, 16, 20., וַיְהִיבֵּרֶךְ תְּהִוָּה סְבִבְשָׁם הַבְּלִילָה וְאֶבֶן הַשְׁמָמָה 4. 3. &c. &c.

3. When the verse contains another clause preceding that of Athnakh, it is designated by the first king C'gholta (ׁ), provided this latter can be preceded by Zarka (see § 1146. II. 1. a.); so that the verse is divided into three principal clauses, thus (ׁׁׁ), e. g. נִצְחָשׁ אֱלֹהִים עַד חִרְקִיעַ וַיְבָלֶל בֵּין הַפְּנִים אֲשֶׁר מִקְחָת לְרָקִיעַ יְבִן הַפְּנִים אֲשֶׁר מִעַל וְלֹא יְכַלֵּה עַד תְּאַפְּנֵנוּ וְתַקְהֵלְנוּ תְּבַתֵּן כְּלָלָה וְלְרָקִיעַ וְיִחְרְבֶּךָ גַּםَا וְתִחְמְרֵה בְּחִטְמָר וְבְגַתְתָּה וְתַשְּׁם בְּתַסְוֹף עַל-שְׁפִתָּה Ex. 2 : 3, 7.

§ 1149. 1. The three principal disjunctives are thus disposed independently of each other, and chiefly in accordance with the logical

* In this instance, as the reader will perceive, the division is rather relative than absolutely logical, as is often the case (see § 1139).

relation of the several parts of the verse; but into more than three independent clauses no verso however large can be divided, on account of the interference of the rhythmical principle (§ 1140). Each of these clauses however may contain one or more subdivisions, the accents denoting which are employed with relation to the chief disjunctive at its close. Thus a subdivision of the clause of either of the emperors Cilluk or Athnakh is made by Tiphha (§ 1146. I. 2, 3, 4.).

2. The two kings Tiphha and Zakeph Katon may be preceded by a clause which is either of inferior or of equal strength to their own.* Thus,

a. When a clause preceding that of Tiphha is less complete in itself, it takes T'bir, e. g. וַיְמַשֵּׁךְ לִבְנֵי יִהְיָה וְלִבְנֵי חֶרְשָׁן Gen. 32 : 1, 3, 8, 9, 10, 12.; when equally so, it takes Zakeph Katon, e. g. וַיִּשְׁלַח יִצְחָק מִלְאָכָרֶת לִפְנֵי אֲלֹעָשָׂר Gen. 32 : 4, 5, 6, 7, 10, 11, 12.

b. When a clause preceding that of Zakeph Katon is less complete, it takes Pashta, e. g. וַיְהִי מִאָרָת בְּרִקֻעַת הַשְׁמָלָט Gen. 1 : 14, 15, 16, 18.; and when equally so, it also takes Zakeph Katon, e. g. וַיִּשְׁלַח אֶחָד בְּנֵי אָרָץ כְּנֻעַן וַיִּקְרַב אֶחָד Gen. 50 : 13, 15. Ex. 13 : 14. 14 : 20. 15 : 9., and thus should even three occur in succession, as in Ex. 6 : 8. Deut. 19 : 10. The same is the case with Zakeph Gadhol, e. g. שָׁרֵב וַיַּדְעַת Ex. 16 : 6. Gen. 20 : 4. Josh. 1 : 14. 1 Sam. 14 : 42.

3. The princes R'bhi^h (), Zarka (), and Pashta (), have a greater variety in their attendant disjunctives than the kings Tiphha and Zakeph Katon. Thus, a. When a clause preceding one which is terminated by either of these princes is less complete in itself, it takes Geresh ();† b. when equally so, it takes T'lisha Gh'dhola (); c. when more so, but less than that denoted by their following kings

* As no accents employed relatively are of greater strength than these two kings, the accentuation is the same whether the preceding clause have an equal or a greater degree of separation.

† When however Pashta is preceded by two clauses of this kind, the first takes R'bhi^h, and the second also takes Pashta, e. g. וַיִּזְבַּר יְהֹוָה אֱלֹהִים אֶת־הָאָדָם Gen. 6 : 7. 31 : 12. Num. 6 : 2. 16 : 13.; and the same is the case when a minor clause intervenes, e. g. וַיִּזְבַּר טָהָר אֶל־אֶתְהָרָן Lev. 9 : 7. Ezek. 6 : 13. A word preceding one of the other princes, and which is less separated from its following one than is that which has the prince, takes Geresh (), when it is itself preceded by only one that has a still less degree of separation, which last takes T'lisha K'tanna (); but when it is preceded by two or more such, the word which should have Geresh takes instead the servant of the following disjunctive, and those preceding

(which we shall term *relatively* more complete), it takes R'bhi^h ('); *d.* and when equal to or even greater than that denoted by the following king (which we shall call *absolutely* more complete), it takes Zakeph Katon ('). The consecution of the kings and princes remains the same whether they are accompanied by their respective attendants or not.

4. The officers T'lisha Gh'dhola ('), Pazer ('), and Geresh ('), take their attendant disjunctives in like manner with the princes. Thus,

a. a. When a clause preceding one with T'lisha Gh'dhola is less complete in itself, it takes Munahh with P'cik (,); *b.* if equally complete, it takes Pazer ('); *c.* if more so, but less than that denoted by the following king, it takes R'bhi^h ('); *d.* and if more so than that which its king denotes, it takes Zakeph Katon (').

b. In like manner Pazer is preceded, *a.* by Mar'cha with P'cik (,); *b.* by Pazer ('); *c.* by R'bhi^h ('); *d.* by Zakeph Katon (').

c. So too Geresh is preceded, *a.* by T'lisha K'tanna ('), if this latter be preceded by Kadhma (see § 1146. IV. 1. c.); *b.* by T'lisha Gh'dhola ('), when there are no T'lisha K'tanna and Kadhma, and Pazer ('), when there is; *c.* by R'bhi^h; and, *d.* by Zakeph Katon (').

§ 1150. The following table will exhibit the consecution of all the prosc accents at one view. The left hand division contains the several disjunctives with their respective servants among the conjunctives; and the right hand division their attendant disjunctives, arranged according as the degree of separation which these attendants denote is less, equal to, or relatively or absolutely greater (see § 1149. 3.) than that of the disjunctive which they precede.

it Kadhma and T'lisha K'tanna, e. g. רַבָּא אֶת־רְשִׁיחָה בְּיַעֲשֵׂר Deut. 19:5. 21:8. 22:26. 24:13. Hence (') preceded by (,) is always Pashta, when both are preceded by R'bhi^h; but when this is not the case, it is Kadhma.

PROSE CONSECUTION.

DISJ.	SERV.	ATTENDANTS.			
		Less.	Equal.	Greater.	
		rel.	absol.		
c	s	s	v	*	t
v	a	t	v	*	t
p	a	t	v	*	t
y	s	t	p	*	t
s	a	t	p	*	t
m	a	t	p	*	t
*	a	t	p	*	t
x	s	v	t		
t	a	v	t		
z	a	w			
a	a	s			
i	s	s			

Poetic Accents.

§ 1151. The accents termed poetic are those employed in the three books Psalms, Proverbs, and Job (§ 52). They consist, like the prose accents, of disjunctives, which separate the verse into independent and relative clauses, and of conjunctives or servants used to show the connection between members of the same clause.

§ 1152. 1. The disjunctives are divided into three classes of different degrees of strength, called Emperors, Kings, and Princes.

a. The *Emperors* are Cilluk (,), Athnahh (,), and Mar'cha with Mahpach (, '), which answer to the Cilluk, Athnahh, and C'gholta of prose. Thus, Cilluk is always placed on the last word of a verse ; Athnahh ends the principal division preceding it ; and Mar'cha with Mahpach the division preceding that of Athnahh : that is, when there are three principal divisions or clauses in the verse ; and more than three cannot occur (see § 1149. 1.), all other clauses being subordinate to these.

b. The *Kings* are R'bhi^h with Geresh (`), Tiphha initial (_), Zarka (^) and R'bhi^h ('). The first corresponds to Tiphha before Cilluk, the second to Tiphha before Athnahh, the third to Zarka before C'gholta, and the fourth to R'bhi^h, of the prosaic accents: so that they all serve as attendants to the great disjunctives, and form their subordinate clauses.

c. The *Princes*, which mostly consist of a conjunctive accompanied by P'cik, are Mahpach with P'cik (.), Kadhma with P'cik ('), Pazer ('), and Shalsheleth with P'cik ('). They are used as the attendants of the kings.

2. The poetic conjunctives are Mar'cha (,)[or Mar'cha with Zarka (, ^)], Munahh (,), Mahpach (.)[or Mahpach with Zarka (, ^)], Yerah ben Yomo (,), Munahh superior ('), and P'cik (.).

§ 1153. In describing the use and consecution of these accents, we shall follow the plan pursued with regard to the prosaic accents: showing, 1st. how the relations of the members of a clause to each other are denoted by means of the conjunctives and minor disjunctives; and, 2dly. the principles that regulate the consecution of the major disjunctives which serve to divide the verse into clauses.

1. Interpunction of Clauses.

§ 1154. The principal clauses of a verse in poetry are constructed in a similar manner to those in prose: they are also independent of one another, and each includes within itself not only such words as are in close connection with its concluding term, but also those which are somewhat separated from it by means of a minor disjunctive.

I. 1. a. Of the emperors the accent Cilluk can never stand in poetry on a word forming a clause of itself, which would be too short to constitute a member of a parallelism; accordingly its clause always comprises at least two words, the first of which forms as it were a counterpoise to the last. When a word with Cilluk is thus preceded by another in close connection, the latter takes one of its servants Mar'cha, Munahh, or Mahpach: thus (,), e. g. יְהוָה וְלֹא־ Ps. 1:2, 4, 5. 2:12.; or (,), e. g. בְּשַׁבַּע לֹא־ Ps. 1:1. 2:5. 7:10.* But when such

* When the word with Mar'cha is a dissyllable or polysyllable, it sometimes takes Zarka in addition, e. g. יְהוָה אֵת Ps. 10:3, 5.; when the word with Munahh should have Methegh, it sometimes takes Tiphha instead, e. g. לְבָבִלְוָרֶךָ Ps. 77:13. Prov. 1:31.

preceding word bears a disjunctive relation to that with Cilluk, it takes the compound accent R'bhi^h with Geresh („), to make a counter-balancing stress, e. g. רְגִילָה בַּרְעֵדָה Ps. 2:11. 4:6, 9. Prov. 15:1.

b. When the clause of Cilluk consists of three words, if the second be more closely connected with the last than with the first, it takes Mar'cha or Munahh, and the first takes R'bhi^h with Geresh: thus („ „), e. g. אֲלֹת הַלְוָם יְלִקְחֵךְ Ps. 2:7, 10, 12. 3:2, 4, 7. 15:3, 4, 11. If on the contrary the second word be more closely connected with the first than with the last, it takes R'bhi^h with Geresh, which is preceded by its servant Mar'cha on the first: thus („ „), e. g. בְּקָרָה וְאַזְפָּה אֲלֹת נְקָדָה Ps. 5:4. 16:4. 17:8. Again, if both the preceding words are in close connection with the last, the second takes Munahh, and the first Tiphrrha: thus („ „), e. g. שְׁנִיר רְשִׁיעִים שְׁבִרְתָּה Ps. 3:8, 9. 4:3. 18:44, 48.

c. When the clause consists of four words, if the second be more closely connected with the first than with the third, it takes R'bhi^h with Geresh, which makes a subdivision of the clause into two equal parts: thus („ „ „), e. g. יְהֹוָה שְׁמַע בְּקָרָא אֶלְיוֹן Ps. 4:4. 7:4. 8:4. 15:4. If the first be the least connected with its following one, it takes R'bhi^h with Geresh,* and the clause is accented, thus („ „ „), e. g. נִיעּנוּנִי מַהְרָא קְרָבָו סָלָה Ps. 3:5., or thus („ „ „), e. g. יְעַקְבָּרְתָּה שְׁמָם אֲלֹת יְשֻׁבָּה Ps. 20:2. 73:20.; but if not sufficiently separated to take a disjunctive, it receives Mahpach with Zarka, e. g. צִדְחָה יְאַצֵּץ אַוְרָב שְׁמַע לְזַחַט Ps. 74:10., or Munahh superior, e. g. צִדְחָה שְׁמַע לְזַחַט Ps. 78:25.

2. a. The emperor Athnagh, although it marks the principal division of the verse, has not the disjunctive power of Cilluk, and hence may be directly preceded by Mar'cha with Mahpach („), in which case only it can stand on a word making a clause of itself, as in Ps. 3:6. 5:13.

b. When a word with Athnagh is in connective relation to a preceding word, this latter takes its servant Mar'cha,† e. g. לְרֹהָה הַרְשִׁיאָה Ps. 3:9. 4:6. 5:9, 10.

c. When in connection with two preceding words, if the second be more closely connected with the first than with the last, it takes Tiphrrha initial, which is preceded on the first by its servant Munahh: thus („ „ „), e. g. מְרוֹם מְגִינְהָה מְשֻׁפְטָה Ps. 10:5, 6. Prov. 15:14, 20.

* Seldom Shalsheleth with P'cik, as in Ps. 7:6. 20:8.

† A dissyllable or polysyllable sometimes takes Mar'cha with Zarka, as in Ps. 69:2. 72:3.

If on the contrary it be more closely connected with the last than with the first, the second takes the conjunctive Munahh or Mar'cha, and the first has Tiphha initial: thus (יְהוָה מֹהֲדֵרְבָּי צָרִי), e. g. Ps. 3 : 2, 5. 4 : 2. Prov. 15 : 1, 3, 5. ; or (לֹא־אִירָא מַרְכְּבָתָה עַם), e. g. Ps. 3 : 7. If both first and second are equally connected with the last, each takes a servant, and generally Munahh, e. g. בְּרִיחַפְּתָח אֶזְכֵּל אָזְרֵבִי לְחֵרִי Ps. 3 : 8. 4 : 8. Prov. 15 : 15.

d. When the clause of Athnahh consists of four words, if the second be more closely connected with the first than with the third, it takes Tiphha initial, which divides the clause into two equal parts, the first and third each taking a servant: thus (וְאַפְתָּה יְהוָה מִנְנָה בְּעֵדִי), e. g. Ps. 3 : 4. 4 : 4. 5 : 8, 12. 6 : 9. Prov. 15 : 2, 4, 7. If the third word be more slightly connected with the last than with the preceding, it takes Tiphha initial, preceded by a servant on the first and second: thus (וְרַבְנָשׁ וּרְבָרְלִי מֵאָדָּל אַרְבָּרִי), e. g. Ps. 6 : 11. If the three first words be equally connected with the last, each takes a conjunctive, the first being generally either Mahpach* or Munahh superior: thus (כִּי אֵין בְּמִזְרָחָה זָכָרָה), e. g. Ps. 6 : 6. 74 : 13. Prov. 17 : 25. ; or (וְיִמְשַׁר עַלְיָהָם מִן לְאַבְלָל), e. g. Ps. 78 : 24, 27. Prov. 17 : 12.

3. a. The third poetic emperor Mar'cha with Mahpach (, †), which is next in strength of separation to Athnahh, may stand on a word which, having no connective relation to a preceding one, forms a clause of itself, which is most frequently the case when the preceding word has R'bhi'h, e. g. בְּלִתְחַלְתָּךְ Ps. 9 : 15, 21. 10 : 18. 11 : 6. 17 : 1. 31 : 24.

b. When a word accompanied by Mar'cha with Mahpach is in connection with a single preceding one, the latter takes its servant Yerahh ben Yomo (,), e. g. עַד־בְּרוּת אַלְהָם Ps. 42 : 5. ; or Mar'cha, e. g. לֹא־אָקַר Ps. 15 : 5. 35 : 10.

c. When the clause consists of three words, if the second be more closely connected with the first than with the last, it takes the attendant prince Zarka, which is preceded by Munahh on the first: thus

* When occurring on a polysyllable, Zarka is sometimes added, as in Ps. 9 : 10.

† If the principal division of the verse be not great enough to require Athnahh, Mar'cha with Mahpach is used instead, as in Ps. 30 : 6. When a word which should have this accent is a dissyllable or a polysyllable, it sometimes takes Mahpach with its servant Yerahh ben Yomo, in which case the Mar'cha is usually placed on the following word, e. g. וְעַתְּנָא רַשְׁעָם Ps. 45 : 8. 53 : 5, 6. ; though occasionally all three stand on one word, 5 : 11. *

(, . .), e. g. מִתְחַמָּאֹת פָּרָו וְקָלְבֵּלְפֹּו Ps. 55:22. If on the contrary it be most closely connected with the last, the first has Zarka, and the second takes the servant Yerahh ben Yomo: thus (, . .), e. g. יְהֻנָּה יְהֻרָּן עֲמִים Ps. 7:9. 11:5. 14:2. 16:11. 18:31, 36. 31:6.; or Mahpach, thus (, . .), e. g. מִרְזָחָה מֶלֶךְ הַבָּבּוֹד Ps. 24:8. 78:5.

d. When it comprises four words, the second takes Zarka, which forms a subdivision of the clause, and the first and third each receive a servant: thus (, . . .), e. g. בְּשָׁלֹום יְהֻנָּה אֲשֶׁבֶת וְאַיִשָּׁן Ps. 4:9. 12:7. 28:4. 70:3.; or (, . . .), e. g. חַכְלָל סָר יְהֻנָּה נְאַלְהָה Ps. 14:3. 16:4.; or (, . . .), e. g. קָפְרָר יְהֻנָּה כָּר אַמְלָלָאִי Ps. 6:3.

II. The second class of poetic disjunctives are the kings R'bhi^h with Geresh (") marks, as already stated, the subdivision of the clause of Cilluk (I. 1. a.), and therefore may properly be termed its attendant king. It sometimes stands on the first word of the clause (see I. 1. b.).

b. When the word on which it is placed is in connective relation to a preceding word, the latter takes its servant Mar'cha, e. g. אַדְנִי לְהֻנָּה Ps. 71:5. 72:16. 73:10, 12. Prov. 15:2.

c. When in connection with two preceding words, each of these takes the conjunctive Mar'cha: thus (" ,), e. g. מַלְכֵי שָׁבָא וְאַבָּבָא Ps. 72:10. 74:13, 22.

d. When there are three preceding words in connection, the first usually takes Mahpach, and the remaining two Mar'cha: thus (" , .), e. g. כָּר אָן חַרְצָבוֹת לְמָנוֹת Ps. 73:4.

2. a. Tiphha initial (-) marks the subdivision of the clause of Athnahh, and is sometimes placed on its first word (see I. 2. c.).

b. When a word with Tiphha initial is in connective relation to a preceding one, the latter takes its servant Munahh (see I. 2. c. d.).

c. When it is connected with two preceding words, the second takes Munahh, and the first either Mahpach, e. g. כָּר בְּשַׁחַק Ps. 89:7. Prov. 15:17. 16:25, 32., which is sometimes followed by P'cik, e. g. לְפָנָן רִזְמָרָק כְּבּוֹד Ps. 30:13. 86:12.; or Munahh superior, e. g. שְׁרָב Ps. 78:45.

3. a. Zarka (") marks the subdivision of the clause of Mar'cha with Mahpach, and like the preceding may stand on the first word of the clause, as in Ps. 31:23. Job 7:11.

b. When the word with Zarka is in connective relation to a preceding one, the latter takes one of the conjunctives Munahh or Mar'cha as its servant (see § 1154. I. 3. d.).

c. When it is in connection with two preceding words, the first, which in general is slightly separated from the other two, takes Mahpach or Kadhma followed by P'cik, and the second either Munahh or Mar'cha : thus (אַמְרָה), e. g. יִאֲמָרְךָ לְפָתָח Ps. 79 : 10. Job 7 : 21.; or (אַמְרָה), e. g. וְרֹדוֹר קָרְבָּה Ps. 84 : 4. : and sometimes the second also takes P'cik, thus (אַמְרָה), e. g. אֶל רַעֲנָם יִשְׁפַּע Ps. 55 : 20, 24.

4. a. R'bhi'h (הַבְּהִיְה) is the strongest of the kings, and hence is used to make the greatest division of the clause of one of the emperors Cilluk, Athnahh, or Mar'cha with Mahpach ; but as it has a weaker separating power than either of these three, it may stand on a word alone without being preceded by another accent to make a counter-balancing stress, e. g. קָרְבָּה Ps. 27 : 14. 30 : 8. 78 : 1. 88 : 6.

b. When the word with R'bhi'h is in close connection with a preceding one, the latter takes one of its servants Mar'cha, Munahh, Mahpach, or Munahh superior, e. g. פָּנָה אַלְרִי Ps. 86 : 16, 17., הרְחָקָה מְרֻדֵּלִי 88 : 9., אַחֲתָה יְהֻנָּה 40 : 12., מְבָרֵךְ אַלְמָן 45 : 3. ; and when the connection is less intimate, it takes Mahpach or Kadhma followed by P'cik, e. g. (אַלְמָן) Ps. 36 : 5. 39 : 7., (אַלְמָן) 36 : 7.

c. When the clause consists of three words, if the second be more closely connected with the first than with the last, it takes Pashta with P'cik, and the first receives a servant : thus (אַלְקָה יְהֻנָּה), e. g. אַלְקָה נְקָדָה Ps. 28 : 1. 37 : 20. If on the contrary the second be most closely connected with the last, it takes a servant, and the first has Kadhma or Mahpach with P'cik : thus, (אַלְקָה), e. g. תְּפִיר חַרְבּוֹת Ps. 9 : 7. 86 : 9. ; or (אַלְקָה) Ps. 31 : 23.

d. When it consists of four words, the second usually takes one of the princes, and the first and third a conjunctive each : thus (אַלְקָה אַלְקָה), e. g. זְכָר צְדָקָה קְנִיתָה Ps. 74 : 2. 37 : 28. 39 : 6.

III. The third class of poetic disjunctives, called princes, viz. Mahpach with P'cik (אַלְקָה), Kadhma with P'cik (אַלְקָה), Pazer (אַלְקָה), and Shalsheleth with P'cik (אַלְקָה), serve as attendants to the second class, or kings, as the latter in turn wait on the emperors. On account of their inferior degree of separating power, they are preceded in connective relation by conjunctives alone.

1. Mahpach with P'cik (אַלְקָה) is generally employed to form a subdivision of the clause of one of the kings, on a word which has no connective relation to a preceding one, so that it is not attended by a servant, e. g. כָּלְגּוֹיִם אַלְקָה עַמְּרוּ Ps. 86 : 9, 12, 14. 87 : 4.

2. Kadhma with P'cik (אַלְקָה) also makes a subdivision of the clause of either of the kings, and is sometimes placed on its first word, e. g.

אָלְדָרָה Ps. 81 : 11. 87 : 5. 101 : 3. But more frequently the word on which it stands is connected with a preceding one, which then takes its servant Mahpach,* e. g. וְמִנְיָה מַשְׁבֵּשׁ Ps. 84 : 12. 88 : 6. ; or Munahh superior,† e. g. נְכֹסֶתֶה וְנְסָכְלָתָה, נְפִשְׁרִי Ps. 84 : 3. 101 : 5.

3. Pazer (") is generally used in the clause of R'bhi 'h; and when the word it accompanies is preceded by another in connective relation, the latter takes its servant Mahpach or Munahh, e. g. רְוִמְמָר יְהֹוָה כִּי אֲלָתָ שְׁנִים לְחִסְדָּךְ Ps. 99 : 5, 9. אָז דְּבָרָתְךָ בְּחִזְצָן 90 : 4. Prov. 30 : 4.

4. Shalsheleth with P'cik is often employed where the degree of separation is so slight as not to require a king, e. g. לְדוֹר וְדוֹר אָוְרִיעַ Ps. 89 : 2, 3. 94 : 17.

2. Division of the Verse.

§ 1155. In poetry as in prose a verse can be divided into only three independent clauses, which are distinguished by the three principal disjunctive accents, Cilluk, Athnahh, and Mar'cha with Mahpach. Thus,

1. Cilluk (,) is always placed at the end of the verse. When this is considered as forming but one independent clause, it is divided by means of the kings, which are attended by their respective servants, e. g. יְהֹוָה קָדוֹשׁ בָּרוּךְ הוּא Ps. 99 : 3. ; the strongest division of this kind is made by R'bhi 'h, e. g. רְוִמְמָר יְהֹוָה אָלְהָרִינִי וְהַשְׁתִּיחָרוּ Ps. 99 : 5. Occasionally it is divided into two independent clauses by Mar'cha with Mahpach, Ps. 55 : 22, 23.

2. Usually when the verse consists of two independent clauses, the division is made by Athnahh () preceded by its attendant kings and servants, e. g. סִירְבְּלָנוּ וְנִרְסָם נָאָבָתִינוּ אֲשֶׁר שְׁמַעַנוּ Ps. 78 : 3, 10, 14, 15. 94 : 1, 2, 3, 4. 98 : 1, 2. 99 : 1, 2. The principal division of the clause of Athnahh is made by R'bhi 'h, e. g. וַיַּשְׁבַּע עַלְיכֶם אֶתְאָוָתֶם וַיְמִירָתֶם Ps. 94 : 23. 96 : 10. 99 : 6, 9.

3. When the verse comprises three independent clauses, the second is terminated by Athnahh, and the first by Mar'cha with Mahpach

* A dissyllable or polysyllable frequently takes Mahpach with Zarka, as in Ps. 73 : 4.

† A polysyllable that would require a relative Methegh sometimes takes both accents, e. g. תְּהִימָּה שְׁמַעַת Ps. 42 : 12.

יראת ורעה מחרה עומרה לעדר משלט־יונה אמת זיך, e. g. Ps. 19 : 10. 99 : 4, 8.

§ 1156. The remaining disjunctives are employed in dependence on these in the following way :

1. The principal division of either of the independent clauses is made by the strongest king R'bhi^h (), which corresponds to the Zakeph Katon of prose (for examples, see the preceding section).

2. a. The greatest subdivision, which separates an independent clause into two subordinate ones, is made before Cilluk by R'bhi^h with Geresh (see § 1154. I. b. c.), and sometimes by Shalsheleth with P'cik, Ps. 29 : 11. 33 : 12. 44 : 9.

b. Before Athnakh, by Tiphha initial* (see § 1154. I. 2. c. d.).

c. And before Mar'cha with Mahpach, by Zarka† (see § 1154. I. 2. c. d.).

§ 1157. The consecution of the disjunctives with respect to the kings is as follows :

1. When in either of the principal clauses there is a word more strongly separated from its following one than that which has the king is from the one by which it is followed, it takes the strongest king R'bhi^h; and this occurs most frequently when such word has no connective relation to the preceding, as in Ps. 41 : 4, 8. 42 : 7. 78 : 8. 87 : 14.

2. a. But when the degree of separation is not greater than that indicated by the king, R'bhi^h with Geresh is preceded by Tiphha initial, e. g. גָּבְעַן לִבּוֹתْ רַכְלִיוֹת Ps. 7 : 10. Prov. 3 : 28.

b. Tiphha initial is preceded by R'bhi^h when a conjunctive does not occur between the two words, e. g. נָאָבָרִים Ps. 82 : 1. 87 : 6. When however a conjunctive intervenes, Mahpach with P'cik is used instead of R'bhi^h, if the word requiring it be the first in the clause, e. g. יְמִרֵּה גָּרֶה Ps. 77 : 3. 86 : 12.; but if not, it takes Kadhma with P'cik, e. g. קָרְרָה אֲחָרוֹן Ps. 78 : 6. 82 : 5.

c. Zarka is preceded by R'bhi^h when there is no conjunctive either between them or immediately before the word which should take R'bhi^h, e. g. בְּצַדְקָה וְתֹרְךָ Ps. 78 : 5, 8. When the word with Zarka is preceded by one with a conjunctive, Mahpach with P'cik takes the place of R'bhi^h, e. g. לְפָנֶה יְאַמְּרֵה חַפְזִים Ps. 79 : 10.; unless this be

* Seldom by R'bhi^h with Geresh, as in Ps. 16 : 7. Job 13 : 27.

† But only when there is a conjunctive between the two, otherwise the division is made by R'bhi^h, as in Ps. 71 : 19, 20.

also preceded by a conjunctive, when Kadhma with P'cik is employed,
e. g. **וְהַחֲלֹתָר**: Ps. 78:20. 84:12.

§ 1157. The following table, arranged in a similar manner to that of the prosaic accents, exhibits the poetic consecution.

POETIC CONSECUTION.

§ 1158. What we have here stated on the subject of the prosaic and poetic accents will acquaint the student with the whole matter of their use and consecution. If the critical examiner should occasionally meet with a case which does not come under any of these rules, he may be reminded, that through the intricacy of the subject, which editors of the Bible have not always mastered, many editions are in this respect incorrect; besides which, apparent discrepancies are sometimes caused by the influence of the rhythmical relation, which, as we have had occasion to observe, not unfrequently interferes with the logical one.

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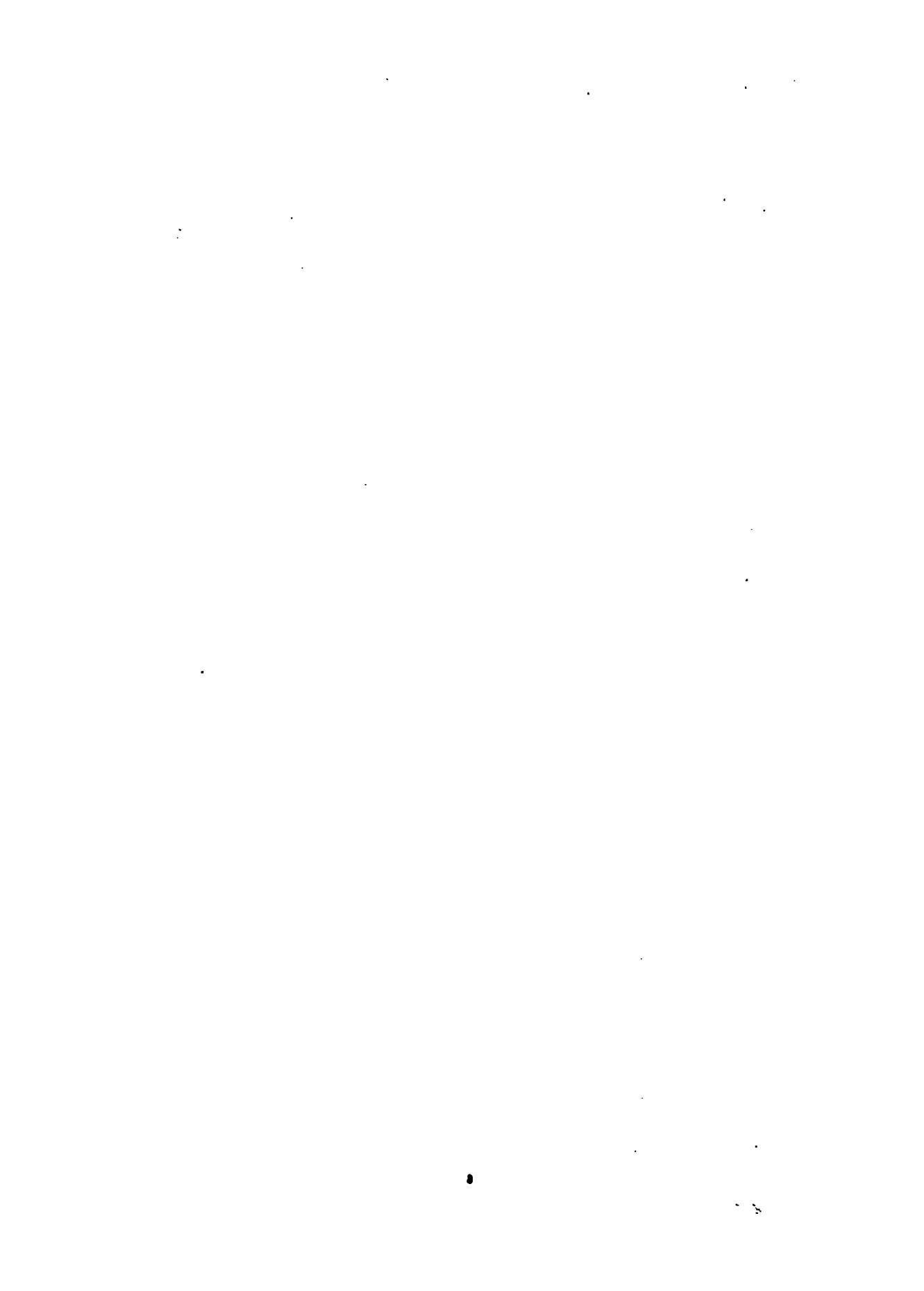
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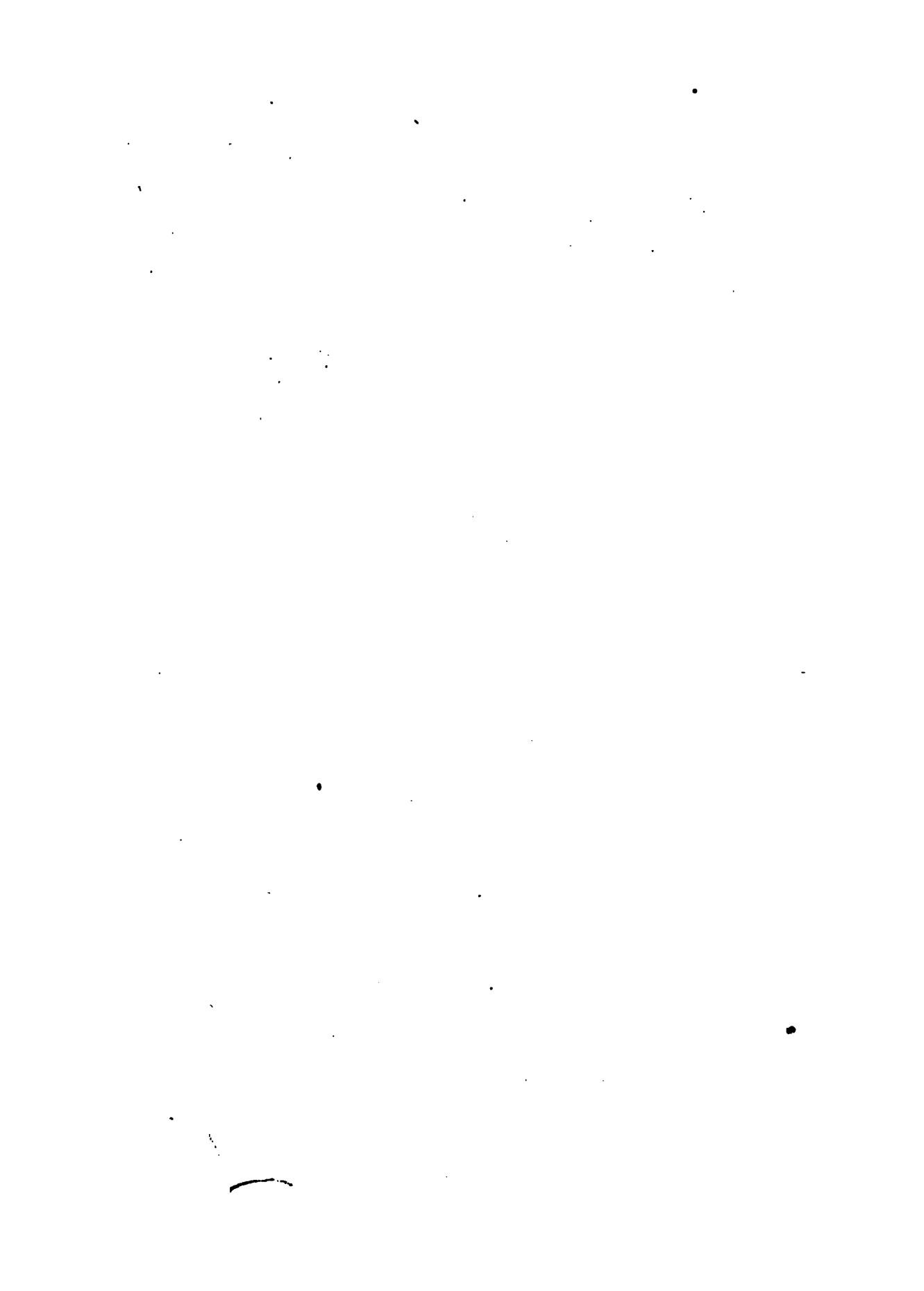
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CORRECTIONS.

- Page 5, line 22, for נְפָנָה read נְפָנָא .
 " 56, note, for כְּלִינָה קְלִינָה read כְּלִינָה .
 " 77, first line, for silver read gold.
 " 116, note, for Deut. 5 : 27. read Deut. 5 : 24.
 " 160, line 28, for begins read begin.
 " 168, line 14, for בְּנָה read בְּנָה .
 " 200, line 36, for בְּנָה read בְּנָה .
 " 254, last line, for step read step.





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